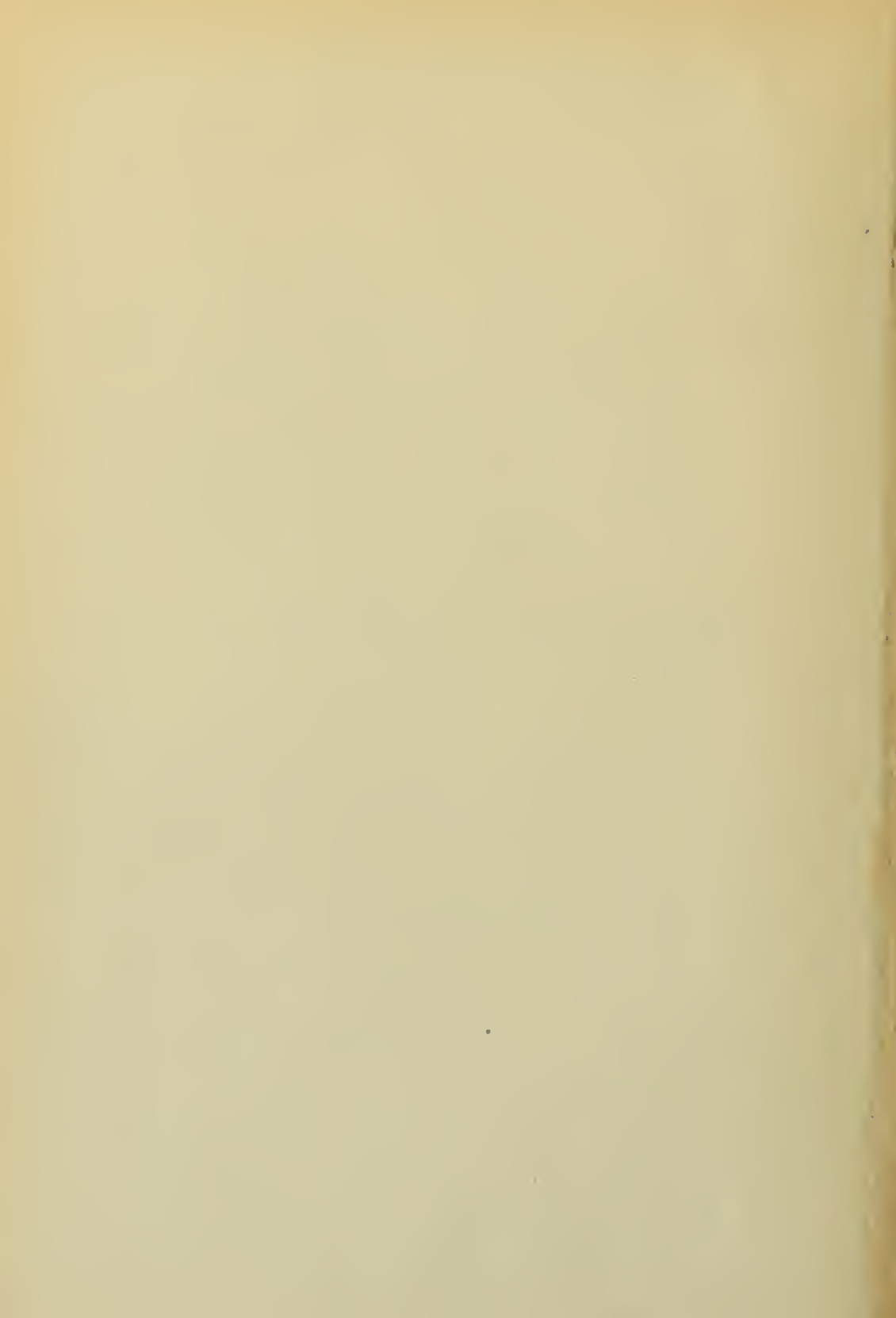



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THE CHURCH

AT HOME AND ABROAD.

JULY, 1896.

CURRENT EVENTS AND THE KINGDOM.

ENGLISH READERS IN JAPAN.

A monthly magazine in the English language, called *The Far East*, for Japanese readers, has just been started in Japan. This willingness to adopt and be influenced by our modes of thought should stimulate to greater diligence in bringing to Japanese knowledge-seekers in this country the foundation principles of the gospel.

THREE YEARS' ENTERPRISE.

The Church Missionary Society was organized April 12, 1799. On the twelfth of April, this year, the Society entered upon what is called the "Three Years' Enterprise." This includes: 1. A comprehensive review of the Society's position and methods in the mission field and in the home administration of the missions. 2. A large increase in the Society's evangelistic forces. "Advance first; commemoration afterwards," is to be the controlling thought in the preparation for the coming centennial.

BIBLES FOR THE WORLD.

The British and Foreign Bible Society issued last year 3,970,439 Scriptures and portions. It is said that of every seven Bibles sent out by this Society, one goes to Russia. Since the organization in 1804 of this oldest of such societies, all the Bible Societies of the world have issued 260,000,000 copies. Though the aggregate is a vast number, what are all these among so many who are perishing for want of the message of life which the Scriptures contain?

UNITED STATES CHURCH ARMY.

"Christ and Church Loyalty" is the motto of this new organization of the Protestant Episcopal Church. In its rescue mission work and the effort to carry the

gospel to the poor and ignorant, some of the methods of the Salvation Army are to be employed, with modifications. It will exalt the Church and remain under the direct control of the Church. No post is to be established in a parish without the consent and coöperation of the rector. Col. Henry H. Hadley, whose experience as superintendent of a successful rescue mission in New York qualifies him for such a position, is Army Director.

INTERNATIONAL ARBITRATION.

Early in February, prominent citizens of Chicago recommended a consideration of this important question on Washington's Birthday. Conferences were held in Philadelphia and other places both on that date and during the following weeks. Simultaneous movements in many of our great cities indicated that the leaders of opinion were of one mind. The American Conference on International Arbitration, held in Washington, D.C., April 22 and 23, 1896, expressed the conviction that war, as a method of determining disputes between nations, is oppressive in its operation, uncertain and unequal in its results, and productive of immense evil. It was the judgment of the Conference that "religion, humanity and justice, as well as the material interests of civilized society, demand the immediate establishment, between the United States and Great Britain, of a permanent system of arbitration; and the earliest possible extension of such a system to embrace all civilized nations." At the Mohonk Conference, held early in June, the conviction was expressed that law which establishes justice should be substituted for war, which simply demonstrates power, and that a permanent system of arbitration, a supreme court of the nations, is the essential safe-

guard of civilization. In the course of the discussion the words of the late Austin Abbott were recalled: "Arbitration is occasional, voluntary, for the moment. The arbitrators are chosen for their fitness for the special subject. A court is permanent—its members are chosen under no stress of excitement, but because of their fitness to decide on international law." The accomplishment of such a result in the interests of humanity and civilization, the establishment of a permanent court for the settlement of international controversies, would indeed be the crowning glory of this last decade of the nineteenth century.

THE BIBLE IN THE TRANSVAAL.

The men who pleaded guilty of treason, and who, after a fair trial, were found to have attempted the overthrow of the South African Republic, are now at liberty. The sentences of death were commuted and they have paid the fines imposed. When a delegation of prominent men from the various towns of South Africa visited President Kruger to thank him for his clemency to the prisoners, he pointed to a copy of the Bible, saying that was his guide and authority.

THE CORONATION OF THE CZAR.

Amid scenes of barbaric magnificence, Nicholas II placed the crown upon his head and proclaimed himself Czar of all the Russias. His grandfather signalized his accession to the throne by liberating twenty millions of serfs; and it was hoped that Nicholas would make this occasion memorable by the proclamation of religious liberty to all his subjects. While the result is a disappointment, the burdens of the Russian people are somewhat lightened by the concessions made on coronation day. Land taxes are reduced and arrears of taxes remitted; the sentences of many exiles are commuted or shortened, and civil rights are restored to those whose lives have been blameless since their punishment.

THE SOUDAN EXPEDITION.

It is reported that in the expedition to the Soudan there is a son of Lord Salisbury and also a son of the Archbishop of Canterbury. The memory of that noble Christian soldier, Gordon, who eleven years ago fell at the post of duty after being left in Khartoum to face the enemy almost single-handed and alone, ought to be an inspiration to the young men

of Great Britain. If as a result of this expedition some light of Christian civilization penetrates a dark corner of Africa, the way may be opened for good soldiers of Jesus Christ, armed with the sword of the Spirit which is the word of God.

GOD RULES.

A writer in the *Missionary Review* relates that "in 1839 the darkest hour came to Turkish missions, and the tyrant Mahmūd ordered all Christian missionaries summarily expelled from the empire. Dr. Goodell quietly said: 'The great Sultan of the Universe can change all this.' In July of that year Mahmūd died. That order for expulsion was not only never enforced, it was never again referred to!" The God of nations is still able to make the wrath of men praise him. In the time his wisdom chooses there will be a change in the condition of persecuted Armenians; and no seed sown by Christian missionaries shall fail to bear fruit.

A UNIQUE MISSION.

The Mission among the Higher Classes in China, of which Rev. Gilbert Reid is director, is unlike any other mission. It aims to be a connecting link between the ruling and educated classes of China on the one side, and all foreigners with good designs on the other. Its purpose is to enlighten the officials as to the intents of missionaries and the value of their work, to render them more favorably disposed towards Christianity, and bring them into friendly relations with the missionaries residing within their jurisdiction. The difficulties in the way of such a task require the exercise of great tact and genuine Christian courtesy. Mr. Reid has spent his time making and receiving calls, writing Chinese letters, as well as articles for newspapers and documents on the missionary question and reform in China, and the distribution of documents and books. A recent document on the corruption of the government, which was highly commended by one of the Censors, emphasized moral rather than material reform, recommended the giving of fixed salaries to officials and the broadening of education. Mr. Reid's circle of official acquaintance is gradually extending. He reports that he has met one hundred and fifty men of rank, while he has opened communication with nearly three hundred and fifty.

A TERRIBLE TORNADO swept across the city of St. Louis, Mo., on the evening of May 27, detailed and illustrated accounts of which have doubtless reached all our readers. The destruction of property and of life was appalling beyond all precedent in the history of our country. The adjacent city of East St. Louis, Ill., on the east side of the river, suffered no less severely. The deaths in the two cities are reckoned by hundreds; the value of property destroyed was many millions of dollars—not relieved to the losers, as in losses by fire, by insurance. A calamity so directly from the hand of God, without human responsibility or blame, appeals peculiarly to the hearts of countrymen and Christian brethren.

One phase of this appeal is emphasized to our readers, and to all Presbyterians by the facts stated in the following extract from an appeal to our Church from three of her eminent pastors in St. Louis, viz., Drs. Nicolls, Martin and Brookes:

"More than twenty churches have been destroyed or greatly damaged in the region devastated by the tornado. Among these are four Presbyterian churches, and of the latter, the largest destruction of property fell upon Lafayette Park Church. The beautiful building is unroofed and part of the walls blown down; and the hall occupied by its large mission school is utterly demolished. The damage to the church edifice alone is not less than \$12,000. But saddest of all, the homes of a large part of its membership have been dismantled and ruined. In that part of our city there are thousands of houses that have been wrecked and the furniture and clothing of their occupants have been scattered by the storm. Those who in the morning were living in comfort, in the evening found themselves homeless and impoverished. As ordinary insurance does not furnish protection against storms, the loss in most cases is heavy and crushing. Thousands of families are not able to provide even food and shelter for themselves and must necessarily be dependent for a time upon the charity of others for support.

"The magnitude of the calamity and the sorrow and suffering it has brought cannot be adequately described. While all the members of the congregation of the Lafayette Park Church are suffering in some form, pecuniarily, from the effects of the tornado, at least two-thirds have had their houses

wrecked or greatly injured. The few men of wealth in the church are the heaviest sufferers. Their losses are so great that it is impossible for them to secure the restoration of the church building without generous help from others. They cannot even provide for the necessities of those who are left homeless and destitute among their own members."

Contributions for this church may be sent to Robert Ranken, Esq., 3154 Magnolia avenue, St. Louis, Mo.

FOURTH OF JULY.—One who subscribes her letter, "A Mother in Israel," and whose letter shows the spirit and wisdom which justify that signature, suggests the holding of religious services in churches on Independence Day, with addresses "appropriate to the day, educating the people, especially the young men, in Christian citizenship, inspiring us all with more enthusiasm and love for this blessed land of ours."

She further suggests that if, on that occasion, a contribution of money should be made for home missions, "to send the bread of life to starving thousands who are flocking to our shores, our prayers and alms would come up before God as sweet incense."

We gladly send this suggestion to our readers and we heartily thank the venerable "Mother" for it.

AN INJUSTICE TO FOREIGN MISSIONARIES is unwittingly done by some of their correspondents, who either do not understand the postal regulations or do not observe them with sufficient care.

Two things are to be carefully observed:

1. The single *rate* of postage to foreign countries is *five cents*. 2. The single *weight* is *half an ounce*.

We are so accustomed to the home weight—a *whole ounce*—that one may inadvertently mail a letter weighing more than half an ounce.

If we do so, and put on only one five-cent stamp, the person receiving the letter is required to pay double—that is *ten cents*.

Not only so, but now, a missionary in China informs us, the Chinese government doubles the charge again, to make up the difference between silver and gold. So, what would cost the sender five cents, if left to be paid by the receiver of the letter, will

cost him twenty cents in silver, which equals twelve cents in gold.

Of course no one who will write to a missionary can be willing to do him such discourtesy and injustice, but it requires care not to do it inadvertently.

Use thin paper, and never mail a foreign letter without weighing it or getting your postmaster to weigh it.

HOW WOMEN DO.—The following tells how a reporter for a secular paper was impressed by the proceedings of the Woman's Board of Foreign Missions at Portsmouth, Ohio, in April last:

"It has been the duty of the writer to report all sorts of conventions, political, ecclesiastical and otherwise, where the main

business was transacted and discussions conducted by men, and he is pleased to say that these ladies seem better equipped for the rapid and efficient dispatch of business, and more capable of giving what might be dry and arid detail the semblance and substance of entertainment than any similar body composed of gentlemen whose proceedings he ever reported.

"All the papers were carefully and elegantly prepared, and the reports had their rigid forms clothed with warm thoughts and suggestions until they glowed with life and interest. The various features of the morning programme were so timed that the space between 9.30 and noon was just consumed to a dot, a fact that required the exercise of no small amount of judgment."

THE GENERAL ASSEMBLY OF 1896.

The number of commissioners in attendance at Saratoga barely fell below six hundred.

Although its sessions were begun, continued and finished in a month which will be memorable for destruction of property and life in our country by fire, flood and tempest, there was no sudden death of a commissioner, nor any serious accident befalling any one in journeying to or from the Assembly. Considering the large number exposed to such perils, and the vast area over which their travels extended, this is surely an exemption calling for the devout gratitude of the whole Church.

Quite as signally were the proceedings of the Assembly kept free from those exhibitions of human infirmity which would have marred its record and given pain to its loyal and devout constituency.

The election of a moderator gave no indications of the prevalence of partisanship—certainly none of any successful partisanship. The official acts of the moderator and the committees appointed by him, and the debates and decisions of the body seem to us to partake of the same generous spirit. In the few instances in which there seemed to be danger of unbrotherly contention, such disposition of the questions involved was made that all concerned cordially concurred therein.

The effort to signalize the happy passing of a quarter century since the reunion of

the Church by raising a million dollars for the work of the Boards has not been a complete success, less than half of that round sum having been realized, and the eldest of those Boards being left under a hindering and burdening debt. This great agency for carrying on our Church's work of evangelization over the whole continent is too dear to the Church to be thus hindered and disabled without general and painful regret. The Assembly could not neglect to apply its best wisdom to the devising of means for relief and invigoration of this indispensable agency. A special committee was appointed to devise such means. Surely the whole Church will prayerfully expect that committee to find and show the way to effectual deliverance and happy progress.

Another special committee of unusual importance is that which was appointed to advise the Boards of Home Missions and Foreign Missions concerning the two buildings which they now own, one of which is to be sold and the other to be held and occupied for the offices of the Church Boards located in New York. With the two offers reported to the Assembly by Rev. W. H. Hubbard—one to take off the hands of the Boards the larger and costlier edifice, without pecuniary loss, and the other to furnish the funds for enlarging and improving the smaller building so as to make it sufficient and satisfactory for the uses of the Boards—there seems no reason for anxiety. It is well,

however, and most assuring, to have secured to the Boards, to which the decision of the question is left, the counsel of ten eminent laymen, of whom ex-President Harrison is one. Whatever fears have troubled any mind, lest sacred money should be wasted or lost in these investments, ought certainly to be entirely relieved by this action of the General Assembly.

The action of the Assembly concerning Theological Seminaries and Young People's Societies has been conciliatory toward differing opinions, and leaves all those institutions and organizations in the enjoyment of regulated liberty, and with wholesome and generous encouragement to earnest, industrious and loyal work for the dear Church which is the mother of them all—loyal alike to pastors, sessions, presbyteries and all higher judicatories.

The spirit of harmony and brotherliness which all observers commend must be ascribed to the presence and power of the Holy Spirit. As human instrumentality through which he was pleased to work, those in attendance give prominent mention to the opening sermon of the retiring Moderator and the Sabbath sermon of the Moderator.

The happy effects of this divine influence cannot be better set forth than they were in the Moderator's closing address. In that address Dr. Withrow said: "Not a single aspirated tone has come from the lips of a

commissioner on this floor; not one harsh word has been spoken by one brother to another. Not an unkind, not a hard word has been uttered. Could anybody claim that only a man or a set of men has brought this about? The result has been directly from on high. No man of us can ever claim that he was the occasion of this harmony. It is wholly due to him whose we are and whom we should ever be ready to trust to keep our hearts in peace. . . .

"We have had no struggle for supremacy. We have had no rivalry for honor, nor any desire for precedence one of another. Was not all this owing to the presence of the Divine Spirit? I am thankful for the kindness shown by all these commissioners to an inexperienced man like myself. I thank God that you could bear with my imperfections as you have. And now, brethren, we will never meet together again until the judgment. When I heard that long roll called—a roll of six hundred names—the serious thought was in my mind that even if we live to four-score years and ten, we shall never all meet again in this world. How soon we shall all see the end! But a little while, and the call will come to come up higher. Let us all so live that when our sun of life shall set and close to us the scenes of this world our eyes shall open in the light of God on high."

REPORT ON "THE CHURCH AT HOME AND ABROAD."

UNANIMOUSLY ADOPTED BY THE GENERAL ASSEMBLY.

During the past year your committee has directed its chief efforts to four main points:

I. THE BALANCE OF INCOME AND OUTLAY.

Immediately after the close of the former Assembly the chairman of the committee, the editors of the magazine and the business superintendent of the Board of Publication made a careful and thorough study of the question of costs. Every item was keenly scanned and searched, and earnest attempts were made to find out where just and wise saving could be effected.

In studying this economical question and achieving desirable results, both wisdom and justice were found for. Wisdom taught that the high character of the magazine as to

ability and fullest worthiness in relation to our Church must be not only maintained, but also advanced. Justice said that we must avoid the withholding of fair payments for fair work.

But keeping all these aims and principles in view, we canvassed the whole market as to cost of paper, printing, binding, mailing, and every other part of manufacture. We sought and obtained bids for the whole make-up and out-put of the magazine, not only in large cities, but also in rural districts. And we do not hesitate to say in the strongest terms that nothing was overlooked by which diminished cost of production could be won without lessening the attractiveness and the effectiveness of the magazine.

Two reductions have been secured. By fair competition in the open market of trade your committee have obtained contracts for lower rates of manufacture, thus reducing very considerably the cost of make-up.

A further reduction of our expenses is secured by the Editor's proposal to accept a considerable reduction of his salary, in connection with the lightening of his burden of care and labor by the most satisfactory work of the associate editor.

Of course the positive effect and proof of these reductions cannot appear on the face of our present financial statement, because the lessened expenditures began only with January of this now current year, and the amounts submitted herewith present outlay up to the end of November, 1895.

But we can say that, assuming that our circulation will not fall below present number of subscribers—a fair supposition—we have now so arranged matters that income and outlay will balance each other.

II. CIRCULATION AND SUBSCRIPTION.

This vital matter has engaged our most serious and constant attention. The past three years have been for your committee, as for all those bound to deal with the business of the Church and the business of the world, times of struggle and anxiety. We have had two ever-pressing difficulties to face and fight—the severity of the times and the severity of the competition. For us the latter has been at least as great and serious as the former. It would be unwise for your committee and unjust toward the Assembly to hide the fact that the persistent pressure of other periodicals and publications on the attention of our ministers and congregations has lessened our circulation.

This labor has fallen largely on the business superintendent, but chiefly and most constantly on the junior editor. It is but scant justice to say that Mr. Robinson has overlooked no means, no opening, no opportunity to keep up and enlarge the circulation of the magazine. Without any fault-finding we may say that a little more personal attention and a little more denominational loyalty on the part of our church officers and members would quickly lighten this labor and multiply our subscribers.

III. THE SUITABILITY AND EFFICIENCY OF THE MAGAZINE.

To be the advocate for missions, the

panorama of mission fields, and an inspiration to mission activity in every part of our broad and busy church life—such have been the ruling ideas kept before us from the very birth of our magazine. Suitability to these great ends and efficiency in gaining them have been our unwearying toil.

To give this adaptation and to win this success, special care and work have been devoted to the columns given up to the "Monthly Concerts" and to Young People's Societies. As evidences of this particular, we would remind the commissioners of the "Gleanings," and the special articles issued each month on specific missionary fields and labors, together with the sketches of our home missionary heroes.

Again, your committee having given earnest attention to a demand for a particular course, resolved that there should be opened a new and distinctive

IV. CHRISTIAN TRAINING COURSE.

These instructions have been faithfully and with growing ability fulfilled in the successive issues since October, 1895. From these numbers and others, it will be seen that your committee have striven to furnish a course of study and reading for the home circles, and for missionary associations, in which the Bible, the history of our Church, our denominational teaching and activities have formed prominent topics.

May we request the careful search of the supplement distributed with this report, in which is presented such a course.

With the consent and direction of this Assembly, we hope to perfect this scheme into a Missionary and Presbyterian Reading Course, on the lines of the University Extension system.

V. AN ABSTRACT OF THE CHURCH AT HOME AND ABROAD ACCOUNT.

Balance due Board of Publication, December 1, 1894.....	\$5,761 23
Expenses for the year.....	20,034 52
Amount due subscribers	1,150 77
	<hr/>
	\$26,946 52
Receipts	\$19,602 72
Assets.....	3,896 00
	<hr/>
	23,498 72
	<hr/>
Deficiency.....	\$3,447 80

Average monthly circulation, 15,890 copies.

The Board of Publication and Sabbath-school Work deserves the special acknowledgment of your committee.

This Board, without complaint, pays its proportion of the cost of the magazine, and, at the same time, renders valuable assistance for which no adequate remuneration is given.

We particularly desire to mention the continual courtesy and careful management of Mr. Scribner, the business superintendent of the Board, to whom we are greatly indebted for valuable service.

GENERAL REMARKS.

During no former year has our magazine gained so enviable notoriety among periodicals. Never before have so many of our articles been in their entirety reprinted; never so often and widely been quoted in part.

Frequently from our theological seminaries, from mission bands, auxiliaries within and without our Church, and from private persons, have come requests for extra copies of some particular issue.

Now is the time to hold fast what we have gained. Now is the time to give us words of cheer and encouragement. The prosperity of our beloved Church, the advancement of the Master's kingdom, the glory of our King and our Father are our sole objects. Brethren, bid us Godspeed, and spur us on. Where we have succeeded, generously own it, and give us hope for the future.

It may be of interest to the General Assembly to know that the new department, "The Study of Current Events," has called forth multiplying testimonies, which grow more and more emphatic in praise, from all parts of our own communion and from members of sister Churches.

The Michigan Presbyterian says: "Those who complain that they cannot make missionary meetings interesting should study *THE CHURCH AT HOME AND ABROAD* as to current events."

One of our busiest and most intelligent women writes: "We hail with thankfulness the new feature in *THE CHURCH AT HOME AND ABROAD*, viz., the study of such current topics as bear some relation to the progress of the Church; and we heartily recommend that this should form a feature in our monthly concerts and in our women's auxiliaries. We need just the information we shall receive monthly from our excellent magazine, and we venture to predict that if this study is persevered in we shall be able

at the end of the year to take our places as liberally educated men and women."

This testimony comes from Canada: "It is a pleasure to see that *THE CHURCH AT HOME AND ABROAD* has begun this study of the daily press, and is singling out for its readers the current events that have a direct relation to the kingdom of our Lord among the nations. But the idea is capable of being carried further. Why should not leaders of the Y. P. S. C. E. missionary meetings also use it in their department? The newspaper is a great power. In this way a considerable portion of its greatness might be consecrated—unintentionally on its part—to the service of our Lord and the furtherance of his kingdom."

Dr. Stanley says in the *Bulletin*: "One of the very best monthly periodicals by no means sectarian, though printed by the Presbyterian denomination—furnishing a monthly summary of facts from all countries, is *THE CHURCH AT HOME AND ABROAD*. 'Current Events and the Kingdom' is invaluable as a compendium of daily happenings the world over."

Additional evidence of the recognized usefulness and popularity of our magazine will be given when the report is presented to the Assembly.

For this improvement credit is due to our editors. Dr. Nelson, in his generosity, says: "The quality of the editorial work which has been done and of the contents of our pages must be left to speak for itself to those members of the Assembly who are readers of the magazine, and their testimony will be easily available for any commissioners who are not readers of it. In making the magazine what it has been during the past year, I have had the aid of the editorial correspondents, the business superintendent and all his assistants, and also the printers in the two houses, each of which has done our work during a part of the year, with a diligence, considerateness, and courtesy which merit my cordial and grateful acknowledgment. We have received many emphatic commendations of the magazine, emphasizing its steady and not slow improvement. I am the more free to report this, because I can truly, as I do most cordially, attribute the improvement very largely to the skill, tact and diligence of the associate editor. For the educational features of the magazine, which have won special commendation, we

are indebted mainly to him. He has bestowed much time and labor upon correspondence concerning our subscription list."

THE PRINTING OF TREASURERS' RECEIPTS.

The Assembly Herald, having undertaken to print the monthly account of treasurers' receipts, and being able to present them to readers earlier than is possible for us, a letter was addressed to each member of the committee, and to each of our editorial correspondents, upon the question of discontinuing the publication of the "Receipts" in *THE CHURCH AT HOME AND ABROAD*, or else changing the date of its issue, so as to make it possible for them to appear simultaneously in the two publications. The answers to the circular letter indicated a general concurrence in the opinion that the expense of reprinting the receipts in our pages a number of days later than they appear in the *Herald* is not justifiable. We have therefore decided to omit them

from the May and June issues, referring the question of resuming them in the twentieth volume, which begins with the July number, to the General Assembly.

RECOMMENDATIONS.

1. We recommend the reappointment of the committee, with the same instructions.
2. That the committee report to the General Assembly in 1897.
3. That the discontinuance of the printing monthly in the magazine of the treasurers' receipts be approved.
4. That the Assembly approve the Christian Training Course in Bible Study, Presbyterian History, and Doctrine, and allied topics, and commend it to the favorable consideration of pastors and other instructors of the young.

All of which is respectfully submitted by your committee.

JOHN S. MACINTOSH,

Chairman.

MISSIONS AND METHODS IN CHICAGO.

REV. JOHN S. MACINTOSH, D.D.

Amid the fierce rush of life, the dashing aggressiveness and the innovating boldness of this northwestern metropolis, everything of good and of evil is thrown out into bold relief. American successes and American failures are here strongly marked.

Failures serious, fraught with perils numerous and ominous, appear in two directions—civic management and civic missions. Two prime duties confront us—civic emancipation from the bonds of selfish parties and civic evangelization, that the blast and blight of social and sensual pollution may be ended.

Here is the double problem for American patriotism and American piety. They are inseparable. The citizen and the churchman must work together for the solution.

The battle blast has been heard and bravely answered in Chicago. The awakening there is thorough and widespread.

REFORMATIVE MOVEMENTS.

Forward movements are taking place along the whole line of aggressive life from the extreme left of crassest materialism to the extreme right of purest spiritual and Christian enthusiasm. The air, the papers, the debating forums, the clubs of communists

and of plutocrats, the college classrooms and the church pulpits, all ring with these cries and catch-words: "Purified Politics," "Cleansed Cities," "Christianized Sociology," "Churches both Light and Salt," "Aggressive Religion," "Redemption of the Whole Man and of Human Society."

The reformatory and restorative activities studied now in the soup kitchens and now in Hull House; now in the rooms of Ethical Culture with Rabbi Hirsch, and now in Chicago Commons under Graham Taylor; now with Dowie and his faith cure, and now with Torrey in the Moody Mission—divide themselves into the physical and humanitarian; the educational and social; the ethical and æsthetic; the evangelical and spiritual.

Not a few earnest men and women—Christian and non-Christian—are found in each section. As to objects and plans, you find separations and divisions whereby old lines of distinction are wholly wiped out, and new alliances are formed. Yet there is very little friction and no antagonism. There are large and cheering sympathy, coöperation and mutual respect.

There are two contrasting ideas:

1. *The non-religious.*—Not the anti-

religious, but the non-religious; the material, the intellectual, the social, of which the finest and noblest type is that admirable institution, Hull House, ruled and vivified by a princess among women, Miss Jane Addams.

2. *The religious.*—The spiritual and evangelical, in which all the evangelical churches are working with church comity and with hallowed and generous emulation.

Among the famous movements of the Chicago Protestant churches the following are to be specified:

1. Church extension proper.

2. Great central and comprehensive churches with large staffs of workers—some purely evangelical and some institutional.

3. Rescue missions for fallen men and women, where to truly reformatory measures are added restorative influences and conservative surroundings such as Prof. Graham Taylor used effectively in Hartford.

4. The Christian home as an aggressive power planted in the midst of teeming and largely church-neglected populations, such as Chicago Commons, and the College Settlement as now widely understood and wrought.

METHODS.

Two plans appear in bold contrast, and a third is intermediate. The Hull House, under Miss Jane Addams, stands over against the system of Dr. Traveller of the Methodist Episcopal Church. The former is humanitarian, social, educational, æsthetic; the latter is evangelical, spiritual, regenerative, Biblical. The former believes in caring for the body and the mind, for the tastes and the affections; the latter for the conscience, the soul, the spiritual life, not, however, forgetting the body and its wants. The third or intermediate plan combines the physical, the intellectual and the spiritual.

The adherents to this third plan are divided into two classes: Prof. Graham Taylor, of the Congregational Seminary of Chicago and of Chicago Commons, inclining decidedly to the Hull House side; and Dr. Hesing, of the Congregational Church Extension Board, to the side of Traveller and Parkhurst. With these last the Baptist brethren are largely found.

In an interview with one of the busiest and most thoughtful advocates of the purely educational and æsthetic methods of civic reformation, I put this question: "Do you

not, from what you have said regarding attendance upon your literary, historical and scientific classes, recognize the fact that the intellectual side of your work and your simply æsthetic efforts have been markedly failures, especially among the classes you have striven to reach by them?"

There was hesitancy—evident perplexity—an impulse only half concealed to say, "Yes."

Then came self-recollection and slowly followed the somewhat doubtful answer: "Well, no; not altogether, I think."

But it was conceded that the "amusement side" of the institution was the most attractive.

The outcome was but small, and evidently there was disappointment vexing the souls of some earnest workers in this humanitarian mission.

After observation, inquiry and reflection, my own conclusion is that the purely intellectual and simply esthetic are ineffectual for large and permanent results. The master-soul within the men and women sought to be helped was not seized and won. The real uplift of manhood had not begun. The best results, according to the testimony of men who have been for years in this rescue and reformatory work, have been attained and made permanent where the spiritual was placed first, and the material, physical, social and educational—not neglected—but made second. The Saviour's fundamental and far-reaching maxim, "These ought ye to have done and not leave the other undone," will with force and point apply here.

We must attend first to the weightier matters of the conscience and the soul and yet not neglect to give pure water, clean streets, healthy homes and wholesome amusements to the struggling classes who are crowding daily in larger numbers into our great centres of trade and industry.

In these congested city districts and among these suffering masses, the churches of Christ and true patriots find at once their possibilities and their perils. The perils are already many and great. Daily they are multiplied, daily they grow more threatening. The past four or five years have given each of our great cities startling lessons as to our civic dangers. But our possibilities are greater than our dangers. Fallen lives have been lifted up into new worlds, where

lost manhood and blasted womanhood have been rewon and restored to fresh beauty. Broken hearts have been bound up and now beat healthily and happily. To-day the smile of the Elder Brother rests sweetly on many a saved sinner worshipping humbly in the quiet city chapel and on the blessed soul-winner who, Saviour-like, has sought out diligently and brought back with patient love the sheep that was lost.

The churches of Chicago, our own preëminently, have resolved that their own city must be their first care. For the reform and the regeneration of that one city, the country,

Christendom and Christ hold them responsible. To this unshared duty they are now giving themselves, while not forgetting the duties which they share with other cities and churches. In this concentration and consecration lie the force, the hope, the assured pledge of civic reform, safety and sweetness in the future. The problem of the city is the peril of our country: let us make it the privilege and prerogative of the Church of Christ. To this question, as to every social and moral question, the pierced hand holds the answer: "Saviour, to whom shall we go? THOU hast the words of eternal life."

HOW A COUNTRY CHURCH DOUBLED ITS OFFERING.

BY THE PASTOR.

Our village had felt the hard times. The great mills, the main industry of the place, had been run on half time a full year, with frequent shut downs. Wages had been reduced fifteen per cent. The General Assembly, however, had asked the churches to increase the gifts to Foreign Missions twenty-five per cent., and we knew there was urgent reason for giving.

The second Sabbath in December is our foreign mission day. Last year we raised \$154. This year, when the offering was counted, we found it amounted to \$307, almost exactly double the amount of last year. How was it done? Our plan was as follows:

1. Distribution of literature. The Board sent us leaflets (three sets) and envelopes. Two weeks before the taking of the offering one set was distributed through the pews. Others were handed the people as they passed from prayer meeting. The children had stories, the older folks facts, and some particularly strong arguments were put where they would do the most good.

2. A prayer meeting was devoted entirely to the subject. It was a good service. Persons were seen and urged to attend. The room was full. A new map spoke eloquently of the world's spiritual destitution. Our best talkers presented phases of the work. A choir of young people sang special selections and touched our hearts. Prayer was unusually fervent. The meeting had to be extended beyond the hour.

3. The Missionary Committee of the Endeavor Society held a meeting to arrange for an Endeavor offering. Specially pre-

pared envelopes were distributed two weeks before the day of offering, and members were urged to drop in a piece of money every day. This meeting was largely one of prayer, and as they knelt before God a blessing came upon them.

4. An all-day offering, morning, afternoon and night. As the collection for foreign missions comes before us but once a year, we do not believe in crowding it into one hour. We offer the people a chance to give more than once. We let them see the session is in earnest. We aim to get *all we can*.

5. An offering from all organizations—church, Sabbath-school, Y. P. S. C. E., Junior Endeavor and Pansy Band. The gifts of the Women's Board are separate. The amount was put on the blackboard of the Sabbath-school once during the day and announced from the pulpit, so the people could know how the offering was going.

6. The high-water mark reached was not without sacrifices. One young man, a mill under-foreman, made a sacrifice of a prospective pleasure upon which his heart had been set, and literally gave all that he had. One member gave a much larger sum than usual in memory of a deceased sister.

So glad is the church over the thing which God has put into their hearts to do, that they look forward to the time when they will go still higher.

Results: (1) Blessedness: 1 Chron. 29: 13, 14; (2) Blessing: Matt. 3: 10.

Thompsonville, Conn.

CHINA'S NEW EMBASSY TO THE WEST.

BOUDINOT C. ATTERBURY, M.D., TIEN TSIN.

His Excellency Li Hung Chang, a "Pillar of State," ex-Viceroy of Chili Province, wearer of the Yellow Jacket and bearer of many other distinguished titles, has just left Tien Tsin on what promises to be an eventful mission to foreign countries. For more than twenty-five years Li Hung Chang has been one of China's most renowned statesmen. By his ability, as well as through his position of Viceroy governing the province in which is situated the imperial capital, he has wielded immense power. Trusted implicitly by the Empress Dowager, no matter of national importance was settled before asking his opinion. Before the trouble with Japan began he had reached the pinnacle of greatness and his position seemed to be unassailable.

When the Japanese first began to move against Corea, the stalwart Chinese affected greatly to despise them, saying that they were only four feet high and correspondingly lacking in fighting ability. As, however, in every engagement these "dwarfs" approached nearer, their height rapidly increased until, by common report, they were ten feet in stature. The Chinese officials had a rude awakening from their dreams of self-satisfaction. The young emperor was especially chagrined at the failure of his trusted servant, and took away some of the honors formerly given with lavish hand. For the past few months Li has been living in Peking; and many think that he will soon again be in full power and honor.

The Russian minister petitioned some time ago that a member of the royal family be sent to represent China at the approaching coronation of the Czar. But none of the princes were willing to trust themselves so far from home. Viceroy Li was then selected as a suitable representative on the great occasion; and, nothing loath to undertake so long a journey, in spite of advancing years, he has started forth briskly. He proposes not only to go to Russia, but to other European countries, returning via the United States, thus satisfying the demands of foreign ministers, ever jealous of any points scored by one of their number.

In receiving Viceroy Li in America it is to be remembered that he well deserves to be noticed and feted. Tall in stature, in

spite of his seventy years still strong and erect, wearing his picturesque official robes, he is a commanding figure in any and every country. He has been almost the only high official in China to appreciate western civilization. And his attention has not been turned entirely to increase of wealth or destruction of life; he has become greatly interested in foreign medicine. Two hospitals in Tien Tsin with a medical school attached bear substantial witness to the breadth of his sympathy. During the past war he aided in many ways the independent Red Cross Society formed to look after the wounded soldiers. While by no means a full believer in Christianity, the Viceroy has acknowledged that there is much of good in our religion, especially in the sympathy it teaches for suffering humanity. It is to be hoped that this powerful leader of progress in this great empire will be spared to report to his government on all the wonderful things he will see during the next few months. We trust that he also will have something to say about the many philanthropic institutions in the lands which he is to visit. And it is still more to be desired that he may learn that these are the outgrowth of the spirit of that religion of Christ which so many of his nation now despise. It will indeed be unfortunate if he, the first really great Chinaman to travel abroad, returns to his home as too many Orientals have done, confirmed in the belief that, while some western nations have made great progress in scientific lines, yet morally and socially nothing is to be learned from them. This sad result with other Oriental travelers has come partly from the fact that, as they have passed from country to country, they have been received by a class of society which takes too little interest in pointing out what is of value from the Christian standpoint.

The Viceroy's trip is expected to last about eight months. It will be interesting then to notice whether or not the present impressions of western civilization held by this wide-awake man are confirmed or rudely shattered. Even the most patriotic of Americans, must acknowledge that there is enough of degradation, immorality and sin to astonish even a heathen visitor.

FOREIGN MISSIONS.

NOTES.

Immediately after the publication in our last issue of the Board's action regarding the appointment of unmarried missionaries, comes the announcement of the proposed marriage of the Rev. R. H. Bent, of West Shantung, to Dr. Sarah A. Poindexter; of the Rev. J. M. Irwin, of Western India, to Miss Helen G. McIntosh, and of C. C. Hansen, M.D., of Mosul, to Miss Lillian Reinhart. There will be many prayers that these six names, which have stood for a very useful work in the past, may stand for a yet more useful work when the six names become three.

The extension of French influence in Siam does not seem to have affected unfavorably that portion of the work of the Laos mission which falls east of the boundary line agreed upon between the French and British territory. Dr. Denman writes from Chiang Mai that the French influence at Chiang Saan, to the north, seems to have had no bad effect on the work, the authorities having said that the people will not be interfered with in their religion, and have even appointed a Protestant Christian as head man in one of the villages. All but four families, however, have crossed the river into Siamese territory in preference to becoming French subjects. At Nan, the newest of all the stations, and the only one that falls in French territory — although some of the reports question this—Dr. Thomas writes that he was told that the French agent had made it clear while he was at Nan that our mission work was to be allowed to go on uninterrupted, and that he had even countermanded orders to the bishop concerning the sending of priests to Nan, for the present. It is to be earnestly hoped that this kindly and liberal feeling will continue.

Reference was made in our last issue to the withdrawal of Dr. Dennis as the Editorial Correspondent of this magazine in be-

half of the Board of Foreign Missions. The Board at a recent session took the following action on the matter:

"The Rev. James S. Dennis, D.D., having, because of pressure of other literary work connected with Foreign Missions, resigned his position as Editorial Correspondent of THE CHURCH AT HOME AND ABROAD representing this Board, the resignation was accepted, and it was voted to tender the thanks of the Board to Dr. Dennis for the admirable service he has rendered, without cost to the Board, in so ably conducting the department of Foreign Missions in the magazine, and to express sincere regret that he finds it impossible to continue."

The service referred to covered a period of about three years, during which the pages of the magazine were greatly enriched, not only by Dr. Dennis' own pen, but by his painstaking efforts in securing material from other sources.

Dr. Brown has been appointed Editorial Correspondent to succeed Dr. Dennis. His responsibility will begin with the November number.

The question is often asked by members of Presbyterial Committees on Foreign Missions, and by officers of Women's Missionary Societies, "What are the relations of the Assembly's Board and the Women's Boards to each other in the missionary work of the Young People's Societies?" This question and many others were made subjects of discussion at a recent conference of representatives of the Women's Boards and the Assembly's Board, and at a subsequent meeting the Assembly's Board, in view of the discussion of the conference, adopted the following resolution: "While the Board has no desire to restrict the liberty of the Young People's Societies to determine for themselves, subject to the advice and consent of their respective church sessions, the channels through which their foreign missionary offerings shall be sent to the treasury of the Assembly's Board, and while unhesitatingly

conceding that all Junior Young People's Societies and Children's Mission Bands should be regarded as the proper field for the work of the Women's Boards, the Board would reaffirm the judgment expressed in its action of April 20, 1891, and reiterated in its action of July 18, 1892, that

“ ‘The Board prefers that in their foreign mission work the Senior Young People's Societies should, as far as possible, become directly allied with this Board.

“ ‘The *men* of the Church need greatly to have their interest in foreign missions developed. This is only to say that such interest must be developed in the young men. In a few years they must outgrow any natural connection with the Women's Boards. Their direct connection quite early in their youthful manhood with the central Board of their Church seems to us an object much to be sought after.’

“ ‘The Board, however, cordially recognizes the fact that the Women's Boards have done much to enlist the foreign missionary interest of the Young People's Societies, that many of these societies are now contributing through the Women's Boards, and that the Women's Boards conscientiously feel that it would be injurious to the best interests of the cause for them to relinquish their direct relations with the Young People's Societies.

“ ‘The Board gratefully recognizes the efficiency, the value, the disinterestedness, and the loyalty of the work which is being done by the Women's Boards, and it is extremely desirous that any policy which shall be adopted regarding matters which concern them shall be in harmony with their judgment and wishes. For the present, therefore, and until there shall be greater unanimity of opinion on this subject, the Board does not wish to interfere with the arrangement now existing between the Women's Boards and the Young People's Societies contributing through them, nor to rescind the agreement of 1891, to ‘leave the Women's Societies and Boards at liberty, when they see opportunity to reach a Young People's Society not already working in that way (*i. e.*, with the Assembly's Board), to make an effort to interest it.’ With these explanations we ask anew the coöperation of the Women's Boards, trusting to the same spirit of generous helpfulness

which has made their service in time past so fruitful of blessing.”

The influence of Dr. Nevius is likely to be greater than ever in the next few years through the circulation of his little book entitled *Methods of Mission Work*. The principles of work laid down in this little volume are the result of the experience of one of the wisest missionaries of our day. They have as their aim the establishment of an indigenous Christian life not dependent for its maintenance or extension upon funds from Christian lands. It was the conviction of Dr. Nevius that it would be far better for the Christian life in the United States if some such principles should have a larger place in our organized Christian activity. Copies of the book can be obtained for twenty-five cents each from Foreign Missionary Library, Room 815, 156 Fifth avenue, New York city. Every missionary should have and study this little volume.

“ ‘If there is any dross in a man,’ says one who has lived alone for five years among the Japanese, “ ‘it is almost sure to make its appearance when he comes into the foreign field.’” Personal idiosyncrasies are developed; sharp angles grow more acute; little differences of temperament and opinion, which would be lost at home in the large Christian atmosphere, are intensified and made bitter in some small mission circle where a little company of people, who never knew one another until they were brought into the mission field, are crushed into closest contact by the irresistible pressure of surrounding heathenism. It is a marvelous testimony to the grace of God and his care for the missionary enterprise, as well as to the genuine and substantial devotion of missionaries, that they are able in spite of all this to be of the same mind — of one heart, of one mind. A striking testimony to the truth of this is furnished by a new missionary who went to the field with ideals so high that there was fear of the result of their contact with reality, but who writes from her new station: “ ‘We are certainly very fortunate in having such pleasant people to work with. The workers are so earnest and spiritually minded, very different from what one might find. Miss — and I are living with Miss — and Miss — in the compound where the Girls’

School is; Mr. and Mrs. — live beside the Boys' School and the chapel, and Mr. and Mrs. — live with them. Just imagine the grace it would take for two families to live in a sort of mutual housekeeping style in America. Some very good husbands and wives could not do it. But these four people are the most gentle-tempered people! Not one seems to have the least bit of 'hastiness.' "

The best loved people in most cities where missionaries live are the missionaries themselves. They are welcomed joyously when they return to their stations, and they are sent off with loving farewells when they leave. Mr. Miles writes from Medellin, in the Republic of Colombia, of the departure of Mr. and Mrs. Touzeau after nine years' work in Medellin, for a much-needed rest in the United States. "You will have seen them and learned something of their leave-taking ere this, but modesty will keep them from telling all that passed. The morning of their departure—August 30—found their little house full of the pupils of the school, and some of the parents who had come to tell them good-by. Of course we did not think of trying to have school that day. As the Touzeaus still had some packing to do the morning of their departure, the children were in the way. They were driven out several times, but finally we had to lock the door in order to keep them out. You may think that the expression 'driven out' is rather strong, but I assure you that it is not too strong. The children could not be persuaded to go out, and I had to threaten to call a policeman to eject them. At last all was ready and the procession began. I say 'procession,' for numbers of the children followed on the road a mile and a half or two miles, crying and showing very plainly by their conduct that those who were leaving had earned their deep love. The adults were not so demonstrative, but their sadness at the temporary separation was not the less. The Touzeaus have gained the love of the children of the school and of their parents to a remarkable degree, and all will await anxiously their return."

At Santiago, Chili, there is a boys' school of about one hundred and twenty scholars, some of whom are day pupils and the rest boarders. Many of these come from remote

parts of Chili, some from Peru and Bolivia. It is the best missionary school for boys on the west coast of South America, and ranks well even when classed with the best government institutions in Chili. The school is a distinctively missionary school, and affords a great field to any young man who wishes to give his life to the work of a Christian teacher. The Board of Foreign Missions is seeking earnestly for a good man, and would be glad to hear from any one to whom this may come as a possible call from God. Any correspondence should be directed to Mr. Robert E. Speer, 156 Fifth Avenue, New York City.

Mr. William A. Booth, for twenty-five years a member of the Board of Foreign Missions, lying sick of pneumonia and at death's door, at the age of ninety, remarked to his son shortly before he passed away: "My thoughts are dwelling much on the subject of eschatology. I am perfectly adjusted to that other world, but I should like to stay a little longer in this in order to be of some further use to the cause of Foreign Missions."

MISSIONARY CALENDAR.

DEPARTURES.

April 8—From San Francisco, to join the Korea Mission, Miss Catherine C. Wombold.

April 16—From San Francisco, returning to the Central China Mission, Rev. and Mrs. J. H. Judson and family.

April 30—From New York, to join the Chili Mission, Rev. and Mrs. Webster E. Browning.

May 12—From San Francisco, returning to the West Japan Mission, Rev. and Mrs. David Thompson, D.D.

ARRIVALS.

May 5—At New York: from the Korea Mission, Miss V. C. Arbuckle; from the Siam Mission, Rev. J. A. Eakin; from the Western India Mission, Rev. J. M. Goheen and Mrs. Goheen and family.

RESIGNATIONS.

From the Korea Mission, Miss V. C. Arbuckle.

From the Western Persia Mission, Rev. J. C. Meehlin.

THE CHAPEL OF THE HOLY CROSS, PARRAS, MEXICO.

REV. ISAAC BOYCE.

Something which cannot but arrest the attention of the tourist in the Mexican republic is the large number of heaps of stones surmounted by a rude wooden cross and weather-beaten shrines to be seen by the roadside. Inquiry as to their meaning will perhaps call out quite a eulogy on the miracles which have been wrought through the judicious use of money, silver images or such like, or by the faithful fulfillment of a heavy penance imposed by the priest, such as walking on bended knees from the neighboring village, perhaps a half-mile or mile, over the rough, stony, sometimes flinty ground. One of these shrines, known as the "Holy Cross," is situated on a high knoll overlooking the city of Parras, State of Coahuila.

The main part of the city of Parras is built on a steep hillside connecting two plains lying at some two hundred feet difference of elevation, around the magnificent water springs which gush forth just at the edge of the higher plain. To the southeast of the city this plain extends to the foot of the mountain range distant perhaps a mile.

The face of the plain is broken by a number of hillocks rising abruptly from fifty to two hundred feet above its general level. On the highest of these is situated the chapel of the "Holy Cross," or the "Holy Wood," for it is known by both names. The formation of the hill is peculiar. It is conical in shape, perhaps four hundred feet in diameter at its base, and two hundred feet in height. Its apex is only about thirty feet in diameter; but this is surmounted by a rocky crown about forty-five feet in diameter and some twenty feet in thickness. The mound or hill proper is composed of earth and disintegrated rock, while the upper surface or crown is composed of an extremely hard, porous, limestone formation. The loose earth underlying this has been worn away by the rain and wind, thus undermining the rock, and has left it projecting beyond the apex on all sides a distance of seven or eight feet. As one looks up at the mound the rocky crown seems to be delicately balanced on the hillock and in imminent

danger of toppling off its narrow resting-place.

Tradition has it that about three hundred years ago the Catholic priests on reaching the site of Parras scaled this rock, as it commanded a view of the whole region to the north and west and there celebrated the first mass. Gradually an Indian village gathered about the spot, and as the priests gained influence over them, they looked for a centre of worship. The holy fathers were equal to the occasion; one morning as the simple villagers gazed up at the hill above described, a new object met their eyes. A cross stood out in bold relief on the summit of the rock. "Whence came it?" was the question asked by the Indians, and the fathers answered: "From heaven." This was accepted as a sufficient explanation.

But the matter did not end with this: experiment showed that the cross was possessed of wonderful miraculous healing power. An offering to the cross was the only requisite in order that its supernatural power should be made manifest. Its fame spread throughout the whole surrounding region and long pilgrimages were made to it by the credulous Indians for healing.

As time passed the wooden cross began to show signs of decay; but the fathers guarded against the possibility of the Indians being left unprotected against the ills of flesh, and of their losing the large revenue resulting from the offerings made to the holy cross. A stupendous miracle was wrought. In the night season the old cross disappeared, and a much larger one, direct from heaven, so it was affirmed, took its place. This cross was found to be possessed of even greater miraculous power than its predecessor; and the revenues naturally were greater, and so for a period of some two hundred and fifty years, as occasion required, miracles were performed for the continuance of the holy cross on the hill.

For the convenience of the pilgrims a winding stairway was cut through a rift in the crowning rock leading to the top. Later, to avoid the necessity of replacing at such frequent intervals the cross, it was determined to protect it by a chapel. This was carried into effect some forty years ago. The cross thus protected has lost none of its powers; the rather it has been increased. Instead of yielding to the influence of time and falling into decay, it began to show signs of life—

it began to grow. It was painted a brilliant green, thus indicating that it was a living cross; and so great is its vitality that the sacristan will assure you solemnly that in order to avoid the destruction of the roof of the chapel, the cross has to be cut off each year, and sometimes oftener.

It is sad indeed to see the depth of superstition prevalent among the more ignorant classes with regard to this chapel and cross. It is more than a quarter of a mile from the outskirts of the city to the cross, and from the centre of the city it is three-quarters of a mile, up a steep, winding, stony path, to the chapel, yet it was formerly common, and even now can scarcely be said to be uncommon, to see devotees toiling up the pathway leading to the chapel on their knees. And not only this: in either hand you may notice a tall wax candle, which will be lighted on entering the holy (?) precinct, and the penitent cannot rise from her knees until they are burned out. Men do not do this.

THE BOYS' SCHOOL AT HANGCHOW.

REV. J. H. JUDSON, HANGCHOW, CHINA.

In the picture on page 27 there are forty-four boys; there should have been fifty, but six could not come to have their pictures taken. They are the inmates of the Hangchow High School. Every one knows what we desire to make of these boys. Of course we desire, first of all, the salvation of their souls; we desire also to enable them to get a living among men, and so to elevate their characters that they will be very useful and influential citizens in their native land, and be witnesses for the Master.

Not many years ago the greater number of these boys came from purely heathen families; indeed, when the school was first started at Ningpo, the parents and relatives of every boy in the school were heathen. The boys were brimful and running over with all the vices which heathenism can give birth to. But time has wrought a great change; during these years the gospel has been preached and many have accepted it, so that a large proportion of the boys who are received into the school now have Christian parents or Christian relatives, and many of them have been baptized. Even with the material of the earlier days young

men were turned out who became evangelists and pastors and did good work for the Master. Some of them are still living and still working. With the material now available we hope to realize more and better results. It must be remembered, nevertheless, that the Christian homes from which these boys come are not as full of Christian teaching and good influences as are the homes in our land; at least it could hardly be expected, for the parents themselves are only babes in Christ. Now and then there is a boy who comes to us from one of these Christian homes who is well versed in the Bible and has been taught from his infancy to pray and to love Jesus. In the picture there is one whose name is Kym-wa. When his father brought him he said: "This boy is always praying." His father seems to have told the truth, for Kym-wa has been in the school about six years and has been seen many times praying, and is now an active member in the school's Society for Christian Endeavor.

There are other faces in the picture of boys who came with a fair knowledge of the Scriptures and a good start in the Christian life. There was one, a pastor's son, whose face is not seen, for his heavenly Father called him home before this picture was taken. He, too, was an earnest praying boy, and was looking forward to the time when, his studies completed, he could go out and witness for Christ.

But a large number of these boys, though they do come from Christian homes, have not received much Christian instruction. The material which must be transformed into Christian character and be made useful for future work is exceedingly raw. Some of the old superstitions, believed in and practiced by their ancestors, still cling to them. The custom of reverencing any piece of paper with one or more Chinese characters written upon it is clung to most tenaciously. Before we are aware of it the boys will have hung up in the schoolroom the baskets furnished by societies who employ men to go about gathering "lettered paper," and even when the baskets are discovered they will collect the paper in some other vessels and have a time burning it once every few weeks.

One of the greatest evils with which we have to contend is lying or deception. This is a chief characteristic of all the Chinese; the most natural thing for them is to be de-

ceptive. These boys are "chips from the old blocks." It is most difficult to even get at the bottom of anything that may transpire in the school. Whenever any misdemeanor is committed there is no use asking the boys as a whole who did it, or any one boy if he did it. Upon one occasion the door of the room where apparatus is kept was left unlocked. A few of the boys went in and had a grand time squirting water with a little force pump and wetting things in general. When the whole school was assembled and each one called by name and asked, "Who did it?" the invariable answer was, "I don't know." When a boy fails to have his lesson there is no satisfaction in asking him the reason why; his reply will be given in some equivocal language: "hadn't time," or "haven't got any reason," or "haven't prepared."

During the Chinese New Year holidays most of the boys remain during the vacation in the school buildings instead of going home. Though the school is not in session they must be kept within certain limits of discipline, and not be allowed to go out upon the streets as they please. Often as an excuse to get out they would say they were going to call on a friend. It was requested of them that they should bring a card or a note from their friend on whom they were going to call. One evening one of the boys, whose face is in the picture, returned after being out a great part of the day and brought to me a big red card (Chinese calling cards are always large slips of red paper), and said, "Here is my friend's card." Looking at it I recognized it at once as a card received from a small military official a few days before. When the boy was told so he simply remarked, "Oh! I have made a mistake in the card." He went away to his room, returning in a few minutes with another red card. I did not recognize the name on this one, but thought it best to make inquiries from the head native teacher. Upon doing so, this second card, much to the boy's chagrin, was found to be one left by a gentleman calling at the school a few days previous, and was a stranger to the boy. It is needless to say that that boy received a good sound punishment for his deception. To teach them truthfulness and straightforwardness in word and deed is one of the great things to be accomplished in our work with them.

These boys come to us when they are about thirteen. With the exception of having memorized part of the native classics and acquired some religious instruction if they come from Christian families, they know almost nothing. Perhaps they may be able to add and subtract a little in mental arithmetic, but of a written arithmetic they never have heard. They know nothing of geography or history; they have never seen a steam car, or even an old-fashioned horse car; indeed they have never seen a steam engine of any kind, or a telegraph or telephone wire, unless perchance they may have been to Shanghai or Ningpo. Not only have they never seen them, but they have not even read about them. Committing to memory many pages of their native books has not enabled them to read even very simple articles on general subjects. They are far behind the times when compared with the average American boy of the same age. But they are very quick, especially in memorizing. We have to be continually on our guard lest they be able to repeat the words of the book without understanding anything of the meaning.

We might say a great deal more about these boys, but this will suffice to give you a little idea of the material with which we have to work and out of which we hope to make useful men.

ANOTHER CHAPTER IN THE ACTS OF THE APOSTLES.

REV. BENJAMIN LABAREE, D.D.

Such a title might well be prefixed to the Annual Report of the Board of Foreign Missions. Mark some of the features of these modern missionary transactions which reveal a vital connection between them and the original "Acts of the Apostles."

I.

Was there not something to remind of apostolic days in the early part of this year, when so many young prophets and teachers in the Church were halted for the lack of means with which to go forth, and the Holy Spirit said to one and another church, or to individuals in the churches, "Separate me these young men and women for the work whereunto I have called them;" and then, with much self-denial and prayer, the hands

of the Church were laid on them and they were sent away ?

It was an inspiring revelation of the Holy Spirit's continued presence and power in the Church, and of his watch and care over this foreign mission enterprise. And as his benediction rested on the Church at home in its sending out of these new prophets and teachers, so has it abode with the great company of missionaries previously on the field in this last year of their toil.

There were 635 missionaries under commission from the Board last year, of whom 195 were ordained men. Our Presbyterian Church sends out more missionaries into foreign lands than any other missionary society in America. With these are associated nearly 2000 native laborers, many of them much blessed of God in the winning of souls. And there is gratifying evidence that the self-same Spirit of God has worked in the hearts and through the lives and endeavors of these servants of the Church as in apostolic times. One from India writes that the past year has been the happiest of his life as a missionary. Another writes of having received a quickening and uplifting in his spiritual life. Another writes: "I wish every minister enjoyed his life work as I enjoy mine." Another, summing up some of the encouragements of the past year, says: "And last, but not least, we believe we missionaries are awaking to the possibility of living nearer to our Master. . . . We are willing to be content with nothing else than the 'mind of Christ' itself." And we believe that the same hungering and thirsting after righteousness widely prevails through the mission fields and may well inspire us at home to covet earnestly the best gifts in like manner as these our brethren abroad.

II.

As in the early days of the Church, so in this past year the messengers of the gospel have been in frequent jeopardy from political convulsions and from men who oppose this "way." It was a year of much turmoil and anxiety in many lands. Distressing calamities have overtaken some missionaries of other Boards in China and Turkey. Unusual perils and fears have compassed about some of our missions in those same lands. Sickness and death have removed an unprecedented number from the

rolls. But the hand of violence has not brought grief to any of our beloved brethren and sisters. Out of the stormy conditions which threatened them at times, they have heard again the reassuring voice which spake to Paul in a vision, "Be not afraid, but speak and hold not thy peace, and no man shall hurt thee, for I have much people in this city." And so they have continued, speaking boldly in the name of the Lord. Mr. Lingle, who was roughly handled, in the province of Hunan, in the early part of the year, did not hesitate to return there later with his wife, and was treated with a courtesy which gives much promise of future success for the gospel. In the Turkish city of Mosul, where rumors of coming massacres were rife, the brethren have been kept in perfect peace and security. In Syria the storm of violence has raged very near our missionaries, but God has mercifully preserved them.

III.

It is apparent that many of the commotions which have happened to our missions "have fallen out rather unto the furtherance of the gospel." No serious check to missionary operations has come anywhere for more than a brief period, and the temporary interruptions have often simply diverted missionary energy into other important channels for a time. The bombardments of Tungchow created friendly relations between the missionaries and their Chinese neighbors which they were delighted to cultivate. Threatened disturbances in Nanking, Paotingfu, Hainan, and some other districts, drew from the local magistrates most timely proclamations, favorable to the missionary cause. In Persia friendly rulers have stood between the messengers of the cross and evil-minded devotees of Islam. A striking instance of blind opposition to the gospel overreaching itself is given in the report of the Colombia Mission, as follows:

Not the least encouraging feature of the year's work was the proclamation of the archbishop of Bogota, in which he bitterly denounced Protestants, and threatened to excommunicate any who attended their services or bought their books or attended any funeral conducted by them. Instead of accomplishing its purpose, the proclamation resulted in many expressions of interest and sympathy on the part of that increasing class which is unwilling to be held in subjection to the bondage in which the Jesuits have fettered Colombia for years.

IV.

One fact which arrests our attention in this survey of missionary operations, is the vast amount of itinerating work done in almost every field. Itinerating is hard work. It is a severe tax upon the physical energies. To be qualified for it there must first be a stern discipline of stomach and nerves and delicate senses. And after these are well toughened, the depressing influences of climate and social environments, and the pressure of ever-abounding station work must be resolutely surmounted, and the plunge be boldly made off into the uncongenial conditions of native village life.

In spite of all the hindrances to this line of work, the past year has witnessed a marked increase of zeal in touring. An unprecedented area of the world has been covered by the seed sowing. Long and toilsome journeys, protracted absences from home, weeks and even months of sojourn in native houses or in tents, in close contact with much that distresses the American sense of sweetness and propriety and comfort, have been more frequent than perhaps ever before.

One missionary party in Siam reports traveling 4000 miles, through six different provinces, on elephants and on foot, in steamboats and canoes, preaching the gospel to great numbers, healing hundreds of sick, selling thousands of portions of the Bible and tracts. In Hamadan, Persia, with a small force, the absences from home during the year aggregate the equivalent of one man's whole time for fourteen months. Mr. Hoskins, of Syria, records more than 3000 miles traveled by him, over 2000 of them on horseback, and he was away from home 216 days. Mr. Campbell, of Mexico, traveled 2500 miles on horseback, and 1613 by rail, and was absent from home 196 days. These instances serve to exhibit the indomitable energy of both men and women in our mission fields, pressing out "into the highways and hedges" of the nations with the invitation to the marriage supper of the Lamb.

We have sometimes had presented in the pages of *THE CHURCH AT HOME AND ABROAD* photographs of missionary parties just starting on a tour, in their strange equipment. What a motley company we should have could all the itinerating parties of many lands be massed into a single picture before us, on their elephants and their don-

keys, in Hindu camel carts and bullock carts, and now and then in a Studebaker express wagon, in Japanese jinrikishas and Chinese wheelbarrows, in water craft of many a grotesque model, and then a long procession of men and women on foot, begrimed with the dust of hills and plains, or soiled from the sloughs of mud or bridgeless rivers. And could we follow them in their toilsome way we should see them entering alike the abodes of Korean royalty, Hindu rajahs, Chinese noblemen, and the huts of poverty of all nations, telling to the few and the many who gather to listen of the blessed "Only Name."

For further interesting details examine the pages of the Annual Report.

V.

At the same time that there has been extraordinary activity in sowing the seed of gospel truth, there has also been much encouragement in the friendly reception which the sowers have met.

One writes from India:

We are simply overwhelmed with the possibilities of the field compared with our meagre resources by means of which we hope to develop it. . . . It is a glorious work, a productive field!

Regarding Mr. Robert P. Wilder's work, the statement is made:

What we saw and heard of the Students' Movement in Poona convinced us that the young Brahmans are waiting to be spoken to, and sympathized with, and helped forward into an open profession of Christ. Very many of them are really anxious inquirers, many are Christians in secret.

The movement among the low castes of Northern India towards Christianity is yearly gaining force.

From Siam we are told the outlook was never more encouraging. Of one itinerating party the Report says:

They spent eight days at the two places last named, and found the people remarkably friendly. Paknampo is a large town where the head priest of the temple and the postmaster of the town received them with great cordiality, and urged them to establish a school there. A Buddhist priest, near Pankampo, declared that he had been using Christian books for text-books in teaching the boys in the temple under his care.

At Kam-pang-pet they found a great eagerness to buy books and to hear religious instruction.

The people at Raheng insisted on buying books so rapidly that there was little opportunity to explain their contents.

From Laos Dr. McGilvray writes that the

temples and homes are always open to the preachers of Christ.

Of the Bules of Africa, Mr. Fraser writes:

Wherever I have gone during the year the natives, though at first suspicious, have yet been friendly in their way, and their almost uniform readiness to listen quietly to the words of God, for which they sometimes ask, is impressive and encouraging.

Even in Japan, where it has been thought there was a cloud over the missionary work, there are some very bright and encouraging sections. The Report says:

The Hokaido (Yezo) continues to impress one as the most alive and progressive, urgent and hopeful field in the empire. The spirit of the people is free, and like that of our West. Buddhism is comparatively weak; vice is strong. Our church work is located at six or seven important centres, and from them other places are evangelized by the Japanese workers. Accessions and active interest are reported from most of these places.

Testimony might be quoted from other mission fields to demonstrate how "a great door is opened" unto these gentile peoples for the ambassadors of Christ.

VI.

The Report repeats the story told in the early history of the Church of the apostles: "So the churches were strengthened in the faith and increased in number daily" (Acts 16: 5). Not all the churches have grown in numbers the past year. The political and social and religious upheaval in Japan has seriously retarded the development of the Church in that land. Yet calm observers believe that the Church is passing through a process there which is assuredly adding to its strength and preparing it for a new period of eminent growth.

In China also the engrossing material questions raised by the war have diverted attention from spiritual concerns, and created prejudices against foreigners, affecting somewhat additions to the churches, but there are already evidences of a coming reaction favorable to the Christian religion.

Again, in the most of our mission fields the churches have been stirred by discussions over the question of "self-support," pressed upon them from the Board at home. This has caused the falling away of some, and held back Church growth, like the effects of a chill day in early summer upon advancing vegetation.

But in contrast with these conditions the

Report brings the cheering intelligence from Northern India of an unprecedented number added to the Church. Taking the two last years together, the accessions mount up to above one thousand. How encouraging the outlook is among the low-caste peoples may be gathered from the following passage in the Report:

In the two outstations of Bindki and Abbornagar the people not only hear the gospel gladly, but at Bindki there are a few very hopeful inquirers, while at Abbornagar a large Chamar community seems to be turning to the Lord *en masse*. While there may be disappointments ahead, the outlook seems favorable to scores, if not hundreds, of these Chamars receiving baptism in the near future.

In Guatemala the little church has almost doubled under a precious shower of spiritual blessing.

In West Shantung, at one station, 200 adults were baptized during the year, and three new churches formed.

From Chile, Mr. Garvin writes of the Valparaiso station:

On the whole I think the year has been more satisfactory, both in a spiritual and material sense, than any previous year of my labors in Chile.

And Mr. Bloomer, of the same mission, writes:

The state of the work in Chillan itself has been more encouraging and flourishing apparently than at any previous time. There has been improvement in almost every line. While the work has broadened, it has also deepened. In the church there has been a gain in attendance at all of the meetings, an increase in the number and variety of the meetings, an enlargement of the knowledge and appreciation of Christian truth, a new spirit of prayer, or a more general diffusing of that spirit, a greater zeal and effectiveness in evangelistic work, and a more liberal spirit in giving, and a considerable increase in the membership, both of the Sunday-school and of the church.

Beside this growth in numbers, the native churches have shown much activity in the extension of Christ's kingdom among their countrymen. Regarding the remarkable movement among the low castes, the Lodi-ana report says:

A few years ago we would have regarded this increase as phenomenal; now many other sections have like blessings. It should further be noted that this work and attendant blessing is largely due to native agency. Foreign missionaries have led but few of these converts to Christ. We have baptized and superintended, but the direct contact with the people has been brought about by the sons of the soil themselves. They have not as yet the organizing power, and this is a necessity among the

people of the district. The foreign missionary cannot be dispensed with, but the life-saving power is largely in the hands of our native brethren.

The General Report contains other incidents along the same lines, like the following:

From Syria:

The Hums church has received twenty new members, and now enrolls 140 communicants. It is a flourishing church, and has not only raised the money for the enlargement of its building, but has contributed to the assistance of the poorer churches in the neighborhood. It is manifesting an excellent missionary spirit, and is about to start a new work in a village on the borders of the great Syrian desert.

From Peking:

A class of ten men, from a circuit of twenty miles, have recently spent a month at Ling Shang in the study of the doctrine, the church in that region contributing fully half of the support of the class. Several earnest Christians, who receive no pay, are holding regular Sabbath services in their own villages as well as using every opportunity to lead friends and neighbors to Christ. Thirteen adult men have recently been baptized by Mr. Chia.

But the clearest mark of growth in the native churches during the year was in respect to "self-support." This subject, which has proved a stumbling-block to many, has, in most of our missions, stirred the churches to higher purposes and new vigor. A sense of responsibility in this line, not known before, has been developed. One of the native helpers in Persia said: "This reduction is not to be looked at as a calamity that has befallen us, but the beginning of a new era, and we must face it." Space does not allow our quoting the many cheering items found in the report showing how the native Christians are disposed "to face" this call to duty. If one or two fields have not responded hopefully it makes all the more marked the general falling into line for a movement forward.

It is too early to look for a large increase in the contributions of these native churches; such fruit will ripen slowly and only with much patience in the culture. Still it is significant that the Report shows an actual increase in the native contributions of about seven per cent. over last year.

And here we must stop. Perhaps another time we may sum up from this closely packed report the facts regarding the departments of education and medical work which crop out on almost every page and mark

the increasing sweep of the gospel's influence in all lands.

But with the record above given of seed sowing and harvest, have we not strong confirmation of the Saviour's promise being fulfilled? His Spirit has rested on the labors of his servants as in apostolic days, if not in miraculous gifts, yet in the manifest building up of his church among the Gentiles.

RELIGIOUS LIBERTY IN COLOMBIA, SOUTH AMERICA.

Religious liberty may properly be defined as the right guaranteed by the laws of a country to each one of its citizens to maintain and propagate any religious opinion, and to celebrate any form of worship he may think proper, provided those opinions and that worship do not conflict with the fundamental ideas upon which civil government is based. This has been called "the noblest innovation of modern times," and yet this has not been fully incorporated in the laws of some of our sister republics, or if it has been there, it has been virtually removed by other laws that make it inoperative. This latter seems to be the case with the laws of the republic of Colombia to which attention is called in this article.

I.

There are some facts that seem to look as if the principle were fully incorporated in the Constitution of the republic and in the treaties made with other nations, and a fair understanding of these facts is necessary in order to any complete understanding of the actual conditions.

In 1863 Colombia adopted a Constitution that embodied in its fundamental provisions the principles of modern liberty, granting religious, educational, literary and commercial freedom, but the lack of a form of government sufficiently centralized to defend itself occasioned its downfall, and in 1886, after another revolution, the Liberal Constitution was abolished, and the one that is actually the organic law of the land was adopted. The articles that bear upon the subject of religious liberty read as follows:

Art. 38. The Roman Catholic Apostolic Religion is that of the nation. The public authorities shall protect it, and cause it to be respected as the essential element of social order.

It is understood that the Catholic Church is not and shall not be official, and it shall preserve its independence.

Art. 39. No one shall be molested on account of his religious opinions, nor compelled by the authorities to profess beliefs or to observe practices contrary to his conscience.

Art. 40. The exercise of all worship that may not be contrary to Christian morals or to the laws is permitted.

Acts contrary to Christian morals or subversive of public order, which may be occasioned under the pretext of worship, shall be judged by the common law.

Art. 41. Public education shall be organized and directed in accord with the Catholic religion. Primary education at public expense shall be free but not obligatory.

Art. 56. The Government may make concordats with the Holy Apostolic See for the purpose of arranging the pending questions and defining and establishing relations between the civil and ecclesiastical powers.

These are the chief constitutional provisions that bear on the subject, and at first sight they seem to grant all that can rightly be claimed on behalf of dissenters from the religion that is said to be that of the nation. Especially Articles 39 and 40 seem to grant the very principle above defined as religious liberty, and were it not for the influence of the privileges granted to the Roman Catholic Church in the other articles, and the use that is made of them, religious liberty would exist in Colombia.

In addition, the treaty between the United States and Colombia grants a well-defined liberty to the citizens of the United States resident in Colombia. Art. 14 reads:

The citizens of the United States residing in the territory of the Republic of New Granada (now Colombia) shall enjoy the most perfect and entire security of conscience, without being annoyed, prevented or disturbed on account of their religious beliefs. Neither shall they be annoyed, molested, or disturbed in the proper exercise of their religion in private houses, or in chapels or places of worship appointed for that purpose, provided that in so doing they observe the decorum due to divine worship and the respect due the laws, usages and customs of the country. Liberty shall also be granted to bury the citizens of the United States that may die in the territories of the Republic of New Granada in convenient and adequate places to be appointed and established by themselves for that purpose, with the knowledge of the local authorities, or in such other places of sepulture as may be chosen by the friends of the deceased, nor shall the funerals or sepulchres of the dead be disturbed in any wise nor upon any account.

With these clear statements in the organic law of the land, and in the treaties (for the treaty with England is in almost

the same words as that with the United States), it would seem that there could be no doubt that the spirit of religious liberty was firmly established in Colombia, but we shall see how far it has been modified by subsequent developments growing out of the intimate relations acquired with the Roman Catholic religion and Church.

II.

In accord with the power granted to the Government by Art. 36 of the Constitution, Colombia entered into a concordat with the Pope of Rome, which was approved by the Government on February 27, 1888, and of which the following are some of the chief provisions:

Art. 1 recognizes the Roman Catholic religion as that of Colombia, and obliges the Government to protect it and cause it to be respected in all its rights.

Art. 2 reads: "The Catholic Church shall preserve its full liberty and independence of the civil power, and consequently, without any intervention from the civil power, it can exercise freely all its spiritual authority and ecclesiastical jurisdiction, and conform its own government to its own laws."

Art. 3 provides: "The canonic legislation is independent of the civil law and forms no part of it; but it shall be solemnly respected by all the authorities of the Republic."

Arts. 4, 5 and 6 grant the Church the right to hold property.

Art. 7 exempts the clergy from civil and military duty.

Art. 8 reads: "The Government is obliged to adopt in the laws of criminal procedure dispositions that will save the priestly dignity, whenever for any motive a minister of the church may have to figure in a process."

Art. 9 grants to the Church the right to collect by law dues, etc., from the faithful to whom service is rendered.

Arts. 10 and 11 allow the Church to freely establish religious orders and to govern them according to its own regulations, and pledge the Church to co-operate with the Government in works of charity, education and missions.

In regard to the provisions of this concordat, so far as we have noticed them here, it is evident that they bear on the question of religious liberty only so far as they may grant to the Church the right to curtail, or may lead the Government to curtail, the rights granted to dissidents in the Constitution, or may impede the Government in carrying out the fundamental ideas upon which civil government is based. In the sequel of this article we shall see some of the practical results of this unnatural union of the ecclesiastical and the civil power.

At least two other items in the concordat bear on this question of religious liberty, and they will be given entire.

Arts. 12, 13 and 14 refer to the subject of education, and read as follows:

In Universities, Colleges, Schools and other centres of instruction, public education and instruction shall be organized and directed in conformity with the dogmas and morals of the Catholic religion. Religious instruction is obligatory in these centres, and the pious practices of the Catholic religion shall be observed in them. Consequently, in such centres of education, the respective diocesan authorities, either themselves or by means of special delegates, shall exercise the right of inspection and revision of text-books, in all that refers to religion and morals. The Archbishop of Bogota shall designate the books that are to serve as texts of religion and morals in the Universities; and with the object of securing uniformity of instruction in the said matters, this Prelate, in accord with the other diocesan authorities, shall elect the text-books for the other establishments of official instruction. The Government shall impede the propagation of ideas contrary to Catholic dogma and to the respect and veneration due to the Church, in the instruction given in literary and scientific as well as in all other branches of education. In case that the instruction in religion and morals, in spite of the orders and preventions of the Government, shall not be conformed to Catholic doctrines, the diocesan authorities can deprive the professors and teachers of their right to give instruction in these matters.

This provision of the concordat places the public schools in all their branches in the hands of the Catholic Church; and it also makes it almost impossible for any one except a Catholic to secure a position in any branch as a teacher or in any school supported by the State. The bearing of this on schools conducted by dissenters will be noticed in the sequel.

Arts. 17, 18 and 19 refer to marriage, and read as follows:

Marriages to be celebrated by those that profess the Catholic religion will produce civil effects in regard to the persons and property of the contracting parties only when celebrated in accord with the dispositions of the Council of Trent. A civil officer, to be determined by the law, shall be present at the celebration of marriages, only for the purpose of verifying the inscription of the marriage in the civil register, except in the cases of marriage "in articulo mortis," when this formality may be dispensed with, if not easy to comply with, and the lack shall be replaced by other evidence. It is the duty of the contracting parties to secure the intervention of the civil officer for the purpose of registering the marriage, and the duty of the priest is limited to notifying the parties of the obligation the civil law imposes on them. In regard to marriages celebrated at any time in accord with the dispositions of the Council of Trent and that should produce civil effects, the proofs of ecclesiastical origin shall

be admitted before all others. The ecclesiastical authorities shall have exclusive control of matrimonial questions that affect the bond of marriage, the cohabitation of the parties, as well as those that refer to the validity of promises of marriage. The civil effects of marriage shall be governed by the civil law.

If there should be any doubt on the subject of the binding effect of the concordat on the Republic of Colombia, it would be set at rest by one of the last provisions, which reads:

Art. 32. By the present Concordat all laws, orders and decrees, which at any time or in any manner may have been issued, are hereby derogated and abrogated in the part that may contradict or oppose this agreement whose force in future shall be firm as a law of the State.

III.

The last article quoted from the concordat shows that its provisions are now incorporated in the legislation of Colombia, and if any one should be in doubt in regard to what the supreme authority of the Church would wish to incorporate in the laws of other countries if it could be done, some information may be secured from what it has placed in the laws of Colombia; for example, the exclusive right of Romanism to recognition by the civil power, the complete independence of the Papal hierarchy, its complete control over education, science and literature, and its absolute control over marriage.

The Government of Colombia, of course, submitted to these requirements, and in attempting to carry them out had to adopt laws, issue orders, and make regulations that are striking commentaries on the tendencies of these principles.

MARRIAGE.

The marriage laws of any country, of course, bear directly on the question of religious liberty in that country and while there is a civil marriage law in Colombia for dissenters from the Roman Catholic Church, the validity of the marriage celebrated under the civil law is exposed to be destroyed at any time by either of the parties. The same may be said in regard to a marriage contract under the laws of the United States, if the said marriage should not have been in accord with the provisions of the Council of Trent, and the parties live in Colombia.

Colombian Law No. 30, of the year 1888, contains the following articles:

Art. 34. Marriage contracted in conformity with the rites of the Catholic religion annuls "ipso jure" the purely civil marriage contracted before by the parties with other persons.

Art. 35. For merely civil effects the law recognizes the legitimacy of the children conceived before a civil marriage is annulled in virtue of the provision of the previous article.

Art. 36. The man who having been married civilly, afterwards marries another woman according to the rites of the Catholic religion, is obliged to furnish proper support to the first woman and the children had by her so long as she does not marry according to the Catholic rite.

It may be seen by a careful examination of the provisions of the concordat and of this law, bearing on the subject of marriage, that the whole matter is placed in the hands of the Catholic Church, and as the canonic legislation that applies to countries wholly Catholic is in force in Colombia, the only marriage possible for non-Catholics is the civil rite, and such a marriage is canonically considered as a state of concubinage, that ought to be dissolved at once and that forms no impediment to a subsequent marriage of either of the parties by the ecclesiastical authorities. In this manner the Church controls the State, and if the rights of a dissenter should be violated the State would be impotent to correct or punish it.

EDUCATION.

All public education by the State has been placed under Church control, and some curious results may be noted. As the Church authorities are granted the right to insist that all teaching in institutions supported by the State shall conform to Catholic dogma and morals, no one is allowed to teach in the universities, colleges or schools who is not satisfactory to the Church; and more repressive yet is the regulation, enforced in some of the State colleges and said to be enforced in all, that students are absolutely required to go to the "confessional," as well as attend the services of the Church.

If it be objected to, students may attend private institutions, and while there is nothing in the legislation that prevents the establishment of these private schools, their diplomas have no legal force whatever, and in addition to this inconvenience, the institution itself exists in constant danger of being closed by an administrative order from the government authorities at any time.

Law No. 61, of 1888, grants to the Executive some extraordinary powers.

The President of the republic is granted the power: 1. To prevent and repress administratively the offenses and crimes against the State that may affect public order, with power, according to the case, to impose the penalties of confinement, expulsion from the territory, imprisonment or loss of political rights for the time he may think necessary.

Art. 2. The President of the republic shall exercise the right of inspection and vigilance over scientific associations and teaching institutions, and is authorized to suspend, for the time he may consider convenient, any society or establishment which under scientific or doctrinal pretext may be a centre of revolutionary propagandism or of subversive teaching.

LIBERTY OF THE PRESS AND WORSHIP.

The Constitution, Art. 42, says: "The press is free in time of peace; but responsible in accord with the laws, when it may attack the honor of individuals, social order, or the public tranquillity." In a decree of the Chief Executive of the nation, that has all the force of law and that has been in force for several years, there is one article that makes it a criminal offense to "attack the Catholic religion," and one of the most prominent of the late public writers of Colombia supported the law in this way: "We have been asked if the text and spirit of this Art. 42 authorizes the lawmaker to make a law that will consider as offenses obscene writings, and those that involve blasphemy, and evident attacks on the Catholic religion. We answer most decidedly, Yes; such was the intention of the Constitutional Convention, and it is supported by two considerations: First, that as Art. 38 declares the Catholic religion to be the essential element of social order, therefore blasphemy and all attacks on Catholicism can be considered as contrary to social order; and, second, because Art. 40 gives the force of a constitutional principle to Christian morals; and if whatever offends Christian morals can be made a crime or offense and punished, the same thing can be done if executed through the press, given that the said acts are contrary to social order."

The press laws are contained in an "Administrative Decree" and are enforced without process of law, that is administratively rather than judicially. But the administrative officers of Colombia have never yet, so far as we know, interfered with the liberty of public or private worship.



BOYS' SCHOOL AT HANGCHOW.

Concert of Prayer For Church Work Abroad.

JANUARY	General Review of Missions.
FEBRUARY	Missions in China.
MARCH	Mexico and Central America.
APRIL	Missions in India.
MAY	Missions in Siam and Laos.
JUNE	Missions in Africa.
JULY	Hainan; Chinese and Japanese in U. S.
AUGUST	Missions in Korea.
SEPTEMBER	Missions in Japan.
OCTOBER	Missions in Persia.
NOVEMBER	Missions in South America.
DECEMBER	Missions in Syria.

MISSION TO THE CHINESE AND JAPANESE IN THE UNITED STATES.

SAN FRANCISCO: Mission begun 1852; missionary laborers—Rev. I. M. Condit, D.D., and Mrs. Condit, Miss Maggie Culbertson and Miss J. E. Wisner; 3 teachers in English, 1 ordained native, 3 native teachers and helpers.

Among the Japanese: E. A. Sturge, M.D., and Mrs. Sturge; 1 native superintendent, 1 native teacher, and 1 native helper.

OAKLAND: Mission begun 1877, 2 teachers.

PORTLAND, Oregon: Rev. W. S. Holt, D.D., and Mrs. Holt, and Mrs. Clarkson; 1 native helper.

NEW YORK: Rev. Huie Kin.

JAPANESE WORK IN CALIFORNIA.

MISSIONARIES AND ASSISTANTS.

E. A. Sturge, M.D., General Superintendent.
 Mrs. E. A. Sturge.
 Mr. S. Ishikawa, General Secretary of Japanese Y. M. C. A.
 Rev. K. Inazawa, Superintendent of Japanese Mission Home, N. W. corner of Sacramento Street and Prospect Place.
 Mr. T. Okuno, Educational Work.
 Mr. S. Kimishima, Assistant Teacher.

STATISTICS.

One church, organized December, 1884.
 Whole number received from beginning, 189.
 Received during the past year, 27.
 One Y. M. C. A. with 100 members.
 One Mission Home with 40 members.
 Two day schools. Two Sabbath-schools, etc.

ANNUAL REPORT OF THE JAPANESE Y. M. C. A. IN SAN FRANCISCO.

MR. S. ISHIKAWA, GENERAL SECRETARY.

It is quite natural that the western coast of the United States, being one of its easiest parts to reach from the Island Empire, Japan, should receive more of the knowledge-seekers from that newly rising country than

other places. Consequently we find San Francisco having, as early as 1886, a thousand of them. Here comes in a social danger. For few will ever question that young men, as a class, are peculiarly exposed, especially when they are away from home and its restraints, having no one to look after their best interests. But on the other hand what effort is made for the proper care of these young men? Hon. Chauncey M. Depew said: "After a young man has been launched into the world, to win his way as best he may, the State takes no further care than to furnish a policeman to arrest him in case he goes astray." This is the reason why some of the thoughtful Japanese of San Francisco realized the necessity of starting a Christian Association, for the improvement of the moral condition of their young fellow-countrymen, under Christian discipline. Consequently they organized this Japanese Young Men's Christian Association in August, 1886.

From a feeble to a firm, from a firm to a healthy, from a healthy to an energetic condition, our Association has constantly progressed and reached the present stage. Our reading-room, a glimpse of which is shown in the cut on page 33, contains a well-sorted variety of both Japanese and English daily, weekly and monthly papers, and has been visited by over sixty persons daily. The library of over twelve hundred volumes is also considered very useful. During the past twelve months over one hundred and fifty situations were secured for members. Thus we try to do our human part, while we pray to our heavenly Father, "Give us this day our daily bread."

Our work is by no means one-sided, but symmetrical, being founded on the triangular base—physical, mental and spiritual culture. For we believe this to be the only sure foundation of true character. We are quite proud to say that the Association has already sent back a number of Christian young men to the home land, who are now manifesting God's glory in several lines of professional work, according to their own talents. We are still continuing to publish our monthly religious magazine, in Japanese, for distribution among our countrymen.

The Association has raised and expended about seven hundred dollars during the past year, for rent, gas, water, janitor and painting the building. The members have also

contributed one hundred dollars to send two poor, sick young men back to Japan.

CHINESE WORK IN CALIFORNIA.

REV. I. M. CONDIT, D.D., SAN FRANCISCO.

August 3, 1895, marked the twenty-fifth anniversary of our labors in this field. The occasion was celebrated by the gathering, in our church, of a large number of Chinese men, women and children; and in addition to this, many of our American friends cheered us by their presence. Letters of congratulation were received from the Chinese Christians at the different stations in the State. Many kind words were spoken and valuable gifts received expressive of their gratitude and of their appreciation of our work among them.

CHANGES OF A QUARTER OF A CENTURY.

Twenty-five years ago there were only one or two stations outside of San Francisco; and now there are ten. At that time the work was largely itinerating, while now it is organized into a regular system. Then there were but few schools, while now we have Sabbath and evening schools at every station. Scarcely anything was then done among the women, and the sight of one in our audience was a rare thing; to-day a systematic work is carried on among them, and more than a hundred of them are often seen in our church on Sabbath. Twenty-five years ago but few children were to be seen in Chinatown, and the starting of a little school for them was quite an event; now the streets are alive with children who number thousands, and they are gathered into many schools. At that time a Christian family was hard to find, and considered quite a curiosity; now Christian homes are numbered by the score. We have three regularly organized churches; six Christian Endeavor Societies, a Young Men's Christian Association with its branch at every station, a Circle of King's Daughters, interesting missionary societies, and even a mission paper. The work has its drawbacks and discouragements, but for all that shows many marks of healthy progress.

A CHINESE HOSPITAL.

A petition has gone up to the Chinese Consulate from the various missionaries, ask-

ing them to aid us in the opening of a hospital for the poor, sick Chinese, and especially to assume its pecuniary support. Every hospital in this city is closed against them, the pest house being the only door open to receive Chinese. When a poor Chinaman falls sick, God pity him! There is not a fit place to which he can be taken, where he can be cared for. The Six Companies have some wretched deadhouses where they send their poor sick men to die. They are left there almost unfed and unattended, amid coffins, corpses and dry bones of the dead. The places are called by fanciful names, such as, "Chamber of Tranquility," "Quiet Nursing Home." But in one a dead body was found with the face partly eaten away by rats. In another the attendants were themselves poor, sick ones who were of little use to care for the wants of others, waiting patiently for death to end their sufferings. In one place was found a solitary dying inmate in a dark foul room, along with a dead body. In another morgue three dying men were found lying on hard, bare boards. One of them when asked what he would like said, "Just something to lie on, as the bare boards make my bones sore." He was furnished by a missionary lady with a blanket and some matting. One man, with paralyzed lower limbs, who had been for months supported by his relations, was found abandoned by them, as they became tired of helping him so long. Our Christian Chinese carried him food from their own table, and got others enlisted in helping to do for him. One of our young men went early every morning to care for a poor man who was left to die. Under kind attention he got well, and came to church deeply grateful for what was done for him.

Is there not crying need for a hospital? Should it not be one under the control, not of merciless heathen, but of Christians with hearts to pity and hands to help? It is to be devoutly hoped that in the very near future a suitable place will be had, and provided with those surroundings which will bring some measure of comfort and medical attendance to these poor, sick, helpless Chinese.

To the credit of the Chinese it should be said that, some years ago, wealthy ones among them subscribed a large sum of money, and purchased a lot on which to

erect a hospital. The movement fell through, however, because the Board of Supervisors refused to allow the erection of such a building in that part of the city. The authorities will not oppose our present movement to open one in Chinatown, to be under our control in its various regulations.

CHINESE SLAVERY.

Slavery is not yet dead in our land. Slaves are bought and sold almost every day in Chinatown. Many means have been devised to put an end to this importation of woman slaves; but while corrupt officials hold the sway it is impossible to be done. Good people are surprised that under our rigid exclusion laws this traffic is still carried on, and the prohibited class are allowed to enter. They do not understand the wondrous power money has to open wide the gates. When a better class of persons desire to enter, the law is very strict. If the least flaw is found in their papers they are turned back to their own land; but the gates open very easily and very wide for the worse element to walk in. The necessary papers are made all right upon their face; the forgeries are well executed; the perjured witnesses, Chinese and white, are ready at hand; the story the woman is to repeat has been faithfully taught and well learned—she was born here, or had lived here before with her husband, or is the wife of a merchant. Five hundred dollars will get a woman in without much trouble. This is a fact well known throughout Chinatown. One old slave-holding woman used to boast that she had no need to go down to the wharf to look after her chattels, as on the payment of the price they would be delivered at her door. Probably not a steamer arrives from China which does not bring in some of the slave women or girls. The fact that a ten-year-old girl can be bought in China for \$200, but the same girl here, at the age of twelve or fourteen, is worth \$2000 or \$3000 is evidence of how much it requires to land them. It is a well-known fact that certain officials who were poor when they were appointed to their places, were soon possessed of a handsome fortune.

Great cruelty used to be practiced upon these unfortunate ones. They were even placed upon an auction block, in a nude state, and sold to the highest bidder. For the most trivial cause they were beaten with bamboo rods, seared with hot irons and

treated in many cruel ways. But when our Rescue Home was opened, these slave girls learned of it, and escaped to it as a haven of refuge. This has led slave owners to change their mode of treatment to one of pretended kindness. They are loaded with cheap jewelry and fine clothes, and allowed to go to the theatre. By this means many of them are led to be contented with their lot.

To remedy this slave importation is a very difficult thing. If punishment were meted out to the guilty; if there was an honest enforcement of the law against the prohibited class; and if police regulations against the vagrants were carried out, there would certainly be a far better state of things.

THE SALVATION ARMY.

The Salvation Army has come to Chinatown, and the Jesus' Army has also opened out in close proximity. As when the public school for Chinese children was begun years ago, some of our brightest children, on whom we had bestowed much labor, were lost to us, in somewhat the same way these new workers use material which we have prepared, and build on foundations which we have laid. But we earnestly hope that good may come from what they do. The drum and uniform draw many to the chapel which they have opened on one of the Chinese thoroughfares. If they can only beat some truth into the minds and consciences of these hardened ones, it will be a happy thing. We try in various ways to reach the thousands who throng the streets of the Chinese quarters, and if Salvation Army methods will help to save those we have failed to reach, we will rejoice. I trust they will realize that the Chinese need more than exhortations to repent and confess Christ. They need solid instruction in the truths of God's word. Our preacher, Rev. Nam Art, was present one night. A young man, when they were urging them to come and be saved, said that he wanted to be saved. They brought him forward, and he afterward stood up and said, "I want to be a Christian. I want *Yoke Tye* to help me to be good." *Yoke Tye* is one of the principal gods of the Chinese, and yet this man was reckoned as one of their converts.

Our mission is made glad by the recent arrival of a new helper from China. He

is one of the non-laboring class who are permitted to enter. But his papers being not quite regular, the authorities here said he could not be let in; and we had no money or disposition to buy him in. Fortunately, however, he was still up in Victoria, and the authorities there, looking at the spirit of the law, and being abundantly satisfied that he had a right to enter, let him come. He is a graduate of Dr. Kerr's hospital in Canton, and we trust this may be turned to good account on the opening of our hospital. He is a fine Chinese scholar, which commands for him great respect from his people. But better than all, he is an earnest Christian and effective speaker. We hope for good things from his work among us.

Our Chinese missionary societies have just sent \$400 of their money to China for home mission work; \$200 of this is a year's support of the colporteur whom they employ, and \$200 is the yearly salary of a preacher in the new Sun Neng Church, which they have built with their own money. This is one of the cheering features of our work. Rev. A. A. Fulton says: "It will be the finest chapel in the province. I trust the good Lord will permit me to spend many weeks there holding services. There is no doubt of the future success of our work, after we get this chapel."

AMONG THE CHINESE IN THE NORTHWEST.

REV. W. S. HOLT, D.D., PORTLAND.

There are about 12,000 Chinese scattered through the cities and towns of Oregon, Washington and Western Idaho. This territory is assigned to the mission which has its headquarters at Portland. The problem presented by the vast area, and the small number of Chinese in any one locality outside of Portland, is a difficult one. But work has become settled in a few definite lines, and these we try to push to the best of our ability. Of the departments of work which we try to maintain the first is the

EVANGELISTIC.

This simply means preaching and teaching the gospel. The missionary in charge travels from one part of the field to another, visits the parishioners in their shops, laundries and habitations of various sorts, and endeavors to establish friendly relations. It

is very interesting to note how readily his advances are responded to when it becomes clear that he is speaking the mother tongue of these strangers.

This spring for the first time, Lewiston, Idaho, was visited. It is so far to this city, and the Chinese population is so small, that it has not seemed wise to spend the time or money necessary to go there until now. Indeed this visit would not have been made if there had not been a double opportunity. The Presbytery of Walla Walla was holding its spring meeting with the Lewiston Church, and the pastor kindly arranged to give up Sabbath evening to a popular meeting in the interest of foreign missions. This, with the chance to meet the Chinese, was sufficient inducement to go.

It was unknown to the Chinese there that there was a white man in this part of the country who could speak their language, until the Lewiston pastor told his laundryman that the missionary was coming. This proved to be sufficient to arouse some interest, so that when a visit was paid to the laundries and to some other places where Chinese were to be found, and a few words were spoken, the question was asked, "Are you the Jesus devil of whom we have heard?" It was confessed that the missionary was known as a Jesus devil. We were standing on the street with a few Chinese, immediately in front of one of the best residences in the city, when a Chinese servant came out on to the veranda to sweep. At once he was hailed as follows: "Come over here. This is the Jesus devil." The man came over. He also knew of the expected visit. He welcomed the missionary, and said he himself was a Christian, and a member of the Methodist Church.

It is our plan wherever we go to arrange for meetings for preaching in the churches, so that the Chinese may learn that it is through the Church that anything is done for them. There has never been an unsuccessful attempt to secure an audience. This fact is not misinterpreted into a longing for the gospel, but it is understood to mean that there is curiosity enough to hear the white man who has visited them talk. These audiences are always very responsive, and do not hesitate to show that they understand what is said by nods or smiles, or by out-right talking back.

There is no objection to this, for it shows the preacher that he is reaching his hearers, and that they are paying attention. Of course, for the most part, these visits are few and far between. But they are always accompanied with the distribution of some portion of God's word, and sometimes it is read, although there are very many of the Chinese here who cannot read a word understandingly.

SCHOOLS.

Another definite line of work is in schools. There are always, and everywhere, some who have often thought about the claims of these strangers, and have wondered what can be done for them. The school for teaching English furnishes an opportunity for doing something. It is a long road to travel to reach the desired goal, but it is a road, and one which may be traveled to advantage. In every community there are some Chinese who wish to learn to read and speak English so that it is possible to have a school if teachers can be found. Of the value of these schools there is no sort of doubt. Their success has been sufficient to show that they are a means of bringing the gospel to the Chinese where nothing else can be done. Indeed, where there is the living preacher who can use the language, it has not been found possible to leave out the school.

Our aim in this part of the field is to have the local church carry on the school, as one of its own agencies, for spreading the gospel.

We have so far succeeded that every school started outside of Portland has been under the care of the local church and maintained by it. It is recognized as foreign missions at home, and these efforts always receive the sanction of the pastors and sessions, and all possible coöperation is given the teachers, and the missionary in his visits. This is one of the delightful experiences of the foreign missionary here. He is cordially welcomed, the church is open to him to talk on his great theme, and interest and sympathy are shown in all his efforts.

HOME AND DISPENSARY.

In the city of Portland, in addition to the regular preaching and the night and Sabbath-schools, are the well-known Chinese Woman's Home and the free dispensary.

If this mission had never done anything except to start the Home, it would have earned its right to exist. It stands a menace to all evil-minded men who live on the sins of the poor women whom they control.

they were well, and they have come back to thank us for the help they have received. We have given about 1000 prescriptions, have had a number of surgical operations, and a few cases which have required the

care of the hospital. We owe a debt of gratitude also to the Good Samaritan Hospital, under the control of the Episcopal Church, for kindness often shown. The doors of that hospital have always been open for the poor without charge, and the kind attention received has merited the thankfulness of the mission, and of the patients.



JAPANESE CHAPEL, SAN FRANCISCO.

It has interfered so wholly with the importation of Chinese women for immoral purposes that the greatest care and the most unblushing fraud are necessary in order to land such women. The owners of those who are here never know when some source of wealth is quietly and permanently to disappear, a total financial loss.

Then those who have come under its sheltering care have not only received protection, but they have been lifted out of a very miry clay and been set upon a rock. The most of those who have spent any time in the Home have become Christians, and have gone out to live their religion.

The dispensary has been a source of relief to many poor sufferers. We have the gratuitous services of the best physicians of the homeopathic school in the city. No matter how miserable the man or woman may be, nor what the trouble, these ladies and gentlemen show them every attention. Naturally we get many incurables, but we have had many who have been treated until

been any expense to the Church since it was opened. Then we expended about \$40, but since then all our outlay has been met by gifts from the Chinese.

THE JAPANESE IN CALIFORNIA.

E. A. STURGE, M.D.

Nearly thirty years ago a few Japanese, who were sailors on whaling vessels, were landed in San Francisco against their wills. These were soon followed by a small number of students of the Samurai class, who were attracted by our superior educational institutions. The Japanese in California now number about six thousand. There has been no perceptible increase since the beginning of the Chino-Japanese war. During the hostilities many patriotic young men returned to take part in the struggle, and since the declaration of peace many more have gone to try their fortunes in their newly acquired territory—Formosa. But while many have left California, every

steamer entering the Golden Gate from Japan brings a number of the Mikado's subjects, who are in search of knowledge or adventure. Nearly all the Japanese in the United States are supposed to be here for the purpose of study, and probably more than one-half of the entire number are devoting all the time at their disposal to the acquisition of English or some useful branch of knowledge. There are a dozen of these bright young men in the two California universities, and many more are taking a preparatory course in our high schools and academies. The majority of those who are not students come here from Hawaii or from the western provinces of Japan.

Of the six thousand Japanese in California, one-half are in San Francisco, while the rest are scattered all over the State, especially in the fruit-raising sections.

With very few exceptions the Japanese in the United States are young men without settled homes. This is one of the unfavorable features in the work. On the other hand, they are earnest inquirers after truth, and most of them listen to the gospel without prejudice. Probably not more than one-tenth of their number have been truly converted, though a larger proportion have professed their belief in Christ and have united with various Protestant churches. There are in California four missions for the Japanese, established in the order mentioned: Methodist, Presbyterian, Seventh-Day Adventist and Episcopalian. The first is about thirteen years old and the last is less than a year. All these missions are successful and all are partially self-supporting, though none of the others are doing so much in this direction as our own. With the exception of our Methodist brethren,

who have stations at Sacramento, Fresno, Los Angeles and other places, the work for the Japanese is confined to San Francisco. The Roman Catholics, though so aggressive in foreign fields, make no



READING ROOM.

attempt to convert the Chinese or Japanese in this country. The Japanese who do not come under Christian influence, though they doubtless derive some benefit from coming in close contact with western civilization, receive on the whole more injury than good from their sojourn among us, as unfortunately the example set them by the majority of Californians is far from helpful. Such young men lose much of their native politeness and acquire instead blunt, western ways, which can hardly be considered an improvement. The greatest danger, however, lies in the improper use they make of their increased freedom. They are far from home and its constraints, in what they like to call "the land of liberty," and having a false notion of what constitutes true freedom, many of them go astray and waste their time and money in sinful pleasures. There are many Japanese prodigals in this far country wasting their substance. But those who become Christians save their money, spend their time in study, and sooner or later return to their own land, to

exert a helpful influence in the cause of the Master. Many such have gone back from our own mission and many others will follow. From our little church here have come four ordained ministers, two others who preach occasionally, one Sunday-school superintendent, two earnest Christian physicians, one professor in the Government Agricultural College and many others who may hold positions as important, but who have passed beyond our ken. These are simply mentioned to show the importance of

the work on this coast, which cannot be realized, unless we look beyond the Pacific, and note what our former members are doing in their own land. None of the Japanese come here with the intention of remaining many years, but coming as they do from all parts of their country, and such a large proportion of them belonging to the student class, if we can be the means of giving them that knowledge which is able to make them wise unto salvation, their influence upon Japan must be great and far-reaching.



EMPEROR OF CHINA.

XAVIER'S ROCK OPENING AT LAST.

Mrs. Lingle, of Sam Kong, China, writes: It was with many regrets that I bade farewell to Tungchow and my friends there, especially the students in the College, for I was exceedingly fond of my work there. However there is enough work to do here to keep me very busy. The change from old, established work to this new, pioneer work is very great, but I am sure I shall enjoy it, for it is all the Lord's work.

I find a great deal of use for my Mandarin. Lien Chow station being on the border, as it were, of Hunan, the Mandarin has leapt over the mountains, and a great many here speak Mandarin. I have had no difficulty in being understood even by the women, a class of whom I have each Sabbath. I had no difficulty in understanding or being understood during our recent trip to Hunan. Hunan is altogether Mandarin. It was with a little hesitation that we decided on my venturing into that province, as no foreign woman had ever been through there before, certainly not from the south, and probably not from the north. There are no separate rooms in the inns there, as there are in Shantung, but we were taken care of, for we were given the room of the proprietress every night but one, and that night we curtailed off a space and fared very well. We felt a little afraid of the rowdyish city of Sing Tsi, in this province, through which we had to pass; but although we heard

"foreign devil wife," and many vile epithets on all sides, there was not a stone thrown.

Our first destination was Lin Wu (or Lum Mo in Cantonese). I had an ovation such as I never had before in my life. The moment we reached the inn, the place was literally packed with people—wealthy people, poor people, scholars and ignorant, jostled one another to see the wonderful foreign woman. It was my feet they wanted to see more than my face. In conversing with some of the "scholars" last summer Mr. Lingle told them that I had been teaching a college in Shantung. Several of these literary graduates approached me at once, and asked if I would teach them foreign mathematics. They said if I would they would get up a class of twenty, and provide a hall, and a place for us to stay. The wealthiest man in Lin Wu called, as did also the numerous women of his household. We were invited to their home the next morning for breakfast, and to photograph them, for I had my camera along. We walked all over the city, and I was invited to many homes, wealthy and poor. There was not a stone thrown while we were there, and we had opportunity to tell the gospel to many.

From Lin Wu we went on to Kia Hwoa, where there are more than twenty Christians, and most of them young women. We were warmly welcomed, and especially the women seemed very grateful to see one of their own sex who had gone so far to teach them. My fame had increased to such an extent that many literary graduates came from the city of Kia Hwoa to see the great mathematician! and many wanted me to teach them the western mathematics and sciences. The students are intensely eager to study these. Of course it was impossible for me to stay up there and teach them, and so it is probable that a few will come here for a while to study. The great difficulty is to make them realize that these things, especially mathematics, are not to be learned in a month. I firmly believe that if we were to open a college in the southern part of Hunan (of the northern part I do not know) it would be crowded. I hope that we may be given permission to establish ourselves in Hunan within the next few years, for the work there is exceedingly encouraging, and when we have Hunan, we have a large portion of China. I expect to visit Kia Hwoa again in April to spend a month with a class of women.

HOME MISSIONS.

The Board of Home Missions, at its May meeting, having fully met the obligation under which it was compelled to refrain from "*new work*," resolved to remove that restriction and to entertain hereafter applications for any work upon condition that the aggregate of amounts appropriated to any presbytery shall not exceed that of last year. This action of the Board was unanimously approved by the General Assembly.

Hereafter when the Board finds it necessary to grant less than the amounts asked the several cases will be referred back to the presbyteries with the Board's recommendations for the adjustment of the "*cuts*." The Board is glad to have the Assembly's sanction and its authority in pressing upon the presbyteries their responsibility in such cases.

The Board received for current work last year \$729,977.28, a sum about \$200,000 less than it received during the prosperous year 1892-3. If the fiscal year upon which the Board has just entered brings it as much as 1892-3 did, it will close the year without debt, and with a record of advance into some neglected fields.

Representative home missionaries from twenty-five synods met the Junior Secretary in his room during the Assembly, and after a free interchange of views decided to advocate the holding of Home Mission Conferences in the synods and presbyteries next autumn. The reduction of the old debt and the prospect of better times encourage the hope that the Board will have a good year and go to the next Assembly with a splendid financial showing.

Several speakers at the General Assembly labored under a strange misapprehension as to the expense of administering the affairs of the Board of Home Missions during the past year. On page 54 of the annual report it is plainly stated that the cost of administration was \$40,300.56, and on page 55 the statement is itemized.

The condition of the Board's treasury is one of the great burdens on the heart of the Church to-day. It is at present the barrier that stands in the way of progress. On account of the debt several hundreds of communities, which might early become sources of income to the Board, are now neglected, and the chief function of the Board of Home Missions must fall into temporary disuse.

The Board has not exceeded its instructions. It has kept well within the limits of expenditure authorized by previous Assemblies and far below the demands of the presbyteries through all these years of increasing indebtedness.

Concert of Prayer For Church Work at Home.

JANUARY.	The New West.
FEBRUARY.	The Indians.
MARCH.	The Older States.
APRIL.	The Cities.
MAY.	The Mormons.
JUNE.	Our Missionaries.
JULY.	Results of the Year.
AUGUST.	Romanists and Foreigners.
SEPTEMBER.	The Outlook.
OCTOBER.	The Treasury.
NOVEMBER.	The Mexicans.
DECEMBER.	The South.

RESULTS OF THE YEAR.

The Board entered upon the year under depressing circumstances. A debt which had been growing five years had reached the unprecedented sum of \$364,850.05. In addition to this great burden, \$41,000 were due to missionaries on salaries for the former year. The receipts through the summer and early autumn were lighter than for the corresponding period of the preceding year, while many of the aid-receiving churches and missions, instead of relieving the Board by advancing to self-support, were obliged to ask additional help. Many churches

and individuals who had been generous in their gifts to our treasury were compelled to reduce their customary contributions or to discontinue them altogether. Under these conditions the Board deemed it necessary to decline all applications for the support of new churches and missions in new fields.

PROGRESS UNDER DIFFICULTIES.

Notwithstanding the unfavorable conditions under which the work of the year has been conducted, and the consequent evils of retrenchment, there are gratifying evidences of progress. The resolute lesson of self-help has been thoroughly learned by many churches, and when human help failed, there was in many instances a manifest turning to the divine source of relief, and fruitful revivals have strengthened the churches in many parts of the country.

Another gratifying result, in a few isolated cases, was the promotion of denominational comity, churches of different connections being forced to unite in supporting the means of grace which otherwise would have been denied them.

In New England many of our churches have reached self-support. The five more recently organized at Waltham, Springfield, Brookline, Brocton and Graniteville have never received help from the Board. All our home mission churches in New England are in cities and among people who have special claim upon our sympathy and help, being of Presbyterian faith or preference. Buildings have been completed and dedicated at Lynn, Mass.; Houlton, Me., and Graniteville, Vt. It is worthy of special note that the people are most loyal to their pastors, and that thus supported our missionaries have done heroic work at a time when depression was most acute; thus pastor and people are firmly bound together, not only by a common faith and purpose, but by common privation. It has not been the purpose of the Board to enlarge its home mission work in New England, although the calls for the ministry of our Church have been persistent, and the field gives ample returns for the outlay.

Although the Board has been restrained from supporting new work there have been five churches organized in Kentucky during the year, and all have been provided with new buildings; seven ministers have been

introduced into the field. It is a remarkable fact that more work has been done, more fields occupied, and more men employed, and yet with fifty per cent. less money from the Board than ever before. Most fruitful revivals have swept over the State; and there have been added to the churches 1037 members, 801 of whom were received on profession. Notwithstanding the financial stringency, the churches of the synod contributed nearly \$4000 for home missions, besides \$3000 for the Synodical Fund. This synod is nearly self-supporting.

The Synod of Tennessee has made decided progress towards self-support, although it is confined to the mountainous regions of East Tennessee and North Carolina, and a few communities in northern Alabama. It has no churches in the wealthier regions of middle and western Tennessee. An important church was organized with fifty members on the site of old Fort Saunders, in Knoxville, and another of twenty members at Hot Springs, N. C.

The East Coast railroad has been extended far into the south of Florida. New communities of great promise have sprung up all along the route, but the enterprising synodical missionary has been restrained from occupying them. A church, however, was organized at Miami, a promising young city. The ministers and churches of the northern and southern branches of our Church in Florida are in very close fraternal relations. No jealousies have been discovered among them; they group together in the interests of economy, and in the hope of early reunion.

In Iowa nine churches have been organized, and twice as many might have been with little help. The Sabbath-school missionaries, who constitute the advance guard of the army of the Lord, have opened a large number of fields, and prepared them for our occupancy, but the Board could render no assistance, and these fields are left uncultivated. The synod has been visited by fruitful revivals of religion. A striking instance occurred in the Mount Hope Church, which is in the country ten miles from a railroad. One hundred conversions were reported.

The population of the "New West" has increased with phenomenal rapidity, and yet it is sparse.

If it be true, as has been repeatedly asserted, that there is not elsewhere upon the face of the earth a region capable of sustaining a denser population than this, what must we expect and prepare for in the immediate future? China has an average of one hundred and twenty-one to the square mile. At that rate our "New West" would sustain a population of two hundred millions.

It is certainly true that the weal or woe of any people is determined by the degree to which the gospel is a controlling power, for "righteousness exalteth a nation, but sin is a reproach to any people."

In the light of that truth it is an appalling fact that only 9.48 per cent. of the population profess to be evangelical Christians, leaving *more than ninety out of every hundred either ignorant of the gospel or indifferent to its claims.* Surely much of our national history, and probably its most brilliant chapters, are to be made between the Mississippi river and the Pacific ocean. Thither a vast multitude of the most enterprising sons and daughters of the older States are flocking. There hosts of sturdy immigrants from foreign shores are seeking homes, and on that great theatre of human action millions will be born and live and act.

If the population of our entire country shall double in the next thirty years, as it has done in the past thirty years, the "New West" will certainly receive more than its proportion of the increase estimated upon either its present population or its geographical extent.

Two hundred and fifty-six churches have been organized in Minnesota, a gain of 84 per cent. in the last ten years. Notwithstanding the hard times, which no State has felt more seriously than this, the work during the last year has been prosperous, nineteen churches have been added, and more buildings dedicated than in any previous year in the history of our work in that State. It is a still more remarkable fact that all these are free from debt. Dr. Adams reports that only one aid-receiving church outside of the largest cities has indebtedness; though six of the largest churches in the twin cities are burdened with debt, and missionaries have keenly felt the effects of retrenchment. But greater things might be accomplished if the Board could extend a little more help. Seventeen attractive fields are calling in vain for the

gospel, and seventeen choice young men are ready to enter these fields if their daily bread can be provided.

Many great doors, and effectual, are open among the Scandinavians of this State, which a comparatively small amount of money would enable us to enter. But instead of enlarging our usefulness, we are in danger of losing part of what has been gained. An interesting church, which came to us from the Swedish Evangelical body last year, is in peril. This is one of the States in which hard times and pinching poverty have seemed to promote piety and religious zeal.

During the year, three churches in South Dakota assumed self-support, and nearly all the churches report increase of membership. The number of churches has increased tenfold in fifteen years.

It is worthy of special mention that the Second Church of Lincoln, Neb., not yet seven years old, in addition to supporting its own pastor, has adopted a missionary, the Rev. Howard Campbell, in Siam, and has paid his entire salary. It is not wonderful that such a church should have received one hundred members during the year on confession.

"Another encouraging feature of the work in this State is the increasing number of candidates for the ministry. One church, that of Wood River, has three of its members now in Hastings College preparing for the ministry," says Dr. Sexton. "This is the church which sent out five missionaries to Siam two years ago." Hardship does not deter these young Nebraska heroes from entering the Lord's service.

Two strong Bohemian churches have been added to our roll in this State. Both have houses of worship.

Kansas has enjoyed a steady and vigorous growth in all the elements of a great State. She is far in the lead of the other States of the West in the proportion of evangelical Christians to her entire population. She has four times as many Protestants as Romanists. 19.22 per cent. of her population are in evangelical churches, and yet 1,000,000 of her population are outside church relations.

Our churches in Indian Territory and Oklahoma last year were blessed with an increase, over any previous year, of thirty-

three per cent. in every line of effort. The gifts increased thirty-three per cent., the additions increased thirty-three per cent. The average gifts toward home missions and self-support averaged six dollars per member, the aggregate being \$19,160—all this in the face of temporal adversity.

Utah has become a State, whether wisely or not remains to be determined. The pledges which she gave, and upon which she was admitted to the Union, derive their value from the character of the generation which has been under training since our mission work began. Such has been the estimate which men have placed upon young Utah that this great venture has been staked upon their fidelity. No better testimony could be borne to the twenty years of mission work which the Woman's Executive Committee has maintained. Fifty thousand boys and girls have passed under the influence and instruction of our mission teachers in Utah. It is a matter of special gratitude to God that our glorious Church, always the friend and patron of education and the guardian of youth, has been permitted to take so prominent a part in the redemption of Utah.

The event of special importance in the educational work in this State, during the year past, was the endowment of Sheldon Jackson College, in Salt Lake City. Twenty-one years ago our system of church schools in Utah was planned. An academy was established in each of the important valleys and surrounded by a group of primary mission schools. The Collegiate In-

stitute, at Salt Lake City, stood at the head of the system, and was designed to become a college as soon as sufficient endowment could be obtained. It has been doing partial college work for several years. It now attains to the full rank of a college with the brightest prospects for usefulness and vigorous growth.

During the past year two churches were organized and 350 members added to the churches of the synod.

We condense the most important details of the year's work into the following, viz.:

*Number of Missionaries.....	1,544
“ “ Missionary Teachers.....	330
Additions on Profession of Faith.....	9,179
“ “ Certificate.....	4,308
Total membership.....	99,454
“ in Congregations.....	122,861
Adult Baptisms.....	4,893
Infant Baptisms.....	5,228
Sunday-schools organized.....	284
Number of Sunday-schools.....	2,311
Membership of Sunday-schools.....	130,502
Church Edifices (value of same, \$3,991,425),	1,830
“ “ built during the year (cost	
of same, \$165,900).....	90
“ “ repaired and enlarged (cost	
of same, \$46,784).....	223
Church debts canceled.....	\$91,151
Churches self-sustaining this year.....	20
“ organized “ “.....	65
Number of Parsonages (value \$502,365)..<	433

On account of the debt several hundreds of communities, which might early become sources of income to the Board, are now neglected, and the chief function of the Board of Home Missions must fall into temporary disuse.

HOME MISSION HISTORY OF ILLINOIS.

REV. JOHN H. EDWARDS, D.D.

II.

The year 1830 marked with appreciable definiteness the passing of this giant young State from the first crude stage of nascent civilization to a distinctly higher level. With the consciousness of unfolding powers came visions of boundless possibilities, and visionary or premature expectations were indulged. For a full decade, beginning two or three years before our new starting-point, the increase in population, wealth and the more valuable forces of intellectual and spiritual progress seemed to confirm the most radiant dreams of this period.

There awoke also a marked self-consciousness and sense of approbateness peculiar to adolescence, which the nation as a whole has not yet entirely outgrown. This is a critical time in the history of individuals or communities. The elevating and guiding influences of religion are then especially needed to turn the ardent, self-confident energies of youth towards noble ends, and restrain them from harmful excess. At this testing epoch in the development of Illinois, the effect of half a generation of devoted home mission work was manifest. An interesting para-

* Including 41 Mexican and Indian Helpers.

graph in Governor Ford's *History of Illinois* gives evidence to the point. He says that a remarkable change occurred during this transition period in the habits and appearance of the people. By 1830 a man in a frontier costume, consisting of a coonskin cap, hunting shirt, leather breeches and moccasins, was rarely seen. Cloth suits and leather shoes had taken their place. The other sex made still greater progress. With pride of dress came ambition, industry, thrift, desire of knowledge and love of decency. For this advancement, says the historian, the young were much indebted to the habit of attending church on Sundays. The very desire to make a good appearance created habits of industry, economy and enterprise, and led to regular ways of living. No such improvement took place where people did not go to church. In such communities the young men were seen with uncombed heads and shabby clothing; or they were in the woods hunting, or on the race-course, or drinking at a grocery, or lounging sullenly and lazily at home. The young women of that class were their fit mates in habits and appearance. To the early missionaries who established and maintained the institutions of religion in the new settlements was due this most influential means of promoting civilization.

To their aid now came a tidal wave of immigration, bringing a strong element of religion and intelligence. It was in the very year 1830 that Abraham Lincoln entered Illinois to be trained here in the school of Providence for his great career. After the Black Hawk War, which resulted in the extinguishment of the Indian title to vast tracts of fertile land in the northern part of the State, settlers poured into the valleys of the Fox and Rock rivers and overflowed upon the rich prairie lands in every direction. In 1830 there were 150,447 inhabitants, and by 1840 no less than 476,183. The revivals general in the Eastern and Middle States from 1830 to 1835 occurred just as emigration to the West was rising. A multitude of emigrants came to the new country with the fire of Christian devotion freshly kindled in their hearts. Most of them were young, and added vital strength to the weak churches for a generation. Thus God saved the Great West from the dominance of barbarism, infidelity and false religion.

The revival flame ran from settlement to settlement upon the prairies of Illinois. The four years ending with the disastrous financial crash of 1837 were a period of rapid growth in the churches. Home missionary pastors threw themselves into the work with all their hearts, and welcomed the aid of experienced evangelists. Revivals were frequent through most of the decade from 1830 to 1840. The labors of such men as Turner, Carter, Kirby, Nelson, Gallaher, Bucher, Bascom, Kent, Hale, Parker, Avery, Henderson, Foote and Whittlesey added large numbers to the churches, and fixed their evangelical character for many years to come. By 1837 there were eight presbyteries, with about sixty ministers and nearly one hundred churches, numbering not far from 2500 members. The faithful Christian men and women who supported the pioneer ministers in their arduous labors, amid the hardships and drawbacks of life in a new country, reaped in time a rich reward. At a single preaching station, services maintained in a log schoolhouse or barn through two generations, are known to have produced six ministers and three foreign missionaries. In such places a few days' visit of a home missionary were often accompanied by revival and ingathering. The opening years of the next decade were also marked by frequent revivals. The protracted financial troubles, entailed by the collapse of wild speculation and unwise improvement schemes, prepared the way for spiritual betterment. Throughout that trying period of disappointment and hardship the missionaries bore their part with faithful endurance. When the sun of prosperity again shone they rejoiced to see the more rapid growth of the Lord's kingdom which repaid all their sacrifices.

Up to the middle of this decade there were few churches in Illinois which had not been fostered by the missionary societies. The American Home Missionary Society sent to this State thirty-seven men within seven years after its organization in 1826, and in 1844 had eighty-seven on the field, divided about equally between Presbyterian and Congregational churches. Ten years later the number reached about 119, and then diminished gradually to about 100 in 1860, when the two supporting denominations separated.

In 1827 the whole conduct of the domestic

missionary work of the Presbyterian Church was investigated, and the Board of Missions was established with enlarged powers. It now adopted the plan of supporting missionaries laboring steadily in a particular field. Beginning in the southern part of Illinois, its efforts to supply the incoming population with the gospel gradually extended through the entire State. The Western Executive Committee, with headquarters at Louisville, superintended this portion of the vast field covered by the operations of the Board. Reaching all parts of the South and Southwest with its missionary agencies, it welcomed the aid of the A. H. M. S. in caring for the religious destitution of this great State. By 1854 it had thirty-three missionaries in Illinois, at an average salary of \$359, and with an expenditure by the Board of \$4563. In 1857, its title now changed to "Board of Domestic Missions," it supported in this State sixty-one missionaries, with an average salary of \$472, and a total appropriation of \$9645. The last report of the Board before consolidation with the New School Committee in 1871 showed ninety-one laborers in Illinois. In 1872 the reunited Church reported 142 ministers employed in the State. The number grew less with the gradual combination of weak churches and the increase in self-supporting ability, till, in 1895, the Board of Home Missions had ninety-two men on the ground.

The ecclesiastical organization of the denomination in the State of Illinois was effected by home missionaries and delegates of home mission churches. Before 1829 there existed no presbytery wholly in the State. Churches on the west side belonged to the Missouri Presbytery; on the east side to the Wabash Presbytery. In 1828 the Synod of Indiana ordered the formation of the Center Presbytery of Illinois, having the same boundaries with the State. This presbytery was divided in 1830 into three, Kaskaskia, Sangamon and Illinois, and the General Assembly was requested to form a new synod of these, including the Presbytery of Missouri. In September of that year the Synod of Illinois was legally constituted, with John G. Bergen, moderator, and Thomas Lippincott, stated clerk. Action was at once taken to divide the Presbytery of Missouri into three, and to form a new synod west of the Mississippi. The

following resolution was adopted: "That the Assembly's Board of Missions and the Board of the A. H. M. S. be respectfully requested to communicate freely with the Presbyterian and Synodical Committees on all important subjects connected with missionary operations within our bounds, and without the mediation of any other Board whatever."

The unhappy division of the Presbyterian army into two camps seriously affected the churches in Illinois. Nearly all the ministers were more or less dependent on home mission support. The Board of Missions remained with the Old School branch; but so many were the feeble churches throughout the country depending on it that the aid extended to its missionaries was limited to between \$100 and \$200 per annum. The missionary churches which adhered to the New School side had the strong support of the A. H. M. S., and their ministers could receive as much as \$400 yearly. Happily the extensive revivals and increased immigration which marked the years following 1840 greatly strengthened the weak churches generally. The slavery conflict was adverse to harmony and progress. This continued in a more or less acute form until the Civil War settled the question, and removed this cause of alienation and disturbance, thus preparing the way for the Reunion of 1870.

The relations of the New School body with the A. H. M. S. continued harmonious and fruitful for many years. Upon the official records of synods and presbyteries are found frequent expressions of gratitude to the Society. A large proportion of the churches could not have come into existence or been maintained without its timely and generous assistance. But, as early as 1848, dissatisfaction was expressed with its policy. This increased till, in 1854, the Presbytery of Alton decided to take charge of the work of planting churches of its own order within its bounds. This led to more stringent action on the part of the Society, withholding aid from the missionary churches of any presbytery in which all its contributions for this work were not sent to the Society's treasury. The upholders of the A. H. M. S. asserted that "Presbyterians contributed but about one-third of its funds and drew out two-thirds," and claimed for it the right to regulate its administration on its own lines. Presbyterians felt that they

had the right and the duty to supervise the aggressive work of their denomination on their own territory. Differences of opinion and interest grew more and more pronounced, until, in 1861, the New School body severed its connection with the Society. The Committee of Home Missions was then formed, and for nine years fostered the weaker churches of the denomination with a wise and liberal hand. The united labor of a generation had been most beneficent, the separation was inevitable and the final result was probably a stronger advance of the fraternizing but no longer federated churches.

The Civil War hindered the progress of all denominations, but the plowshare of national trial went deep into the hearts of the people with the result of great spiritual gain in the years following. Home mission work through two generations had fostered the principles of true citizenship, and instilled a love of liberty and a sense of nationality to such an extent that it has been said, with regard to Illinois and neighboring States, that home missions saved the Northwest to the Union. The able-bodied men of entire mission churches were sometimes in the ranks. The cost was unspeakable, but the results, even to the churches temporarily weakened, were richly compensatory.

To present a connected view of the relation of home missions to the cause of education in this State, now among the foremost in this respect, it will be necessary to return to the earlier period of the history briefly sketched. At the admission of Illinois into the Union, in 1818, the interest of the people in the vital matter of education was shown by a provision, which devoted the three per cent. fund arising from the sale of public lands to the encouragement of learning, instead of to road-making, as in some other States. But leaders were lacking, and the provision was for many years without effect. Educated ministers were then almost unknown. Before 1830 there were quite a number sent out by Eastern missionary societies. They were regarded with great jealousy by the plain old preachers who had borne the burden of pioneer work. One of these boasted that he had never rubbed his back against a college wall. Another thanked God that he was "brought up at Plow-handle Point and educated at Brush-heap College." Prejudice against a liberal education was so persistent that, for several

years, no charter for a college could be obtained. When at last secured, each charter contained the prohibition of a theological department for the training of a sectarian ministry.

The early missionaries, as a rule, were educators. The "Illinois Association" at Yale sent eleven theological graduates to the State within three years, pledged to carry on a definite system of operations, educational and religious; to plant churches, form Sunday-schools, found a college, establish academies, male and female, and encourage common schools. Grandly did they fulfill their vows. They opened the doors of Illinois College in January, 1830. But schools were lacking to supply a college constituency. Private schools were started in many places, conducted by ministers or their cultivated wives. Among the many devoted women who laid the foundations of female education in Illinois, were Mrs. John M. Ellis, Mrs. Theron Baldwin, Mrs. Lemuel Foster, Miss Eliza Chappel (Mrs. Porter) who opened the first school for young women in Chicago, and Miss Anna P. Sill, the Mary Lyon of northern Illinois. The early college professors devoted much time to urging the interests of common schools. Synods, presbyteries and associations gave warm support to education. In 1837, \$80,000 was subscribed for Illinois College, mostly from churches which had been nurtured by the Home Mission Society. Knox College at Galesburg was founded by a colony of Presbyterians from central New York. The effort to make it distinctively Presbyterian failed because of inability to raise the required endowment; but this noble institution has been a great boon to the churches of the denomination, especially to those of the surrounding region whose children, for lack of means, need the privileges of such an institution near their homes. Beloit College has in the same way brought blessing to the churches of northern Illinois. Two or three colleges, planted by Presbyterian initiative in different parts of the State, failed to meet the expectations of their founders. The Galena Theological Seminary had a promising beginning, but it was decided to concentrate the denominational strength upon the seminary of the Northwest at Chicago. This, under the name of its munificent patron, Cyrus McCormick, and the Lake Forest University,

have drawn no little of their vigorous life from sources supplied by home missionary effort, and have, in turn, been mediums of help and blessing to the less wealthy churches of the State.

The name of Gideon Blackburn cannot be omitted from the history of religious education in Illinois. Though he never took a pastoral charge after removing to this State from Kentucky, he had been a missionary during a good part of his life; first, in the pioneer and military period of the early history of Tennessee, and later among the Cherokee Indians. He labored abundantly among the home mission churches of Illinois, and his educational efforts were adapted to their needs. While securing funds for Illinois College, in 1835, he conceived a plan for founding a theological school from the proceeds of land sold at two dollars an acre, for which the government price of a dollar and a quarter had been paid. The scheme had only partial success, but Blackburn University, at Carlinville, is the valuable outcome of it.

Monticello Female Seminary was among the institutions of learning planted and nourished by Presbyterians in the formative period of the growing commonwealth. Its founder, Benjamin Godfrey, was a highly respected elder in the Alton and Monticello churches. His conviction of the value of education under right religious direction was so strong, that he felt it to be "of as much importance that the institution should come into existence as that every soul then in Illinois should be converted." The wide and lasting influence of this excellent Seminary, and of such schools as the Jacksonville Female Academy, the Ducoign Female Seminary, the Presbyterian Academy at Nashville, the Friendsville Seminary and Rockford College, cannot be too highly estimated. All these grew from small beginnings to great usefulness.

Among the leaders in educational progress in this State the name of Theron Baldwin will always have an honorable place. He was one of the Yale band who came to Illinois with the special aim of planting Christian schools and colleges, and was the first principal of Monticello Seminary. After seven years in this position he devised and operated the College Education Society. To his fertile mind is due the introduction of presbyterial and synodical

missions in America. From the working of this system in Illinois came the New School Assembly's Committee of Church Extension, and its Hundred Thousand Dollar Fund to aid feeble churches in erecting their buildings.

It would require a volume to complete even this fragmentary sketch of the part taken by home missions in the history of this great State. Its northern half received at first a more homogeneous immigration, and both churches and schools had a more rapid growth. The history of Presbyterianism in this part of the State has never been written. Dr. A. T. Norton made a laborious collation of material for it, intending to write a volume to correspond with the one he issued covering Southern Illinois; but his library, containing his papers, was destroyed by fire, and he was never able to complete the task. It is much to be hoped that some one will be found to undertake the work while the sources of the history are accessible and abundant. A brief account of the beginnings of Presbyterianism in the metropolis of the interior can only be added.

In the year 1833, a small schooner, some days out from Mackinac, appeared off the mouth of the Chicago river. It brought Jeremiah Porter to the site of the future city to begin his long and fruitful ministry. Three frame stores and a few log houses, besides the fort, constituted the straggling village of 300 inhabitants. In the garrison were seventeen professedly Christian officers and soldiers. John Wright, one of a band of four praying men, grasped Mr. Porter's hand, and exclaimed: "I have written and written in vain for a minister; this is like the bursting out of the sun from the darkest clouds." The first sermon known to have been preached in Chicago was by "Father" Walker, an aged Methodist missionary, who had come to the place a month earlier. A Sunday-school had been started the previous summer, especially for the half-breed children of the settlement. Mr. Porter's first sermon was delivered in a carpenter's shop from the words of the carpenter of Nazareth, "Herein is my Father glorified, that ye bear much fruit." A Presbyterian church, the historic First, was organized June 26, 1833, with twenty-six members, and increased within a year to sixty-seven. On the 4th of January succeeding, a small frame building, costing \$600,

was dedicated. Before the end of the year the church became self-supporting. It was connected with the Presbytery of Detroit until the Presbytery of Ottawa was formed in 1835. Mr. Porter removing to Peoria during that year, Dr. Hawes was invited to the church, and asked, "Where is this Chicago?" The answer was, "It is somewhere in a swamp west of Lake Michigan." He declined the invitation. When Aratus Kent came from Galena on horseback, sleeping on the ground, to see Mr. Porter, in 1833, he wrote, "If the pier now being built at the mouth of the river and the opening through the bar prove to be permanent, I think Chicago will come to be equal to any of our Western towns!" At the organization of the Second Church, the population had grown to 6000, but the streets were of unfathomable mud and the only water works were the water carts. The Third Church was built amid the stubble of a cornfield. Since then the city itself has furnished home missionary ground equal in its polyglot needs to that of the whole State in earlier days.

A condensed history of the Synod of Illinois was published in 1888, which contains valuable data relating to the home mission annals of the State. In 1837 the Synod of Illinois, composed almost entirely of missionary churches, adopted resolutions earnestly opposed to division in the Church, and strongly disapproving acts likely to produce such a result. The annual sermons before the synod were usually upon subjects indicating the great questions before the Church at the time, especially Missions, Slavery, Education, Christian Union, Temperance, Revivals and Sabbath Observance. Liberal support of domestic missions was frequently urged. Synodical evangelization was cared for. The order and discipline of the churches was kept up with growing vigor, so that expedients allowed in days of early weakness, such as ordination *sine titule* and women elders, became rare or ceased. Last year the Synod of Illinois adopted the plan of Synodical Sustentation, thus assuming the support of its weak churches. Each presbytery has its own Home Mission Committee; the Chairmen of the Presbyterial Committees constitute the Synodical Committee on Home Missions; this appoints and supervises synodical evangelists. Complete reports and surplus funds are to be forwarded to the Home Mission Board in New York.

Letters.

ALASKA.

REV. J. LOOMIS GOULD, *Hydah Mission, Jackson*.—For fourteen years we have been making our "quarterly reports" to our Board and have very much occasion to be grateful. It is, indeed, a merciful providence that veils from us the tomorrow of the "fool's calendar." Could we have foreseen all the fourteen years had in store for us I fear it would have been too much for our courage, too dark for our faith. But that we came we are thankful. The changes we have been permitted to witness and the part we have been permitted to take in the history of progress compensate us. No quarter during our sojourn has been more satisfactory than this except the receipt of your order closing a prosperous mission.

Fourteen adults have been added on confession of faith and two by letter. Twelve of these native, four white. Others are only waiting, some for next Sunday's communion, others perhaps a little longer. Fourteen infants have been presented for the seal of the covenant, and others held for next communion season.

A large canning establishment is going up at our fishery, and some new quartz discoveries promise to bring more whites when the winter is past. These things greatly increase the needs of Christian work and influence both for the native and the newcomer.

FLORIDA.

REV. CALEB E. JONES, *Lakewood*.—In the presence of ten thousand dead orange groves it is hard to convince some of the destitute families that God is good. To them the "frowning providence" is so conspicuous they fail to see the "smiling face." So in some cases it takes all the faith and grace and patience to keep their courage up to the working point.

MISSOURI.

REV. JAMES C. SEFTON, *Carthage*.—The "pressing wants" of this field, like all others in the South and West, are: First, men of God who are willing to take four or five churches, preach in school-houses, go from house to house, be of the people, live near to their hearts, yea, in them.

IOWA.

REV. S. CONYBEARE, *Oelwein*.—Mr. and Mrs. Pierson came to us February 13, and were greeted with a crowded house and found a revival already begun. They labored for four days. The work opened up grandly. The outlook was very bright. The whole town was stirred. Old residents said that they never saw such interest taken in religious things by the people of Oelwein. Numbers of men came to church who had not been there for years. On Sabbath, February 16, Mr. Pierson preached four times. On Monday he was sick. In two weeks he was dead, died of typhoid fever contracted before coming. When he was obliged to give up we kept up the meetings from night to night hoping for his recovery, but when we found

he had typhoid fever we gave up the attempt. No one could step into his place, and the work stopped. We were sadly disappointed. His death cast a deep gloom over the people and the whole community. It is a very mysterious providence. He was not yet twenty-nine when he died. One good result has been the solemnizing the minds of the people and making them more attentive to religious themes. Still we are sadly disappointed in the termination of our efforts and the defeat of our plans by death.

Our Sabbath congregations have been steadily increasing until last Sabbath they packed the house. The Sabbath-school membership is also increasing. Last Sabbath evening we had the best prayer-meeting we have had since I came. I am now getting together a class of young men to teach in the Sabbath-school. I expect to begin with them next Sabbath. At our last communion ten persons united with the church—six on profession and four by letter. We are expecting at least as many as that at our next communion.

REV. W. H. KEARNS, *Davenport*:—Since the last report six new members have been received. Notwithstanding the hard times we aim to remember all the Boards with an offering. We took our collection for Home Missions last month and it was the largest ever given to the Board by this church. I believe that if all the weak churches would contribute something to all the Boards the money problem would be largely solved, and it is my belief that the pastors of these churches are to blame. It is a fact that our church has given more and prospered better as a church since they have been giving to the Boards. Last year this church gave an average of \$3.21 per member for the Boards and also kept up their home obligations.

REV. JOHN W. EVERDS, *Germania*:—Soon after I was called by this German church a committee from the Presbytery of Fort Dodge organized an English Presbyterian Church here of ten members, with the understanding that they were to be served by the pastor of the German congregation and also to have the use of their church building. Accordingly we have services in German in the morning and in English in the evening. Both of these services are well attended if the weather permits, ranging in the morning from 75 to 100, and in the evening from 90 to 135, the evening congregations being larger from the fact that many Germans attend these meetings. We also have a Young People's meeting before the evening service.

The religious interest is good. Our Y. P. S. C. E. is increasing in numbers and effectiveness. Three members have been received into the church during the quarter, and the moral tone of the town is improving. One young man has been sent to college, intending to study for the ministry.

MICHIGAN.

REV. T. W. BOWEN, *Croswell*:—I was called away from home to my previous field of labor, Akron, by the death of a brother beloved, Mr. Archie McDonald, elder in and principal founder of the Akron Church. At one time in the early days, amidst great discouragements, it was almost

decided to sell the church, but he said, "No, we have got through so far, we'll hold on a little longer yet;" and that church to-day is as a city set upon a hill to that community. The Lord be praised! At our communion service the first Sabbath in November, we had the pleasure of announcing that six new members had been added to the roll. Some of these have already been chosen to office in the church, and the church has received an accession of strength and help. One old gentleman, in whom I have been interested ever since I came to Croswell, called at the manse one day and requested that I should baptize him on the following Sabbath, for he desired like the Master to fulfill all righteousness, so he was baptized and received into the fellowship of the church. His early life had been rough, but he is now filled with the love of Christ and love to God's precious book. Our Sabbath-school is in a very prosperous condition, and promises well for the future of the church. Our Y. P. S. C. E. is a great source of blessing. They are developing a benevolent spirit and contributing in a systematic way to missions. The little ones are eager in saving their money from candy to give to the cause of God. The Ladies' Aid Society raised over \$100 during 1893 to apply on the manse. During the quarter I have spent much time in pastoral work, and find that reading, praying and talking with the people in their homes is a means of drawing them to the house of God* and to the feet of the world's Redeemer. In my pulpit ministry the power of God has graciously rested upon me, and many a heart has been pierced by the sword of gospel truth, and although the harvest is not yet, I believe that the seed of the kingdom is taking such deep root that numbers of conversions will surely result.

REV. J. C. SMITH, *Reading*:—I commenced work here June 12, 1892, the attendance averaging less than thirty. For the past quarter there has been an average attendance at morning service of 115. At our recent communion service twenty-three persons were received into the church, five by letter and eighteen on profession of faith. Our service was a very impressive one, and was listened to by an audience of 184 persons. A society of systematic beneficence has been formed, the Y. P. S. C. E., the W. M. S., the Sabbath-school and the church proper have all responded liberally. No effort has been spared on the part of myself to bring the people into line with the Bible rule of Christian giving. I can live on a small salary, but I do not believe that that requires a corresponding small amount to be given to the Home Mission Board. Pamphlets on systematic beneficence have been distributed at morning service, week after week; special missionary services have been held, and topics on such subjects assigned to prominent church workers; the average amounts given by our own and other churches in the State have been brought before the people, and envelopes and leaflets have been mailed to each church adherent with a personal letter enclosed. *Here is the result and our response to the Board's appeal for help:*

I ask you to credit the church with \$59.58 paid

*This brother finds true the saying of Dr. Chalmers: "A house-going minister makes a church-going people."—ED.

to me as money raised for the Home Mission Board, which will only leave a balance due me from the Board of \$2.92. In addition to the above our church has sent \$7.80 to the Woman's Executive Committee of Home Missions, so that we give \$67.38 this year.

NEBRASKA.

REV. J. C. SLOAN, *Alliance*.—Commencing with the middle of December, I began a series of meetings in the White River country, where a Sunday-school had been established. There was but one praying soul in the entire community; I there witnessed such a work of grace as I have never before experienced. I can report about fifty conversions. One man sixty-three years of age, his wife sixty-two years, their son with his wife and two children, all came forward upon the same day confessing their sins, and were received into the church upon confession of their faith. The whole neighborhood has been revolutionized. Almost every house is a house of prayer. I organized a church of thirty-three members, and there are twelve or fifteen more to be received later. They immediately went to work, selected a suitable site, sent timbers to the mill for sawing into lumber, and hope in the course of a couple of months or so to have a comfortable house for worship, with a seating capacity of about one hundred and fifty. My work is constantly growing upon my hands; Clinton, Gordon and Valentine are all pleading for more of my time.

NEW HAMPSHIRE.

REV. HENRY HANSMAN, *Manchester*.—We have many difficulties against which we must contend, and we must work hard to overcome them. There is first of all the general infidelity of the Germans; as soon as they arrive in this country they throw off all religious restraint, fall into the hands of the different societies, and seem absolutely to be lost to the church. And yet God makes opportunity for us to catch hold of them and sometimes win them back.

NEW YORK.

REV. C. H. SCHWARZBACH, *Brooklyn*.—We have opened the doors of our church to a Hebrew mission which has a large field. I personally superintend this work, and address the encouraging gatherings in German each Saturday morning. These meetings are interesting, and will prove a blessing to the nation whence comes so much to us.

I will add that Dr. Benjamin Shapiro, who labors successfully in Brownsville here among the Jews, a Jewish convert, does the mission work and preaches to his people in my church each Saturday morning.

NORTH CAROLINA.

ALFRED MARION PENLAND, *Beech*.—The general condition of the missionary work on this field is improving and developing without any

outsoken opposition from any source. The people are becoming more cultured, and the desire for education and general reformation in morals and manners is strengthening. They look to the Presbyterians to lead the way in this work, and under their influence they have been taught to try to help themselves, if they expect help, and this neighborhood is more thrifty than last year notwithstanding the continuance of the financial crisis.

The success of the missionary work in this region is only a matter of time, for Presbyterianism rarely ever dies when planted, and it is here as an indigenous plant and not an exotic. And in this home-field the great Presbyterian Church of the U. S. A. is endeavoring to rekindle or to fan the smothered embers into a flame and regain the lost heritage, and patient, steady, persevering work always has its reward; hence we look for prosperity in due time, when prodigal children shall return to the faith of the fathers.

WYOMING.

REV. ROBERT COLTMAN, *Cheyenne*.—I spent the month of July in making my annual visitation to the Big Home Basin in Wyoming. In this trip I had the company and assistance of Rev. C. K. Powell, synodical superintendent of Sabbath-school work in this synod. The trip was taken by buckboard from Sheridan, Wyoming, and covered over 500 miles. We slept in our tent every night, with but a single exception, and during that one we heartily wished many times in each hour that we were in our clean camp-bed and in our tent. The house in which we slept was unique but not æsthetic. It was of logs with a floor of earth, and this was so undulating, with its little humps and holes, that we found it impossible to adjust our anatomy to its contour. The front part of this house of one room was a store for general merchandise; the middle part contained beds for the family and ranch help, also dining table, bantam chickens, white rabbits, cats and dogs, without limit in number, with an occasional visit from the pigs outside who came to get scraps from the floor on which Brother Powell and myself were sleeping (?). The rear part was for culinary purposes. What a night?

We found that many had gone into the Basin to make homes in this new country since my visit last summer. I had many requests for more missionaries, but could only reply that at present the Board's depleted treasury would not allow us to put in a single man. It must be remembered that this Basin is as large as the State of Massachusetts, and we have one man trying to cover the field. Some of his preaching points are seventy-five miles apart, with rivers and creeks to cross. These are frozen in winter and dangerously high in spring and early summer. We absolutely need one man at least to work on the east side of the Big Horn river, while Brother Bruce does his best on the west side. With the new wagon road from Sheridan to Shell Creek, and the excellent service of the Burlington Route to Sheridan and Billings, settlers will pour in during the next season and we must have additional help if we would preserve that territory for Christ and our Church. Already irrigation schemes are in progress. The Mormons are there in large numbers on the Gray Bull river.

MINISTERIAL RELIEF.

The June number of *THE CHURCH AT HOME AND ABROAD* contained that part of the Annual Report which contained a review of the past twenty years of the Board's history. Attention is now called to the record of the year just closed.

THE ROLL DURING THE PAST YEAR.

The whole number enrolled under the care of the Board on recommendation of the presbyteries is 795; that is, ministers, 315; widows of ministers, 427; orphan families of ministers, 29; women missionaries, 3; one widow of a medical missionary; and twenty who are at the Ministers' House, Perth Amboy, N. J., in lieu of receiving an appropriation in money. Of these, ninety-five are new names. Forty-nine have been removed from the roll by death; thirty-seven ministers, eleven widows and one orphan. Other names have been withdrawn owing to a change in pecuniary circumstances or restored health, rendering further aid no longer necessary.

Not less than 185 presbyteries are represented on our roll by one or more persons or families within their respective bounds, whom they have recommended to the Board. In the majority of cases those recommended for appropriations represent not individuals only, but dependent families. The number of persons directly benefited by these appropriations cannot be far from three thousand. This fact should be borne in mind in order to form any adequate conception of the extent of the work entrusted to this Board.

The enrollment of the honorably retired veterans under the New Rule of the Assembly is ninety. It was eighty-five the previous year. Each of these ministers, it will be remembered, is over seventy years of age, and has served the Church for an aggregate period of at least thirty years as pastor or missionary.

During the seven years since the adoption of this Rule, its provisions have been accepted by 157 of our "Honorably Retired" veterans, of whom sixty-seven have been called to their reward on high. As already indicated, none are less than seventy years

old. Their average age is more than seventy-eight. The oldest now enrolled is ninety-five years of age; thirty-seven of them are beyond their eightieth year. The average term of their service in the ministry is more than forty-seven years.

While entitled by the New Rule to an annuity of \$300, a less sum, at their own request, is given to many of them, the average appropriation being \$277. The total amount paid to these ninety venerable men is \$24,990. It may be doubted whether \$25,000 have been expended for any other Church purpose during the past year with a more hearty assent than this receives, from all who know of the facts in the case.

THE RECEIPTS FOR THE YEAR 1895-6.

The following table shows the current fund income from all sources during the year, compared with that of the year preceding:

	1894-5	1895-6
Contributions from Churches and Sabbath-schools.	\$83,256 26	\$81,377 03
Contributions from Individuals...	18,200 42	21,283 03
Interest from Permanent Fund...	69,177 64	64,935 58
“ “ Deposits in Bank...	479 10	1,514 70
“ “ Special Funds held by the Synod of Ohio and other Trustees	500 12	2,447 39
	\$171,613 54	\$171,557 73

To this cash income should be added \$4728.24, the estimated value of boxes sent to families on the roll by Ladies' Aid Societies. The estimated value of such boxes last year was \$5134.59. There were added to our Permanent Fund \$398.88 by gifts, etc., and \$56,241.10 by legacies (all of which are placed in the Permanent Fund unless the testator otherwise directs)—a total addition of \$56,639.98, or \$5933.79 more than it received last year.

The usual tables prepared by order of the Assembly will be found appended to the report. These show (1) the amount of the "collections" paid into the treasury by each presbytery, including Sabbath-schools and Young People's Societies; (2) the amount drawn out for the families within its bounds, "recommended" by it to the Board, and (3) the number of contributing and non-contributing churches. In 1894-5

there were 3632 in the former class, and 3498 in the latter. This order is reversed, however, in the year covered by this report, only 3511 churches contributing, and 3714 not contributing to the Relief Fund. The detailed statement gives, by synods and presbyteries, the names of the churches which contributed and the amount sent by each church.

EXPENDITURES.

The total of appropriations last year, including the expense of the Ministers' House, at Perth Amboy, is \$166,735.07. This sum, distributed among the 795 families upon our roll, would give an average of \$210. The maximum appropriation to any one family is \$300.

It is scarcely necessary to say that this Board, in common with the other Boards, has aimed to practice a judicious economy in the expenses of administration; but only those acquainted with the various and laborious details of the work, which do not appear on the surface, can appreciate its necessary cost. Some of the large items of expenditure, as will be seen by the detailed statement on page 22 of the report, are by order of the Assembly, and as to the rest the Board has used the greatest care in order that as little as possible may be withheld from the direct work of relief to the needy families upon our roll. The office expenses amounted to \$10,834.28, a little less than those of the year previous. Our entire cash receipts from all sources last year amounted to \$228,197.71. Less than five per cent. of this sum, therefore, was used for the expenses of administration, notwithstanding the extra expense involved in carrying out the plan for systematic dissemination of printed matter which was adopted last year at a conference of all the Boards.

After discussing the condition of the treasury during the past year, the report concludes with the following:

THE OUTLOOK.

On the whole, there is ample cause to be of good courage, concerning the future of Ministerial Relief in our beloved Church. It has lived now for nearly half a century, and with a life ever growing in vigor and breadth. Its principles have taken deeper root with each successive decade. The appropriations of the Board are more and

more clearly regarded not as alms or charity, but rather as a grateful, though inadequate provision made in simple justice by the Church for its worn-out servants and their dependent families.

Our people have already invested more than one and a half million dollars, as a partial endowment for it, besides their gifts yearly for its current work. The call of any special emergency meets with quicker and larger response from them than ever before, notwithstanding the fact that at times—as during the past year—their attention has been so held in other directions that they have not realized the need soon enough to send with the needful promptness their willing gifts for its supply.

Its condition, however, is by no means such as to call for less strenuous effort on the part of the Board, or indeed on the part of any to whom it is dear. We must not ignore the inherent tendency of this cause—near as it is to the heart and conscience of the Church—to fall out of sight unless kept before the people by continually renewed personal endeavor. Moreover this Board has no such active agencies as those which minister so largely to the ingathering of funds for our large Mission Boards. All the more must it depend on the fresh interest and energy, year after year, of the agencies which it has in common with the other smaller Boards. Its chief reliance must be, as is that of every other good cause in the Church, upon the active interest of the pastors. The Presbyterian Standing Committees on Ministerial Relief have shown in repeated instances what a wide-reaching influence for good they can exert; and the eldership has proven itself to be a power capable of ever-increasing development.

The Church has fully and finally committed itself to this tender and sacred work of caring for its worn-out dependent servants. It can take no backward step.

—Missionary fervor must be fed with missionary facts. Ideal enthusiasm springs from personal knowledge of actual conditions. Men and moneys, prayers and petitions will not be offered for a cause when people are ignorant of its claims and its needs. Impulse must be preceded by instruction. Let Christ's soldiers at home receive regular bulletins from the front, telling of their comrades' dangers, perplexities and needs, and they will be inspired to send forward reinforcements and supplies.—*Rev. Howard S. Bliss, quoted in the Michigan Presbyterian.*

CHURCH ERECTION.

THE ONLY SOLUTION.

The question that unceasingly stares our Church in the face is: "How shall funds adequate to the growing work of our Boards be secured?" Some of these agencies are in debt, and all are crippled in their attempts to enlarge the aggressive work of the Church, because their treasuries are empty. Many remedies are suggested, most of them valuable in their own way. A well-arranged and generally accepted plan of systematic beneficence, it is often said, would be all-sufficient. Numerous calculations are presented that show how beneficent and satisfactory would be the result were every member of every church to contribute every week the pitiful sum of one cent, or three cents, or five cents, and so on (*viz.*, \$494,000, \$1,482,000, \$2,270,000 respectively). An adequate distribution of leaflets spreading abroad the knowledge of the work and needs of each Board, or a vastly increased circulation of such official organs as *THE CHURCH AT HOME AND ABROAD* and *The Assembly Herald* ought to be sufficient to accomplish the desired end.

Yet success thus far is certainly not commensurate with the zeal and ingenuity with which different plans are devised and new machinery to stimulate giving invented.

We cannot deny that the chariot wheels of progress in this matter of giving drag heavily. If not discouraging, it is certainly suggestive of serious thought to find that during the last twenty years, notwithstanding the large increase in the average wealth of the country, and doubtless still larger increase in the average incomes of our church members, there has been no corresponding increase in the contributions to our Church work. While with the large growth of the Church, there has been, of course, a large advance in the aggregate of gifts, the amount *per capita* has not advanced, but seems to have slightly fallen off. This appears to indicate that the many excellent plans and devices for systematizing beneficence and stimulating contributions have accomplished much less than might have been expected. The conferences that

the present writer held with many representatives of presbyteries at the recent General Assembly confirmed him in the view he has long held that however valuable may be perfected machinery and elaborate plans for systematizing giving, none of them can be effective apart from the old-fashioned simple plan of pastors interesting themselves and then arousing the interest of their congregations in the great missionary work of the Church as carried on through the instrumentality of all the Boards.

Experience proves that nothing can take the place of direct personal influence—the living man speaking directly to living men.

Not one of the Boards of the Church, excepting those of Home and Foreign Missions, receives contributions from one-half of the churches upon the Assembly's roll.

Does it seem probable that more than one-half are thus declining to give notwithstanding the affectionate appeals of pastors who are bearing upon their hearts the interest of the work committed to these different Boards of the Church?

Pastors are very busy and very hard-working men, and it is not strange that they should sometimes leave undone the things that they had intended to do; but if they appreciated the truth that in this matter, if they neglect to interest their people, and provide for them an opportunity to give, there is little likelihood that any one else will supply the deficiency; and that it is from want of just this coöperation and efficient aid that the supplies of the Boards are dwindling and their work crippled, there would be immediately the dawn of brighter days.

Coöperation all along the line, in every synod, presbytery and church, would beyond a doubt mean an increase of twenty-five per cent. in the contributions of all the churches that have given in the past, and an increase of fifty per cent. in the number of contributing churches.

This result is within the power of the pastors of the Presbyterian Church.

Brethren, grant us this help, which you alone can give.

SUGGESTIVE WORDS FROM THE GENERAL ASSEMBLY.

The following extract from the report of the Standing Committee upon Church Erection of the recent General Assembly is suggestive and we trust will be fruitful of results in an increased interest in the work of the Board.

The Board of Church Erection occupies a most important place in the great work of home missions. It seeks to give stability to that work in making substantial the achievements of home missionary labor. It aims to provide for the individual church a local habitation, the roof-tree for its spiritual family, where love and sympathy and mutual interests may develop their largest energy and manifest their most helpful forces. In ordinary life the family may exert a real influence, though its members be scattered in boarding houses throughout the community, or though living in the shifting camp. But its legitimate and telling power can only be exercised when from the settled home it sends forth its blending currents of individual character and life along the channels of far-reaching social forces. This end, in its highest spiritual forms, this Board is set to attain; especially among the newly formed and feeble churches of our extended Presbyterian connection. In multitudes of cases its aid determines life or death, growth or decay, for the little flock gathered by the faithful missionary or the Sunday-school evangelist.

Our Church has gained most valuable practical information from the twenty-six years during which this branch of our work has been carried on by the Board since the reunion, and the previous twenty years in which the two branches of the Church wrought in the same field under different names. The teachings of experience have gradually extended the sphere of the Board's operations and largely increased its usefulness, and made necessary greater demands upon the liberality of the Church.

At first the money given by the larger and stronger churches was simply gathered into a common treasury, and thence carefully meted out to the new or feeble congregations to aid them in their efforts to provide church edifices. But now it has become a vast work—vast not in the amount of money which it gathers and uses, but rather in the extension of its benefactions and the blessed influences it diffuses. A vast building and loan association which with a minimum of loan secures a maximum of building of churches and manses for our great Presbyterian family. Into these homes

are gathered the ever-multiplying household of our faith, at once assuring the permanency of our advance and most beautifully manifesting the reality of our spiritual unity. To receive and wisely distribute the contributions of the Church, always so sadly insufficient in view of the work to be done; to stimulate the zeal and cultivate the liberality of our people; to use the limited resources at their command, so as to develop the largest measure of self-help among the weak and often discouraged congregations—these, and the thousand questions and embarrassments arising in their adjustment, demand the constant thought and most unremitting toil of the Secretary of the Board and his fellow-laborers.

Your Committee desires to arrest the attention of the General Assembly, and through the Assembly that of the entire Church, to the utterly inadequate, unsatisfactory amount of the contributions to this General Fund. During the last year (omitting other sources of income) only \$49,831.02 were received from the churches and Sabbath-schools, including donations of \$1275.53 for specified objects. And furthermore it is a lamentable fact that, during the last five years, there has been a steady decline in the contributions to this fund; each annual report shows a smaller amount than that of the preceding year.

It is gratifying to learn, however, from the report of the Board, now in the hands of the Assembly, that the number of contributing churches has somewhat increased in the year just closed. But little is gained by such extension if the increase of givers means decrease in the average amount of contributions.

Financial depression—the ready excuse for failure to respond to the local calls of God's treasury for means to carry forward the Master's work—may in part explain this discouraging annual decrease in the income of the Board. But even this cannot explain the unworthy features brought to light by the financial statements of the Board that only 3477 out of more than double that number of our churches have made offerings to this fund. Is it not a serious reflection on pastoral fidelity and on presbyterial oversight that such a fact should find expression in the reports of our Board? Could it be the case if presbyterial supervision were indeed a reality? Is it not possible for presbyteries and pastors, by earnest effort, to awaken something of a Macedonian spirit of liberality, so that from every one of our churches there may come, even though out of the depths of their poverty, God-honoring riches of liberality. If *all* would bring their tithes into the storehouse, though they did not bring *all* the tithes, there would be growing abundance in the Lord's treasury.

Captain Choy, a Chinese prisoner of war in Hiroshima, saw Miss Talcott, and said of her:

Her face was sunlight, beaming with Christian love. She had a mysterious happiness whose deep fountain we could not understand. Our officers had not exaggerated her kindness and acts of charity, for we had the rare opportunity to share them and to appreciate their divine effects. At a

second visit Miss Talcott gave me a book called *Jesus and the People*, and asked me about our progress in Bible reading. She was thoroughly interested in us physically and spiritually. By the other Chinese prisoners, whom I have since met, Miss Talcott was gratefully remembered. No amount of preaching could have made such an impression as her work and example. They had been shown a Light of whose divine glory they had no former conception.

COLLEGES AND ACADEMIES.

THE ASSEMBLY SAID

Through the report of its Standing Committee:

In coming time the Presbyterian Church will wonder that this is but the Thirteenth Annual Report of its distinct agency for the establishment of colleges and academies. The doctrinal system of this Church, its highly equipped ministry and its intelligent communion roll presuppose a foremost position in educational interests. It would therefore be anticipated that at a much earlier, period a defined and unified system of collegiate establishment and nurture would have been tried. Had this been done earlier how much painful history of abortive efforts at the establishment of schools and colleges need never have been written! Experience has repeatedly taught the Church that some wise power was needed to curb the adventurous schemes of ambitious localities to plant institutions out of material considerations, rather than from a profound love for religion or learning.

The work of this Board is, therefore, not merely to carry institutions of learning through the period of infancy and want until they could stand alone, but equally to bar entrance into the world of sickly enterprises doomed to an early death, but not so early but that they could live long enough to afflict the Church with grievous burdens, anxieties and even shame.

This Board was also designed to be a broad agency of the Church, free from all local bias, whose duty it was to consider the wide educational needs of the Church. It was set to furnish discriminating advice to donors, helpful counsel to founders of schools, to relieve of and to prevent debt, and altogether to elevate, to unify and foster the cause of Christian education in the Presbyterian Church. The protection which this Board has afforded generous individuals and liberal churches against unwise and unnecessary educational ventures has been worth many times over all that it has cost. It must not be overlooked how great a debt of obligation existing institutions owe this Board for the help supplied in obtaining

charters, perfecting titles, securing trusts and in countless ways profiting by the wisdom and experience of this trained agency.

The Church has nowhere made more remunerative investments than in the relatively small gifts of this Board which have stimulated and secured large properties and endowments for the permanent use of the Presbyterian Church. Property to the amount of \$942,429 has thus far been made secure to the Church through this agency. The Board's requirement that aided schools should insure their buildings has during the past year supplied the means for reconstructing a building destroyed by fire.

But buildings are but a means to an end. The value of this work assumes large proportions when it is known that the schools under the Board have had an aggregate enrollment of near 40,000 students, the most of whom have been engaged in systematic Bible study; about half of these students are already communicants, while direct and persistent effort is directed to win the remainder to the faith of our blessed Lord. During the past year 150 hopeful conversions are reported, and 215 of the young men are looking toward the Christian ministry. Thirty-four colleges and academies were aided during the past year, the larger number being in the Mississippi Valley, while others are in the East, the South and the far West.

The trying financial times of the three years just past have wrought great hardship for the devoted professors and teachers in these slenderly endowed schools. To none of her sons does the Church owe higher praise than to these self-denying teachers, whose gifts would entitle them to places in older colleges, who yet, for the sake of Christ, and the Church, have stood at their posts in the face of want and anxiety. Such heroic devotion to learning and religion on the part of these gifted men is beyond all praise.

The action of the Board in the distribution of entrusted funds and in the direction of the interests of our schools appears to be marked by wisdom, justice and economy.

It is most gratifying that in spite of the trying financial situation in the country for all business enterprises, this Board comes before the General Assembly without any debt to report, and is fully purposed to continue this policy in the time to come. The Committee need only emphasize the statement, that if the churches throughout our land fully appreciated the magnificent and necessary work effected by this Board, every congregation would make its offering for the next year, and at least double the amount contributed this year would be placed in the hands of the Board.

The Committee have taken careful note of the plea for a more economical administration of the Boards of the Church, and have submitted this agency to rigid scrutiny in this particular, with the conclusion reached, that if the Board is to do efficiently those lines of work specifically laid to their hands by the General Assembly, it could not have done its work on any less sum than was expended. The Board obtains office rent at a discount, the treasurer receives a clerk's salary, while he gives to the Board the benefit of a banker's knowledge and experience in all its invested funds. If the percentage of expense of administration would be lowered there is no quicker way than to place a larger sum in the hands of the Board for distribution without additional cost. A considerable sum has been expended for printed matter, the object of which has been to set forth to our people the value of Christian education. This superb and educative literature has been as seed

east into fruitful soil that has already brought forth "some thirty, some sixty and some an hundredfold." This literature has been indispensable to pastors in setting forth this cause before their congregations. These carefully prepared booklets have permanent, historical value. They have been eagerly applied for, not only by pastors, but by the representatives of old and established colleges, so that not only have the younger institutions profited by this literature, but all the colleges and schools of the Church.

In justice to this work it should be stated that the Board should be credited with the funds it has been the means of stimulating as well as the funds that actually pass through its treasury when it allows receipts to come directly from the congregations to the colleges aided within the bounds of the aided schools. The design of this "direct" method is to bring each institution into immediate and close touch with the schools in the vicinage and directly under the ecclesiastical body by which it is controlled.

The Board and its secretary have at both pains and cost helped institutions not directly receiving aid from this Board to obtain large gifts from wealthy donors and liberal congregations. In a word, this Board aims directly to awaken and cultivate a wide interest in Christian education and secure endowments for all our educational institutions.

T. H. CLELAND,
Chairman.

FREEDMEN.

REPORT OF THE COMMITTEE ON FREEDMEN TO THE GENERAL ASSEMBLY AT SARATOGA.

REV. VILERoy D. REED, D.D., CHAIRMAN.

The Committee to whom has been referred the thirty-first annual report of the Board of Missions for Freedmen respectfully presents to the General Assembly the following report:

We have examined, with as much care as the limited time given us permitted, the work of the Board, its embarrassments and difficulties—the earnest and in the main

successful efforts to overcome these difficulties—to guard against future embarrassment, and accomplish as much as may be done by the means placed in their hands.

The minutes of the Board have been carefully examined. These show a good attendance of members at the meetings of the Board, deliberate and cautious grappling with difficulties, the adopting of such plans and prosecuting such measures as are most likely to serve the purpose for which the Board has been created, namely, the enlightenment, instruction, elevation and Christianization of the colored race in our land,

During the year there has been expended by the Board the sum of \$150,763.22.

No. of ministers employed (7 white, 173 colored)	180
No. of churches and missions	314
Added on examination	2,083
Whole number of communicants	18,761
No. of Sunday-schools	314
No. of scholars taught in them	19,624
No. of day schools	75
Whole number of teachers	230
No. of pupils in these schools	9511

In all its operations the Board has been crippled by want of funds, yet there has been a steady growth of interest, and with increased pecuniary receipts the advance would be greatly accelerated.

The Committee would make special mention of the judicious and praiseworthy efforts of the Board, early in the year, to diminish expenses, and guard against increasing indebtedness, by curtailing their work, where it could be done without injustice and positive cruelty. Salaries have been reduced, office expenses diminished, fields that opened with promise have been left uncultivated, teachers have been dismissed, schools disbanded and the general work of the Board so conducted that as far as possible the necessity of obtaining funds by loans has been avoided.

Those for whom the Board is laboring have shown a keen appreciation of the efforts made on their behalf, and have nobly assisted in the work of the Board.

To the support of their own <i>ministers and churches</i> they have contributed during the year,	\$35,577 34
To their own schools,	32,521 94

Total,	\$68,099 28
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A steady increase of their gifts is noticed. Out of their *poverty* they make their gifts. Laboring men give from one-fifth to one-third of their scanty wages. No part of this sum of upwards of \$68,000 has gone into the treasury of the Board, yet it has greatly aided the Board in its work.

In addition to these efforts of self-help the Freedmen have contributed to the treasury of the Board the sum of \$644.37; to the other Boards of the Church, \$1656.20. All these contributions amount to \$71,099.28.

The Committee gratefully recognize the generous aid furnished by the women of the

Church. The Woman's Executive Committee of Home Missions has given for Freedmen the generous sum of \$43,697.

Mention should be made of the successful effort to raise funds for rebuilding the Mary Holmes Seminary, at Jackson, Miss., which was burned to the ground last year.

Also of the generous gift of Mrs. Phineas M. Barber, of Philadelphia, of funds sufficient to build and furnish a boarding school sufficient to accommodate 150 girls at Anniston, Ala.

The needs of the Board for the successful prosecution of its work in the future are very great and urgent. Enlarged gifts are required for schools and churches now established. Many more of these ought to be planted and maintained.

During the past year forty-two congregations have been without a building in which to worship, and which they could call their church home. They met in the open fields, in the woods, in barns, or wherever they could find a place to worship God.

The report of the Board informs us that twenty young men are about to graduate from various institutions, after an average period of study of fifteen years, all of whom should be secured to the ministry of the Presbyterian Church; but any or all of these may drift into other fields of labor, if we fail to employ them. The Board earnestly asks for the means necessary to set these men at work, and secure for the colored race the benefit of their labors.

Funds are also greatly needed to endow and maintain the literary institutions that have been already established, and are in operation, whose usefulness would be greatly increased by adding to their pecuniary resources.

Will not pastors, elders and church-members throughout our bounds remember, with increased liberality, the class of persons for whom this Board is laboring under the direction of the General Assembly?

May we not hope that the year upon which we now enter will witness in a greatly increased degree the grateful offerings of our Bible-cherishing, Christ-exalting, liberty-loving Church, that we may help to raise the fallen, instruct the ignorant, comfort the poor and down-trodden with the precious influences of the gospel?

Do not Christian philanthropy and patriotism demand that we furnish the means of

education and Christian training to those who, in former times, were without a name or standing, in our government, that they may enjoy the high privileges and meet the solemn responsibilities of citizens in our highly favored country?

The Committee present to the Assembly, for your consideration and, if it be your pleasure, adoption, the following recommendations:

1. That the minutes of the Board, which have been submitted and carefully examined, be approved.

2. That the Assembly deplores the necessity for retrenchment, yet commends the Board of Missions for Freedmen for its prudence and wisdom in managing the finances of the Board so as to keep as nearly as possible its expenses within its income.

3. That presbyteries be urged to give special attention to this important Board, and adopt such measures as may augment its resources and increase its efficiency.

4. That pastors and stated supplies are urged to instruct their congregations in regard to this work, and secure, if possible, from each church, a liberal contribution to the funds of this Board.

And in view of the lamentable results of the enforced retrenchment, in the work of the Board, the Assembly recommends that individual members and churches confine their contributions in behalf of Freedmen to the churches, schools and institutions of learning connected with the Presbyterian Church.

5. The Assembly commends to the generosity of our church members the liberal endowment of higher institutions of learning for Freedmen, especially Biddle University, at Charlotte, N. C., an institution having thirteen buildings worth \$125,000, with thirteen professors, and 260 students, a plant too large and expensive in the great work it is doing to depend entirely on its share of the ordinary collections from the churches that come annually to the Board.

PUBLICATION AND SABBATH-SCHOOL WORK.

A BEAUTIFUL INCIDENT.

About a year ago one of our S. S. missionaries in a Western State visited a godless community which boasted the unenviable distinction of having as one of its inhabitants the most profane man in the county. Accounts of his terrible profanity were often quoted from one person to another, as among the stock stories of the place. The man had a wife and family, and a sad home it was. Among the children was a little girl then about three and a half years of age, who swore like her father. It pleased God to bring this man to repentance, and in the course of a revival meeting he astonished his neighbors by asking them, with tears streaming down his face, to go on their knees and pray for him. The whole family were converted, the swearing habit disappeared, and the family altar was raised in that home. One day, the parents being absent, the question arose who should "say grace" at dinner. The older boys held back, but the little girl folded her hands and invoked the blessing. Not long ago, about a year after the change, another S. S. missionary visited the town and heard this

little girl, scarce five years old, repeat accurately from memory the whole of the "Child's Catechism."

A DISMAL TRAMP WITH A BRIGHT ENDING.

REV. F. L. FORBES, MICHIGAN.

All went well for a half mile, when the traveled road ended in a farmyard. I inquired of a boy. "I *guess* you can get through," he said, with a doubtful accent. He kindly went with me to put me on the trail. The road was a winter road; that is, a road that is excellent when there are three or four feet of snow and the thermometer is at zero, but in summer impassable by teams. This was October. The fire had been in the "bush," as the natives call it, and burned away the leafy soil, and let the trees fall in a tangle, brush and roots and trunks mixed promiscuously, and underlaid with water, half way to one's knees. Through this I trudged with my pack on my back, following my guide. At one time my feet slipped and I fell on my back, my feet in the water and my back on a log. Presently

we found the trail and the boy left me, comforting me before he went by telling me how "an old residenter" had lost his way in the woods, and had been attacked by a bear. It was now growing dark, and but for the snow in the woods it would have been well-nigh impossible to see the dim trail. On I plodded, through slush and water and mud, now and then elinging to a fallen tree. Then I lost the trail and the darkness grew deeper, but I crossed a little pole bridge, and got into a *swale*, through which I plunged, the water over my-shoe tops, until at last I came to an open field, but no houses visible. I shouted, a dog answered, and looking in the direction of the sound I saw a faint light gleaming from a window. Soon I entered a log cabin, whitewashed within and without, and found the family seated round the supper table, and greatly amazed were they that I had found my way. In the service we held that evening we had a delightful time, and sinners took a stand for the Lord.

GOOD NEWS FROM NEBRASKA.

REV. J. B. CURRENS.

The work in Nebraska is encouraging. An unusual number of our schools have been kept up during the winter, and report increased interest and attendance. In the winter of 1894-5, our missionaries were largely occupied in relief work—handling boxes, distributing clothing and looking after the poor. This year they have turned their attention to revival work, and report 170 conversions, which represent but a small part of the work done in their respective fields. This is purely mission work—work done in most cases in neighborhoods where the people had neither pastors, churches nor Sabbath-schools, till our missionaries went to them. The revival work has been done in most cases in company with ministers of the gospel, who did most of the preaching, but the planting of the schools to prepare the way and much of the personal work was done by the missionary.

Mr. W. D. Reaugh, Presbyterian S. S. missionary in Niobrara Presbytery, Nebraska, in reporting a number of Bible institutes and normal classes says: "There is an increase in both interest and numbers in the schools where I have done this work."

Still the cry comes up from almost all over the field of Sabbath-school missions that the great need is that of consecrated and intelligent teachers. Hence the importance of combining revival work and normal class work with that of organizing schools.

The Rev. R. Mayers (colored) thinks that the trials and hardships of white missionaries in Persia or elsewhere are outnumbered by those of the colored S. S. missionaries in our Southern States. On one occasion, after a walk through drenching rain across country, he found that the people of the village were rude and inhospitable, and he had great difficulty in getting lodging for the night. He succeeded, however, in organizing a Sabbath-school in the village, and it is to be hoped that the next time he visits the place he will find friends.

"I wish here to note," writes Bro. Mayers in one of his letters, "that there are undoubtedly in this Southland persons of color who are an ornament to the race." He instances a successful house builder, a worker in brick, and a colored lady who, he says, is a pattern of neatness and good temper, and others.

The planting of Sabbath-schools in places in our country which are destitute of the means of grace is the first object of the Sabbath-school and Missionary Department of our Church. More than a thousand of such schools were organized last year, and a careful record is kept in Philadelphia of the history of each individual school.

While Presbyterian Sabbath-school Missionary Work is distinct from Home Mission Work, it contributes greatly to the success of Home Missions. Many a dying church is revived through this agency, and new churches are continually growing from the schools thus planted.

There is great demand for the extension of the Sabbath-school and Missionary work of the Presbyterian Church among the frontier States and territories. It carries the gospel into places where it is impossible to build churches or send home missionaries, and through the children it reaches thou-

sands of adult people who would otherwise be beyond Christian influences.

What children are to the home and Sabbath-schools are to the individual church, so are Sabbath-school missions to the Church at large. They are the source of growth, extension, and development, and the hope and promise of the future.

MIGHT BE CALLED FOREIGN MISSIONARY WORK.

Mr. G. B. Lane, one of our missionary brethren in Wisconsin, writes early this year :

I have (in three months) traveled about 1300 miles, visited 20 Sabbath-schools and 250 families, delivered 60 addresses, given away 2200 pages of tracts, 100 books, 20 Bibles, and 15 Testaments. It would have cheered your hearts to have been with me last Sabbath. A raging storm had filled the woods with snow drifts, but we had a grand session. The interest in nearly all the schools organized last year is well maintained, and this is more than could have been expected when we consider the class of people. Many are profoundly ignorant of religious truth. Much of my work is as truly foreign missionary work as though I were in a foreign country.

WORKING AGAINST IGNORANCE AND PREJUDICE.

The Rev. J. H. Hobson, synodical missionary for California, writes :

There is a vast amount of ignorance and prejudice regarding religion in every part of this State, and nowhere in the world, I believe, is so overrun by teachers of every false doctrine. The children are raised on skepticism and indifference to everything religious ; but, thank God, at least a few of them are now receiving strength and wisdom from the Word of God in our little mission Sabbath-schools. But, oh, how many there are yet to be reached ! How great a work remains to be done ! May God grant your missionaries here a double portion of spiritual and physical vitality for the year's work we have now before us, and may his Spirit be poured out upon our people so that they may be troubled in heart until the last debt of our Boards is cleared away forever.

TWO DAYS' WORK IN NEW MEXICO.

This interesting region is almost an unknown land to many of us, but the following graphic letter from the Rev. C. K.

Powell, formerly synodical missionary in Colorado, but now transferred to Illinois, will throw a great deal of light on the situation.

Saturday evening, December 7, Mr. Rendon and I arrived in Costilla, New Mexico, a plaza just over the Colorado line a few miles, after a drive of forty miles from Antonito, the last point on the railroad. These plazas are built of the customary square adobe houses, all in a row, each man using his neighbor's wall for one of his own, the houses ranging around a court in the form of a square, with openings for exit on two sides, the village well being in the centre of the plaza. The doors and usually all the windows open on this court. Putting up the horse with a friendly Mexican, we hunted up a place of meeting for the evening, and in the home of the village schoolmaster, a former student of our school at Raton, New Mexico, we arranged to preach. Mr. Rendon and I visited all the families in this and a neighboring plaza across the La Costilla river. At our evening service we had mostly Catholics ; the men sitting on boxes and chairs and the women on sheep or goat-skin rugs on the floor. The singing was good, attention excellent, and as a work of preparation for the Sabbath following was highly successful. The next day we returned two miles to La Costilla, and had Sabbath-school in the afternoon in the mission school-house. Forty were present, and Mr. Rendon had to teach the entire school, for as yet these people so recently disenthralled from Roman Catholicism cannot in many places teach the Sabbath-school lessons. Their dark faces and bright black eyes kindled with interest and joy as the truth was unfolded to them. I made the application and review, distributing picture cards to them. All these are carefully preserved and put up in the homes, and sown in fallow ground.

In the evening the house was well filled, and intense interest was manifested by all present, twenty-five. Some of them, our Sabbath-school boys and girls, agreed to pray for the conversion of the saloon-keeper. Whisky and gambling are the twin curses unchecked by the Romish Church, that are ruining many of this warm-hearted and free-handed people. After the meeting I had Mr. Rendon speak for me to a Mexican peasant who said he had never before heard the gospel, had never heard the Bible read, and had always been told that the Protestants used rattlesnakes and a he-goat in their incantations, which were as he supposed a necessary part of the services. I spoke from Isaiah 1 : 18, and this man said to Mr. Rendon : "Tell the minister I never before heard such gracious words ; they are very good. I would know more. I thank him very much, and when I return to my home I will tell them it is all a lie about the Protestants. Their ministers are good men. The people, even the little children, pray in the homes, and I know the Bible is a good book for I read it now." We were up until very late answering his questions, sitting by a blazing wood fire in the fagon or fireplace. I believe he is a saved man.

Early the next morning we drove up into the mountains across in New Mexico ten miles, visiting families by the way, distributing tracts and papers, and announcing our meeting at Jose Santastaven's

home in La Costilla Canon. We had a supper of parched peas, tortillas and goat's milk and enjoyed it very much. By six o'clock the people had gathered, for in the mountains the goats are put in the corrals early and then it is soon very dark. We brought candles and Spanish song books with us, and soon by the light of the candles and the bright wood fire, the men on two sides seated on any elevation handy and the women on goat-skin rugs or the dirt floor wrapped or huddled rather in their goat-hair shawls, we were all making the adobe walls resound with praise to him who died to make us free. I preached from "The Lord is my Shepherd," and the Spirit drove the message home. As in all the other places, I told them I would stay up and answer questions as long as they pleased to ask them. After the formal close of the meeting, the women all lit their cigarettes and the men their pipes; then commenced the discussion and questions about the Scriptures. This kept me busy for three hours more. Their questions are mostly about the

last things and how Christ can be approached now.

They love their children very much, and are most effectually reached through them. In this meeting there were many children, as was always the case.

After the people who came to the meeting had gone, the whole family, twelve of us, Mr. Rendon and I, happy and tired, went to sleep in the same room, for they use one room for cooking and one for eating, living and sleeping purposes. Night after night I have remained for three and four hours, by the light of the hearth fire only, opening up the Scriptures and answering their eager questionings. It is all a very blessed work.

I plead earnestly for men to go under our Board to the ranches, mining and lumber camps of this vast territory. God is already blessing the force that we have here, but how much more could be done if we only had the "heralds" to sound his message and gather them to his Word.

EDUCATION.

THE BOARD OF EDUCATION BEFORE THE GENERAL ASSEMBLY.

THE ANNUAL REPORT.

The Seventy-seventh Annual Report was presented to the General Assembly and referred to the Standing Committee on the Board of Education, of which Rev. Lapsley A. McAfee was chairman. The report shows a total number of candidates enrolled during the year of a thousand and thirty-seven, an increase of six over the previous year. The fact that several candidates were dropped from the roll on account of unsatisfactory deportment, and several on account of deficiency as to scholarship, is evidence of the determination of the Board to make the very wisest possible use of the funds committed to its care, and to eliminate from its roll with diligent care all who are discovered to be lacking in genuine piety, or in any other essential qualification for usefulness in the ministry.

SCHOLARSHIPS FOR MEDICAL MISSIONARIES.

The prominence and hopefulness of medical missionary work at the present time are inclining the hearts of increasing numbers of young men to devote their lives to this form of Christian activity. It is well known, however, that a satisfactory training in medicine can only be obtained by great toil and at very considerable expense.

The Board of Education has no funds which it can appropriate for any purpose except for the training of young men for the holy ministry. It has, nevertheless, young men under its care in various colleges, who have devoted themselves to preaching the gospel in foreign lands. Some of these, in the course of their studies, become interested in medicine, and are disposed so far to turn aside from their original purpose as to become medical missionaries in foreign lands rather than preachers of the gospel to the heathen.

The Board of Foreign Missions has had no little difficulty in finding suitable men for its medical work abroad. This arises from the fact that most of the men who offer themselves have not received their education under the watch and care of the Church, have turned their attention to the subject late in life, and frequently show that they have not a true appreciation of the kind of life which a foreign missionary must necessarily live. It is probably the case, therefore, that the best candidates for the foreign medical work of the Church may be found among the men under the care of the Board of Education who are in the collegiate stage of study. It is thought better that the candidate should attempt to master *one profession* only, and that he should spend his strength in mastering that one thoroughly. Such candidates would necessarily become dependent for aid during their med-



REV. GEORGE D. BAKER, D.D.

ical course upon other funds than those at the disposal of the Board of Education. The suggestion is here made, therefore, to friends of foreign missions that they turn their attention to *the founding of scholarships for the support of students who have devoted themselves to medical missionary work.*

Great care will be necessary in order that such scholarships may be enjoyed by tried and trustworthy men; and probably no better plan can be suggested than *to give the nomination of the beneficiary to the Board of Education.*

THE INCREASE OF THE MINISTRY.

The Corresponding Secretary in his address called attention to the unfortunate impression made in some quarters that the ministerial profession is already overstocked. He ascribed this largely to the bad management of the force which has been put at the disposal of the Church at the expenditure of millions of dollars for the founding and endowment of institutions of learning, and of many thousands more for the assistance of students in their laborious course of preparation. This is apparent from the

fact that a very considerable number of ministers are without charge, at a time when there are constantly on our rolls about eleven hundred pastorless churches, and vast fields at home and abroad, destitute of the gospel, cry aloud for efficient laborers. There is an utter lack of system for the settlement and transfer of ministers, and for the prompt and economical use of the new force of young men graduated each year from our theological seminaries. This state of things is most disheartening for those who are diligently employed in recruiting men for the ministry. Probably when the presbyteries venture to try the experiment of keeping the supplying of vacant pulpits in their own hands they will find at least a partial relief of the difficulty.

It should always be remembered that there is a great demand, under any circumstances, in the ministry for *men of the right type*; men of undoubted piety, free from the suspicion of vain ambition, men inured to self-denial, eager to go to the front of the battle, more ready to give than to receive. Our Lord has never countermanded his injunction that we should pray for an increase

of the ministry. He gave it when his heart was moved by the sight of human misery. Circumstances now are such as to enhance the necessity of that command. Such a view of world-wide want, such a wealth of means and opportunities for bringing the grace of the gospel to its relief, never met human vision before. It is most interesting also to observe how evidently God by his Holy Spirit is calling the sons of the Church into the ministry. On every side, in increasing numbers, they are presenting themselves in answer to his call, saying, "Here am I! Send me." Concerning many of these we can entertain no reasonable doubt that they are indeed called of God, and the Church would be recreant to one of its most sacred trusts if it did not take measures for their complete equipment and for sending them promptly into the field.

THE RESTRICTIVE POLICY OF THE CHURCH.

It would give a false impression if we were to represent the task of the Board to be simply to encourage young men to enter the ministry. In truth a large part of its work, under the rules made for it by the General Assembly, is to make a selection, with the aid of the presbyteries, among those who offer themselves, and to eliminate from the roll of accepted candidates any who, in the course of their education, do not give satisfactory evidence of piety, scholarly ability, aptitude to teach, and zeal for service. *Numbers are not of half as much importance as quality.*

It ought to be widely known that the scholarships of the Board are not indiscriminately given, but are reserved for carefully selected men, who are narrowly watched through every stage of their educational career. It cannot be said that no mistakes are made. The watch and care of candidates is accomplished by many agents, and sometimes these agents are not as careful as could be wished. There is need undoubtedly of MORE CARE, much more care, on the part of *Committees on Education*, appointed by presbyteries, and especially on the part of the chairmen of these committees. If these men will keep themselves in close correspondence with the candidates whom they recommend, and know the men personally, they will be able, in almost every case, to prevent the mistakes which unfortunately sometimes occur.

There is undoubtedly need of MORE CARE, much more care, on the part of the professors who three times a year certify to the high character, scholarship, punctuality, economy and rhetorical ability, of the candidates committed to their trust. Some are most careful and eminently faithful. Some have evidently not risen to a full sense of their responsibility, and men are occasionally favorably reported who, if better known, would be reported to the Board as not worthy of further encouragement. The General Assembly of 1896 very emphatically asks for this increase of care and watchfulness, knowing that *one case in which aid is given to an unworthy or unfit candidate may work unspeakable injury to the whole cause represented by the Board of Education.*

SOME ADVERSE CONDITIONS.

The noble stand taken from the beginning by the Presbyterian Church in favor of a high standard of education for the ministry has been maintained in the face of some serious obstacles. One of these is *a more or less prevalent disposition on the part of presbyteries to ordain men who are imperfectly prepared.* To please a candidate, to gratify a congregation, to meet an emergency, to avoid giving offense, men of this kind are ordained; and sometimes on the plea that they may be serviceable in certain districts where the people are poor and uncultivated; while the fact is lost sight of that the men are admitted to the ministry of the whole Church, for service in all the presbyteries; and the further fact that the poor and ignorant need men of cultivation to instruct them and to help them to rise; just as the degraded heathen need and receive the help of the very best talent which the Church can furnish.

Another adverse condition is *the admitting of men to membership in presbyteries who come from outside of our Church and who have not had the training which we require of our own men.* This is disheartening to those who have loyally taken the long course which our rules exact. They feel chagrined, at the conclusion of their studies, when they see these others admitted to the positions for which they have made toilsome preparation and often burdened themselves with debt.

These evils are not easily overcome, but

something may be accomplished by calling attention to the unreasonableness of such action, the injustice done to our own candidates, and the peril to which our churches themselves may be exposed.

Still another is found in the *differing conditions under which scholarships are granted to candidates for the ministry*. The whole influence of the Church, so far as it is exerted through the Board of Education, is brought to bear upon the candidate to induce him to take the full college course. It is a happy circumstance that the theological seminaries of our Church can show so large a proportion of college-bred men among their matriculants, a far larger proportion than is shown by the best medical and law schools of the land. And yet Harvard has given notice, if we are correctly informed, that beginning with 1901 a college degree of some sort will be required of all who wish to be matriculated in her medical school. Would it be too great a step forward for our seminaries to take if they should require of all who wish their diplomas, and the aid of their scholarships, that they have a college diploma as a condition of matriculation, or else pass an examination sufficiently strict to show that they have had a fair equivalent? By such a measure they would be able to coöperate more powerfully than ever with the

Board towards the maintenance of a high standard in the ministry.

One other adverse condition may be mentioned. It is *the want of sufficient financial support*. It seems little less than sinful to refuse scholarships to poor and pious candidates who have volunteered their services, as far as can be learned, in answer to the call of God himself in response to the earnest prayers of his people. But greatly enlarged contributions are imperatively required, or refusal will be necessary. To whom can we look more confidently than to *the chairman of Education Committees* to raise the money that is needed? Will they not exert themselves to secure from the churches of their presbyteries the full share which each should give according to careful calculation?

The address of Mr. McAfee, chairman of the Assembly's Committee on Education, was most effective. It received attentive consideration. It generously shielded the Board from the blame of the failures which sometimes occur in the prosecution of its work, and most warmly claimed for it the confidence and support of the Church. The recommendations presented by his committee were unanimously and cordially adopted.

Young People's Christian Endeavor.

The General Assembly of 1896, after hearing the report of the Special Committee on Young People's Societies, and frank discussion of it, adopted the following resolution:

"*Resolved*, That the General Assembly in session at Saratoga Springs recognizes the fidelity and earnestness with which its Committee upon Young People's Societies has performed its assigned duties. That it reaffirms the deliverances of former Assemblies wherein confidence has been expressed in these societies and encouragement given to their work; that it exhorts them not only to increased loyalty and devotion to the pastors and sessions to which they are subordinate, but to careful study of the doctrine and polity of the Presbyterian Church; that it urgently recommends them as far as practicable to make the appointed Boards of the Church the channels of their beneficence, and to maintain steadfastly their adherence to Presbyterianism in harmony with the principles and practices of interdenominational fellowship."

In here recording this action of our General Assembly, we take occasion to recall to our readers'

recollection the course which THE CHURCH AT HOME AND ABROAD has pursued with reference to this important subject.

The earliest editorial mention of the Young People's Society of Christian Endeavor which we find in our pages is in the November number, 1890, page 391. In that we said:

A feature of this movement which especially commends it to thoughtful and experienced Christians is its loyalty to the Church as now existing in the denominational organizations which evangelical Christians have found convenient for Christian liberty of thought and action in true catholicity of spirit. Each local society of Christian Endeavor is in as close connection with the congregation of which it is a part as the Sabbath-school of the same congregation. This loyalty to the Church, as a vital element in the society, works out in natural forms in the different denominations, adapted in each to its denominational environment.

At a much earlier date, in the second issue of this magazine, February, 1887, page 103, speaking of Young People's Societies, we said:

There is no need of rigid uniformity in these organizations. The style and form are less important.

than the informing spirit. Let the spirit of mutual help in Christian work stir and move in a congregation, and let each pastor help it to such form as suits the local conditions. Only let not our Church fail to understand and utilize among its youth the power of working organization.

OUR VIEW UNCHANGED.

The view thus expressed in our first reference to Young People's Societies, we have found no occasion to change. We have continued to believe in liberty and hospitality for all modes and styles of organization, freely chosen by the youth of any congregation on the advice or with the approval of the pastor and elders of that congregation. We have not accorded any exclusive claim to the Societies of Christian Endeavor, although we have regarded theirs as a felicitous name. We have kept at the head of our columns for young people, not "*Society of Christian Endeavor*," but "*Christian Endeavor*," and have recognized all as Christian endeavorers who are endeavoring to be true Christians and to do faithful Christian work, whether they choose to give that name to their organization or not—exactly as we recognize as Christians those who show themselves such, and not those only who have taken "*Christian*" for their denominational name.

GENERAL ASSEMBLY'S VIEW.

We are glad that our General Assembly respects and conserves the liberty of its pastors, sessions and congregations and their young people, and that the young people have shown themselves so well worthy of such liberty by correlative loyalty to their pastors and their Church.

When we early saw this form of association of young people so rapidly extending, we were not wholly free from fear that the consciousness of numbers vast and rapidly increasing might beget pride and insubordination, and that liberty might degenerate into disloyalty and disorder.

Thankfully now do we testify that no such perversion yet appears. We hope in God that none ever will.

No one person surely is better qualified to speak for the "*Christian Endeavor Societies*," of Christendom than he whom the young people have so lovingly nicknamed "*Father Endeavor*" Clark, the founder of the first society that took that name, and who presides at all their great national conventions.

DR. CLARK'S STATEMENT.

The most recent statement which we have seen from him is in the last number of the *Homiletic Review*, from which we gladly make the following extracts:

The same reason which actuated the formation of

the first society in Williston Church, in the city of Portland, on the 2d of February, 1881, actuated the formation of the latest society, the forty-six thousandth, or whatever the exact number may be, on this day of grace when these words are read.

'The object of that first society was to be a direct aid and feeder to Williston Church. It was formed by a pastor to help him in his work. Its purpose, directly and simply expressed in the constitution, was to band the young people together for their mutual acquaintance, and "to make them more useful in the service of God."

Its religious design was explicitly stated. The Christian Endeavor Society put faith in the young people. It recognized their deep seriousness of purpose. It took the young man, when converted, at his word, and believed that he desired to do nothing so much as to serve his Master. It put stress of emphasis upon the prayer meeting rather than upon the social gathering; upon a consecration service rather than upon a debating society; upon actual work to be done in winning others rather than upon a "Pink Tea," or a "Russian Tea," with a piece of lemon in the saucer.

There was, to be sure, in this first society, as in every one founded since, a Social Committee; but its purpose, too, was a distinctly religious one. It was to be "social to save." The Lookout Committee and the Prayer Meeting Committee, the Visiting Committee and the Relief Committee, the Missionary Committee, and the rest of the list, were unmistakably religious in their purpose and design.

But this distinctive aim of the society was particularly emphasized by the prayer meeting *pledge*. No form of magic is claimed for the pledge. It is not an obligation that will keep itself or that insures necessarily a vigorous young people's society; but it has this supreme value, that it puts the emphasis where it belongs. It teaches the members every week to "covet earnestly the best gifts." It demands of them that they should disregard their moods and their whims and set apart a definite and particular portion of their time, for the definite and particular service of God. In other words, it sets the seal of religious duty upon the Christian Endeavor movement, and anchors it fast, so that it may not drift with every passing current of fashion or whim. Many and many have been the practical illustrations which have come to me during these fifteen years of the value of this Magna Charta of Christian Endeavor [Societies].

It has developed the heroism of the young people connected with this society as nothing else has done. It has made the timid brave. It has conquered an unworthy timidity, and if it has made no martyrs, it has certainly developed a multitude of confessors, a multitude that is now numbered by millions rather than by thousands.

This strenuous quality of obligation has given the society its popularity with the young people themselves. Its appeal to the heroic has met with an immediate response, and I am very confident that this idea has given a staying power to the organization which it never could have had otherwise.

The consecration meeting is but an expansion of the prayer meeting idea. It provides for an hour every month, when every name is called and the allegiance of each young disciple is once more

sealed. It also provides a way of distinguishing between the faithful and the unfaithful, and a way of weeding the society from its unworthy members, who are dropped after three consecutive and unexcused absences from this monthly service.

Our readers will recognize the entire harmony of the foregoing with the following additional action of the General Assembly :

STATEMENT OF RELATION BETWEEN THE INDIVIDUAL SOCIETY AND THE CHURCH.

This Assembly recognizes as under the jurisdiction of the Church all young people's religious organizations of every name which are to be found within its churches or composed of the members of its churches. The variety in the forms of these organizations cannot affect the substantial relation which they all alike sustain to the Church in her organized capacity. That relation is, in one sense at least, the relation of a child to its mother, and involves thereby mutual obligations. The Church in her courts owes it to her young people to take account of their aspirations and activities, and to provide proper media for the exercise of these ; and the young people, on their part, as members of the Church, have a duty of recognizing fully her spiritual authority, implying, as this does, her right to advise with them, and to direct their movements. It is this authority which unites together all Presbyterian churches into one common body ; and it must reach to all of its organizations. Such being the case, the Assembly deems it unnecessary to prescribe any specific form of organization for individual young people's societies, while it expects them to conform to certain acknowledged principles, both general and particular, as follows :

In general, these societies are to be organized and to work in conformity with the historic position of the Church as expressed in her standards and interpreted by her courts. This historic position of the Church needs to be emphasized to-day with reference to

- (a) The reverence due to the word of God as the infallible rule of faith and practice. The Church cannot countenance as teachers of her young people any men in whom she could not repose confidence as teachers of her older people.
- (b) The honor due to the Holy Spirit in the development of the Christian life, and the emphasis to be placed, under his divine tuition, on the spiritual rather than the formal.
- (c) The primary authority and inclusive scope of the vows assumed by our members when they unite with the Church.
- (d) The chief means for growth in grace and in the knowledge of Christ for our young people, as for our older people, are the divinely appointed ordinances of the sanctuary, including prayer, praise, and the reading and preaching of the word, and the administration of the sacraments, under the direction of the ordained ministry.
- (e) The separation of the Church in its organic capacities from all political creeds and all methods of political action. Our young people's societies may not be utilized for the advancement of any political project, however apparently laudable. The Church inculcates upon her members the loyal discharge of their responsibilities as citizens ; but, in political matters, leaves it to the individual conscience to determine as to political parties and candidates and platforms.

The particular relations of all our young people's societies to the Church are sustained, in the first instance, to the session of a particular church, and thence, through the session, to the Church at large. Each such society is under the immediate direction, control, and oversight of the session of that church in which it is formed, and that oversight is not merely general, but applies to

- (a) The constitution of the society, which the session must be careful to see is framed in accordance with the general principles named hereinbefore, and the received usages of the Presbyterian Church.
- (b) The schedule of its services, including the time of meeting, the course of topics, and the general leadership, in order that such services may form an integral part of the work and worship of the Church.
- (c) The election of its officers to this extent, that each society shall submit for the approval of the session the list of those whom it has chosen, lest unsuitable persons should be placed in positions of influence.
- (d) The distribution of its funds, that the regular benevolent work of the Church, under the care of our boards, be not allowed to suffer through indiscriminate contributions to miscellaneous objects, which appeal to individual sympathy.

1. The foregoing *Statement of Relations* was adopted by the Assembly as defining the relation of young people's societies to the Church, in accordance with our Constitution, and as setting forth the sense in which the Church expects her young people to be loyal.

2. The plan for *Presbyterial Unions*, adopted by the General Assembly of 1893, was reaffirmed and adopted by this Assembly for the guidance of our presbyteries.

3. This *Statement of Relations* was sent down by the Assembly to the presbyteries under its care, with instructions that it be read as soon as possible in every young people's society, under the jurisdiction of each presbytery ; and that along with this statement the following questions to the presbytery be proposed, the answer to which shall be forwarded to the Stated Clerk of the Assembly not later than January 1, 1897.

- (1) How many young people's religious organizations are under your care ?
- (2) With which churches are they connected ?
- (3) What are the forms and names of these organizations ?
- (4) How far are these organizations in accord with the accompanying STATEMENT OF RELATIONS ?
- (5) Have you a presbyterial organization of young people ?
- (6) If so, what is its plan ?

“I SERVE.”

REV. W. S. NELSON.

Such was the motto which stood in large white letters upon a dark ground of green leaves on the wall of Talcott Hall during the recent commencement exercises of the Tripoli Girls' School. Many were the references to that motto, and frequent the exhortations to the dignity of true Christian service in the essays of the graduates, in the address of Dr. Ford and in the sermons on the Sabbath.

Five more have been added to the number of those who have gone forth from this school into homes with a higher ideal of living and a more noble ambition than they had, and we trust they have received into their hearts the good seed which shall spring up and bear fruit unto eternal life. We trust the “commencement” may be a real beginning of earnest service for Christ in their

parents' homes, and later in the homes to which God may lead them. We care not so much for the intellectual stimulus they have received as for the spiritual knowledge acquired, and the experience of Christian life and training and association with earnest, consecrated lives in their teachers, which will form and guide all their future life. It is a splendid thing to give one's life to the training of the girls who are soon to control the homes of Syria and to shape the views and principles of the coming generation of men. A rich blessing rests upon those ladies who have given years of service to make such a school, and the same is in store for those who shall carry forward the work in the future.

The first of the public exercises was on Friday evening, April 24. The Hall was filled by a brilliant assembly of Tripoli's best people. The bright lamps made the decorations glisten and sparkle while the bright faces of the girls were a most attractive sight. The five graduates read essays and all listened with undivided interest to the address by Rev. Dr. Ford of Sidon. Arabic and English singing furnished a pleasing variety to the exercises, and none found the two hours a minute too long.

On Sunday we were edified by two excellent sermons from Dr. Samuel Jessup and Dr. Ford—the latter in the evening especially for the graduates. On Monday were the final exercises, in which the younger pupils also had a share, giving songs and recitations in Arabic and English to the entertainment of a large audience of parents and friends. The lisping lips of very small children made rather amusing work with some English words, but this only added a new charm for those who understood the language and was immaterial to those who did not. The whole service of public exercises passed without a hitch or jar, and every one expressed an evidently sincere appreciation and pleasure. Never before has the Tripoli Girls' School been in such good condition, and never has it done better credit to those who labor in its service.

WAYS OF WORKING.

The young people of the State of Iowa are providing a library for the new battle ship *Iowa*.

* * *

The Presbyterian Endeavorers of Delphos, Ohio, thirty-five in number, gave last year \$88 for missions. But they have a growing missionary library. "Faith cometh by hearing."

* * *

The Junior Endeavor Society in Hollond Memorial Church, Philadelphia, of which the Rev. J. R. Miller, D.D., is one of the pastors, recently decided to attend church every Sunday morning in a body.

* * *

Two Scotch students, who are preparing at Baltimore for foreign mission work, have been given the use of two furnished rooms by the Christian Endeavor Society of the Presbyterian Church of the Covenant, Baltimore. These rooms were especially fitted up by the Endeavorers, and will be used by the young men as long as they remain in the city.

The Endeavor Society in the Third Presbyterian Church, Chicago, has organized its entire membership into a Sunday-school Committee. Every Endeavorer is expected to be either a teacher or the member of a class in the Sunday-school. The society has thus developed into an efficient corps of assistants for the superintendent.—*Christian Endeavorer*.

* * *

Although most of the members of the Calvary Presbyterian Society in Buffalo, N. Y., earn their own living, they nevertheless have given more than one thousand dollars to missions during the past year, have seen a large number of associate members unite with the church, and have one of their members preparing to go to China as a missionary.—*J. T. S. in The Golden Rule*.

* * *

A card bearing the following acrostic accompanied an invitation to a social in Woodstock, Ontario:

We need **Y**ou.
We need your **P**rayers.
We need your **S**ympathy.
We need your **C**ounsel.
We need your **E**arnest work.

* * *

The Senior Society is one of the latest enlargements in Christian Endeavor. It is composed of older Christians and graduates from the Young People's Society. The pledge of the Senior Society is made applicable to the mid-week prayer meeting. The society holds no meetings of its own, and its purpose is wholly to strengthen the mid-week services, and to retain the interest of the older Christians in active church work.

* * *

The Christian Endeavorers of the Melville Presbyterian Church, Montreal, Can., are in the habit of sending bundles of good literature to a country minister, who uses them in his itinerant preaching. At one town the papers aroused so much interest that the people were led to come to the services again and again. Now the interest in religious things has become so marked that a small church has been erected in the town, and the people hope to engage a pastor for themselves.

* * *

A Christian Endeavorer in the West, who is a railroad conductor, has placed in his train a paper rack which he keeps supplied with religious literature. These papers have afforded him an opportunity for personal work with passengers. Fellow-workmen and a number of passengers, including several traveling salesmen, have been led into the better life. All but one of the members of the crew on this train are Christians, and among them is a male quartette. While the train is waiting for orders at stations the men have gospel song services, which many persons gather to hear.

* * *

At Colorado Springs some Endeavorers went to the circus and took the gospel with them. Seeing that no effort was being made for the spiritual welfare of the men connected with the circus, some two hundred Endeavorers gathered with a

gospel wagon at the circus grounds after the close of the church services one Sunday. The meeting, which was large and spiritual, resulted in some thirty persons expressing the desire to lead the better life. All the New Testaments in town were purchased by the Endeavorers the next morning and distributed among the men, who received them gladly.

* * *

Here is a hint for the press committee. The rector of a parish in a Connecticut town tells in *St. Andrew's Cross* how he secured all the advantages of a parish paper with but little of its worry and expense. He rented a column of the local weekly newspaper, at a fixed price per year, and filled it each week with notices and articles regarding the local church and Christian work in general. He found the plan cheaper than a parish paper; there was no work of getting advertisements or mailing papers; it appeared weekly instead of monthly; it reached not only the members of the congregation, but nearly every one in the village.

* * *

The missionary prayer meeting held on May 22, by the Endeavor Society in Oxford Presbyterian Church, Philadelphia, was of unusual interest. Those taking part were members of a class which has been studying India from a missionary point of view during the past winter. Papers were read showing careful study and more than a mere surface knowledge of the subject on "The Common Life of the People," and "Missionary Work, Past and Present." Then Miss H. A. Savage, who has been for seven years in the Christian Girls' School at Delhra, India, gave an interesting talk about the actual experiences of missionary life. This Endeavor Society in the Oxford Church gave last year four hundred dollars for missions, but eight hundred has been fixed as the minimum for the coming year. The *Oxford Journal*, in which we find these facts, is published monthly by this Society, and is a model of its kind.

ENTHUSIASM FOR MISSIONS.

The Rev. J. Clement French, D.D., pastor of Park Presbyterian Church, Newark, N. J., believes it possible to lift a Christian Endeavor Society to the plane of enthusiasm for missions. These are some of his suggestions, as given in the *Golden Rule*:

Place on the committee only those who are thoroughly penetrated with the Spirit of Christ and his last command, and charge them to give the subject of missions a place of first importance among the meetings of the Society. Whatever the interval, let the meetings be regular.

Select the leaders of these meetings with reference to their knowledge of the subject, tact in management, and enthusiasm. Charge them to avoid generalities, to choose a particular country or field and concentrate all thought upon it, to assign special departments to thoughtful members to be presented vividly and briefly. Stimulate those thus assigned topics to condense information, select interesting facts and features, and state them from memory as if they believed them.

Have maps and charts of the country under consideration in plain view. Point out missionary stations and routes. Describe the geography of the

country with animation. Emphasize cities or towns in which memorable events have occurred. Put life into every statement or description.

Let the committee be always on the alert for the very best speakers. If these can be in costume and with curios, all the better. What the Society wants is facts, figures, scenes, pictures, photographs of the countries, making all things real, impressive, intense. Let the aim be, in every missionary meeting, to avoid prolixity and dullness.

Let there be systematic education upon missions. Secure a regular contribution from each member. Let the pastor be filled with the missionary spirit, and pour a warm heart into the work of the Society.

"AND THE CHURCH."

Dr. Clark, the founder of the C. E. organization, interprets "And the Church" in the motto of the Society as meaning each Endeavorer's own congregation, and the body to which it belongs. He recognizes that it is only by narrowing the sluice that the stream gains power. The Endeavorer that does most for the cause, and most, therefore, for Christ in the great battle of Christ's people with evil and the great quest of Christ for souls, is the one who "stands in his lot" stoutly in his own church as a foremost duty. As Professor Marcus Dods said recently, speaking to Free Church Endeavorers: "There is room in our Church for the best endeavor; yes, and for the greatest capacity. One of the strongest influences which we feel to-day, which comes to us from the pre-Christian times, proceeded from a few small states, each of them having only a few thousands of a population, and when any youth in one of these small states felt that it was too small for him, and proposed to go and add his fortunes to some greater country, this was said to him, 'Sparta is your lot; adorn Sparta. Do your best for Sparta.' So we may say to all young Free Churchmen: 'The Free Church is your lot; adorn the Free Church; do your best for the Free Church.'"—*Canada Presbyterian*.

CULTURE AND SERVICE.

A real Christlike service contravenes those false ideas, which we so often cherish as true, of personal development and advancement. How often culture is selfish, and the desire for it a selfish passion. Large claims are made upon us continually for benevolent work, such as teaching the ignorant, guiding the weak, and persuading the wanderer back to the paths of virtue. But some say, "I cannot engage in this work; it is too exacting. I need the time for myself. I must rest. I must read. I must care for myself or I shall fail of that mental growth which I ought to attain. I cannot afford to give the one day in the week when there is respite from business cares to the service of others, and so neglect myself." But is it not plain that culture secured at the expense of Christlikeness is not the culture you most need, and that it is too dear at such a price? The end of life is not merely knowledge, power and possession, but character, manhood, and indeed character is these—knowledge, possession and power—in highest form. The faithful missionary, the self-sacrificing Sunday-school teacher, the man or woman who is never too busy to give thought and time and money and toil for the comfort and encouragement and the salvation of others,

is winning a richer culture and ripening a nobler character than is possible to the selfish soul, however great may be his learning or his art. Let us get knowledge with all eagerness; but if we seek it at the expense of that which is higher, we are rebuked even by the pagan Confucius who said: "Knowledge is to know all men; benevolence is to love all men."—*From Morom's The Religion of Hope.*

THY KINGDOM COME.

To utter the prayer, "Thy kingdom come. Thy will be done, as in heaven, so on earth," means that we are committed to that faith, that aspiration, that hope and that endeavor which have their end and fulfillment in the redemption of the world. It means that we are set to the task of living the individual life of trust and obedience and love. It means that we are seeking knowledge and power and grace for the service of our fellow-men. It means that we are practicing in all our business and pleasure the principles of the gospel of Christ. It means that we are helping those about us to a true knowledge of God and a life in the Spirit. It means that we are consecrating the commonest industries with a loving temper. It means that we are resisting the sharp competitions and corroding jealousies and destructive selfishness, which still so widely and hurtfully pervade the life of men. It means that we are living in the thought of our relations to humanity, and in our aspirations, our longings, our sufferings and our prayers, are carrying with us the need and sorrows and sin of the whole world. It means that by word and deed, by desire and purpose, we are seeking in ourselves, in our homes, in society and in the world, the fulfillment of our prayer—the ever more perfect reign of love, and thus the realization of the kingdom of God.—*From Morom's The Religion of Hope.*

CHINESE IN NEW YORK.

It is estimated that there are 10,000 Chinese living in New York and adjacent places. Of these 500 are in Sunday-schools, and 200 are professed Christians. The Chinese mission and school of the University-place Church, under the care of the Presbyterian Board of Foreign Missions, is in charge of the Rev. Huie Kin. A day school is kept up, which has had this year an enrollment of fifty-one. Five different services are held Sunday afternoon and evening. A Chinese Missionary Society has supported a native preacher in China; helped educate a Christian Chinaman who is to return to his country as a medical missionary, and is now pledged to support a second native preacher. Mr. Huie is now on his way from China, bringing with him twenty or more Chinese boys whose parents have urged him to take them to America that they may receive a Christian education in his school. The friends of the mission are deeply interested, and are preparing a home where these young foreigners will find a safe and healthful abode under Christian influences.—*The Evangelist.*

WHEELING ON THE LORD'S DAY.

Granted that the wheelman must be treated simply as a more expeditious pedestrian moving on his own locomotive apparatus, and that wherever

and whenever it is right to walk it is right to wheel, still he remains a Christian, and is under all the restraints and obligations which would apply to him as such. So obvious is this that many of the associations have adopted stringent rules against Sunday meets. While they have left their members free to ride or not as individuals, they have done what they could to keep clear of Sunday meets and pleasure parties.

The church and its services on the Lord's day are precisely what they always have been. The Christian duty of maintaining the religious character of the day remains the same. It has always cost something in the way of sacrifice to maintain a Christian Sunday, and it always will cost something in the way of sacrifice to do it. The day is worth to the church, to the world, and to those who are faithful to it, all the sacrifice that it costs. When the believer has made these sacrifices and done what he can to keep the day on this ground, the bicycle problem will for him fade out of view.—*The Independent.*

NOTES.

"They are enemies to Young People's Societies who make duties to the society a substitute for duties to the church."

Glory in Christian Endeavor if you will, but glory more in the Christ who is the life of Christian Endeavor.—*The Active Member.*

Bishop Fitzgerald estimates that through the efforts of the Epworth League, 100,000 persons were added to the Methodist Episcopal Church last year.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

Shall Washington's Birthday be observed in the United States as Christian Citizenship day? The proposition is cordially approved by prominent Christian Endeavorers in all parts of the land.

"Rejoicing Meetings" is what the Christian Endeavor Society in Peking, China, calls the socials. The Rev. C. H. Fenn, one of our missionaries, gives in the *Golden Rule* a description of such a gathering.

The Christian Endeavor movement is a demonstration, and the first one in the history of the Church, says the *Interior*, that the Body of Christ may be denominational and yet not sectarian, that we may be of varieties many, and yet visibly to the world a unit of Christians.

Francis Xavier, who attempted in 1552 to establish a mission in China, and was opposed by the exclusiveness and self-sufficiency of the Chinese, exclaimed: "O, rock, rock, when wilt thou open to my master?" This oft-quoted saying suggested the title of a brief article on page 34.

Let every Endeavor Society become auxiliary to its denominational missionary board. Let it stimulate in every possible way the missionary zeal and generosity of its members. Let it supply them

with missionary information, and make its missionary meetings the most interesting of every month.—*F. E. Clark, D.D.*

In a sermon on Christian manhood in the *Pulpit Herald and Altruistic Review*, Dr. J. H. George says: In order to reach the highest development of manhood in its full-orbed beauty and perfection, it is necessary: 1. To have a just conception of man's position, power and purpose. 2. To fill that position, maintain that power, and carry out that purpose.

A young woman who had been an active Christian Endeavorer for two years was stricken with fever and died. During the last days of her illness, when too weak to hold her Bible, she asked her mother to hold the book for her so that she could read a portion from it each day. "For," said she, "I wish to be faithful to my pledge to the very end of my life."

The Presbyterian Christian Endeavor Manual mentions a Police Society of Christian Endeavor in New York. Its emblem is a picture of a policeman's helmet, bearing the Christian Endeavor monogram, and below it a policeman's mace and a pair of handcuffs. "Clubbed together in a Christian endeavor to free Policemen from the shackles of Sin," is the interpretation of the emblem.

The prayers of all Endeavorers are asked for the Lone Star Christian Endeavor Society, recently organized in Guatemala City, Central America, in the face of innumerable difficulties and discouragements. This little band meets every Tuesday at 10 A.M. The request comes from a correspondent in Ontario, who writes that the Society was organized by Mrs. Fitch, the mother of our missionary Mrs. W. F. Gates.

The Rev. J. H. Bomberger, president of the Ohio Christian Endeavor Union, believes that the direct results of the great annual conventions are: To divert vacation money from summer idling places to centres of religious activity and spiritual impulse; to place the stamp of consecration upon vacation days; to kindle ardor and devotion to the Master which will manifest their presence in more liberal and intelligent giving during the remainder of the year to the different lines of Christian work.

To be "contented" is to be contained in one's own sphere, to recognize God's limitations for us in the field of work and influence which he assigns to us. To be "satisfied" is to be so full that we want nothing more. It is our duty to be contented wherever we are. It is not our duty to be satisfied with any present attainment. We ought always to be reaching forward and upward for more things and better, in whatever sphere of life to which God has appointed us. The true child of God is contented now, and he shall be satisfied by and by.—*Sunday-school Times.*

In the *Westminster Teacher* we find the following paragraph, called by its author "My Symphony": To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, and act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never—in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.

Writing in the *Pacific Coast Endeavorer* of how Endeavorers can best reach the masses, Mr. Seymour W. Congdon says: "Christianity means more than self-culture and spiritual refinement, it means service to humanity, and only in proportion as the individual Christian or any organization of Christians recognizes and adopts this rule of service, can the individual or organization hope to come into a helpful relationship with the masses, who, while not accepting Christ as their Master, yet judge human character by no less a standard than the highest the world has known.

Miss Margaret W. Leitch relates that she once asked an active and successful young business man, a leader in Christian Endeavor work, how many missionary books he had ever read. He answered, "I do not think I have ever read one. I don't have much time for reading." "You read some, I suppose. How much do you read?" she asked. The young man replied: "I read usually one and sometimes two daily papers, five or six weekly papers, and five or six monthly magazines." Are there not many Endeavorers, continues Miss Leitch, who, like this young man, have time to inform themselves on almost every other subject excepting that which relates to the progress of the kingdom of God on this earth?

CONTEMPORARY THOUGHT.

RUSSIAN CHARACTERISTICS.

Russians, as a race, says a writer in the *Contemporary Review*, are inclined to be procrastinating, unpunctual, forgetful, idle, and, in a word, unbusinesslike. On the other hand, they are one of the gentlest and most inoffensive of people, in addition to which there is a natural and deep-seated earnestness, piety and devotion of character, devoid of cynical fickleness, militant aggressiveness, or namby-pamby Mrs. Grundyism.

TENDENCIES IN PENOLOGY.

Samuel J. Barrows, writing in *The New World*, says there is a tendency to revive in the soul of the criminal and the delinquent the notion of right, of duty and of justice. More reliance is being placed upon moral than upon physical force for the reformation of the prisoner. The predominant appeal is to hope rather than to fear. Probationary laws for first offenders, and indeterminate sentences are coming into general acceptance. The underlying thought now is "an ounce of prevention is worth a pound of cure."

ARMENIA'S PITIABLE PLIGHT.

Though one of the fairest lands under the sun, and inhabited by a hardy, industrious, faithful and frugal people, Armenia is to-day the home of banditti and cut-throats. From the southern shores of the Euxine to the ancient Ararat, and from the snow-capped mountains which feed the Euphrates and the Tigris and the Aras, to that undulating sweep toward western Asia which the Armenian calls his native land, the besom of fanaticism has swept within the past few years more than 50,000 men, women and children to the most agonizing death; crowded the mountain fastnesses and caves with fugitives, and left in the villages and cities only fragments of what was once a proud and independent nation.—*Dr. M. M. Mangasarian in the Forum.*

HUNGARY'S GROWING INFLUENCE.

Dr. Emil Reich, writing in the *Nineteenth Century*, of "Hungary at the close of her first millennium," says: "The United States will dearly pay, as they are paying already, for the absence of stimulating neighbors. Never menaced, never challenged, they will inevitably Chinafy. Hungary is called to a rôle of immense importance in the whole east of Europe, just because it is threatened, attacked and jeopardized; just because political and commercial interests are clashing there in the southeast corner of Europe with all the violence of untried youth. Too powerful to be incorporated by Slav might, too cultured and rich to sink to the level of the civilization of minor Danubian kingdoms, Hungary will, in course of time, solve the problem of the southeast of Europe, as England has solved that of the northwest.

COST OF AN EDUCATION.

If we are going to do large, intelligent work, the prime condition is the possession of an intellect trained and stocked in the same general and comprehensive way. College training is simply the process of intellectually getting ready; not getting ready for this, that or the other specific mental service, but simply getting ready—planting down a broad foundation of preliminary big enough to support any breadth or height of superstructure that there may be need or opportunity to put upon it. The college course and the requisite preparatory training costs about seven years of the best and most possible periods of a man's life. But if a young man hopes to do a large, solid work in the world, a work of which intelligence of a broad kind is to play any considerable part, and there is no antecedent obstacle in the way, he makes an irreversible mistake if he considers seven years too much to pay for a liberal education.—*C. H. Parkhurst, D.D., in Ladies' Home Journal.*

RESTRICTING IMMIGRATION.

In his article in the June *Atlantic Monthly*, Mr. Francis A. Walker advocates the use of radical measures to restrict immigration. It is a question, he says, of protecting the American rate of wages, the American standard of living, and the quality of American citizenship from degradation through the tumultuous access of vast throngs of ignorant and brutalized peasantry from the countries of eastern and southern Europe. He believes that all the good the United States could do by offering indiscriminate hospitality to a few millions more of European peasants would not compensate for any permanent injury done to our republic. Our highest duty to charity and to humanity is to make this great experiment here, of free laws and educated labor, the most triumphant success that can possibly be attained. In this way we shall do far more for Europe than by allowing its city slums and its vast stagnant reservoirs of degraded peasantry to be drained off upon our soil.

EDUCATION OF WOMEN IN TURKEY.

Turkish girls of the better class in the cities, after they are too old to attend the primary schools, are largely educated at home by governesses, many of whom come from England and France, but, unfortunately, do not usually represent the highest

culture of those nations, so that real love of study is not as a rule developed under their influence. Turkish women have a great aptitude for foreign languages, and those we meet on the steamers of the Bosphorus often speak French, and it is not unusual for them to speak German and English also. It is a well-known fact that many Turkish women are engaged in trade, some even carrying on an extensive business involving frequent journeys to Egypt and other places, which presupposes the ability to read and write, as well as some knowledge of arithmetic. Moreover, conversation with the Mussulman women in the capital reveals some progress at the present time in independence of thought, and, while social conditions have unavoidably arrested the development of Turkish women as a class, forces are slowly but surely working among them that will result in their final emancipation.—*Mary Mills Patrick in the Forum.*

CIVILIZING THE AMERICAN INDIAN.

Any government capable of annually assimilating half a million foreigners, many of whom have come from the dregs of European countries, should in the course of a few years digest two hundred and sixty thousand Indians. What prevents? We answer, Methods; nothing but methods. Use the Indian method of isolation and segregation with the immigrant, and the American nation will be destroyed in a decade. Use the immigrant method of distribution, association and opportunity with the Indian, and a decade need not pass until they become a real part of our country's life blood. The door of education has never been closed to the Indian. The whole 40,000 or 50,000 Indian youth may now, if they will, distribute themselves among the schools of the country. If all the Indian youth of the country were distributed among the schools of the country there would not be an Indian for each six schools. The process would accomplish the civilization of the Indian a hundred times faster than government or mission schools or both, for the reason that he is trained by daily contact with the very conditions and individuals that later, as a man, he will have to compete with. We do the Indian no kindness by holding him away from this competition, for it is this very experience that is to develop him. Without it we shall never accomplish the emancipation of the Indian.—*Ruth Shaffner in the Chautauquan for June.*

CHINA'S GREAT NEED.

Each Chinaman's character is a product of the combined influence of Confucianism, Taoism and Buddhism. There is no one in China whose character can be said to be the pure outcome of any one of the three, and what is true of the individual is also true of the civilization as a whole—it is the product of the triune religion. There is nothing anomalous about Chinese civilization. It has advanced or remained stationary according to definite laws and forces inherent within itself. When we hear of bribery and corruption amongst those in authority, let us not say that we have simply a case of arrested development. Deep and real causes have brought this about. Civilizations are produced according to as definite and exact laws as any phenomena in the physical world. The case of China illustrates a general rule. What Jesus Christ did was to supply the world with a motive power to the

moral principles which it possessed. He proclaimed the world a universal brotherhood, and created in the hearts of his followers the enthusiasm of humanity. Here we see the missing factor in China: there is no motive power behind its ethical principles. Confucius felt this when he enunciated the Golden Rule, for the words immediately following are: "This I am not able to do," and the defect to which this confession points has existed all through the centuries down to the present time. The Chinese have been able to discover the great principles of morality latent in the human conscience as well as any nation; but the motive power which has inspired mankind with altruistic enthusiasm, and has imparted to men the power to act out ethical principles, has yet to be felt in China. When felt it will shatter into pieces the forces of oppression and tyranny, emancipate the people, and get the nation to move on with the advancing march of civilization.—*Rev. J. Lambert Rees in the Chinese Recorder.*

SPECIFIC GIVING FOR MISSIONS.

The following article from a Baptist weekly published in Chicago, though written with special reference to another denomination, contains suggestions which are worthy of the careful attention of our young people.

Missionary problems are to be settled, not by sentiment, but by the exercise of common sense. One of the questions of the day is, how to increase missionary revenues; and specific giving is proposed in some quarters as the solution. Especially in foreign missions is this true; there is a natural desire to know where one's money goes; and the imagination is assisted if one is assured that his contribution is not to be split up into many parts and sent all over the world, but is to be devoted to the support of some certain native preacher or the furnishing of a particular church or school building. It is pleasant for a church to be in direct communication with a missionary, to receive photographs and letters written by grateful natives; and there is no doubt the gifts of some are thereby increased.

But there is another side to the question. Specific donations in many cases embarrass the missionary secretaries. They are unable to preserve a uniform scale of appropriations; some fields chosen for special donations receive more than their proportionate share, while others more needy are passed by. Indeed, the church that insists on giving its money to a particular field, even though it accepts a field assigned by the secretary on request, seems to show a lack of confidence in the system under which our missions are directed, and in the discretion of the officers who administer it. That the giver is wholly unconscious of this aspect of his action does not alter the fact. Men who give their whole time to superintending missionary expenditure, whose economy is trained in the hard school of missionary poverty so that they weigh each dollar, are surely to be trusted to employ the funds the best way.

Specific giving has also its drawbacks from the missionary's point of view. These are strongly presented in the *Baptist Missionary Review*, published in Madras, by Dr. Downie, of Nellore. Churches which adopt this plan expect frequent letters from the fields to which they contribute, not realizing

how heavy a burden of correspondence they thus impose on men whose every minute is precious. These letters they exact as a right rather than accept as a favor. As Dr. Downie says, it is sometimes more like a trade, letters for money, than genuine benevolence. Specific gifts for native helpers sometimes make them harder to deal with than when they are dependent on the general appropriations. But Dr. Downie's chief point is, that churches which feel that they can give in no other way than to a definite and well-known object are stunting their Christian development. They fail to understand the grand scope of true missionary giving, by which the individual reaches the ends of the earth. They descend from a world campaign to a village skirmish, from an obedience to Christ's command to a sentimental generosity that is far from ideal.

Our own Board (Baptist) now assigns specific fields to churches when so requested, but the money goes into the general treasury, and the field is neither better off nor worse off than before. The missionary is, however, requested to communicate with the contributing church and thus "keep up the interest." Thus some of the evils above-mentioned are avoided, but the last named remains. If the churches would subscribe more generally to the missionary periodicals and read them, there would be no need of personal letters to keep up their interest in missions.—*The Standard.*

CHRISTIAN TRAINING COURSE.

The General Assembly, at its meeting in Saratoga Springs, taking action upon THE CHURCH AT HOME AND ABROAD, unanimously adopted the following recommendation: "That the Assembly approve the Christian Training Course in Bible Study, Presbyterian History and Doctrine, and allied topics, and commend it to the favorable consideration of pastors and instructors of the young."

Outline A, for the year 1895-96, was published in our issue for October, 1895. It consisted of the following general topics: BIBLICAL, Doctrine and Life, Topics from the Shorter Catechism; HISTORICAL, Church History; MISSIONARY, General Survey of Mission Fields.

Dr. James S. Dennis spoke of it in this language: "The three courses of study are outlined with care and discrimination, and with fullness of detail, which greatly facilitate their use. There is a variety and point to the suggestions which are calculated to give a healthy stimulus to the subject. The whole conception is timely and just in the line of what our young people need to lead them into the pleasant and fascinating paths of Biblical, missionary and historical study."

The Christian Training Course has received commendation from the religious press and from pastors who have led their young people in similar lines of study. Commissioners on the floor of the Assembly gave it their hearty approval.

Attention is called to the fact that the Free Church of Scotland several years ago took action similar to that of our Assembly, when it appointed a permanent Committee on the Welfare of Youth. This committee announced the following syllabus for 1895-1896: BIBLICAL, Bible History from Joseph to the Death of Moses; DOCTRINAL, The

Shorter Catechism, Questions 1 to 19; ESSAYS, Life and Times of Samuel Rutherford; ADVANCED STUDIES, Apologetical, The Truth of the Christian Religion.

The Presbyterian Church of England also has its Committee on the Instruction of Youth, which prescribed for the past year Biblical, historical, doctrinal and ethical subjects. A member of this committee writes as follows: "To provide instruction for the head, even in Bible knowledge, without seeking the change and training of the heart, is to substitute morality for the gospel. To aim at and even to procure conversion, without, at the same time, providing a wide and solid basis of instruction, is to

cultivate a stunted or capricious type of Christianity. The wise policy is to promote both lines of effort with equal thoroughness."

As already announced, Outline B, for the second year, will consist of the following: BIBLICAL, The Character of Christ; HISTORICAL, Development of the Missionary Idea; MISSIONARY, Modern Missionary Heroes. We expect to publish this Outline in full in the August issue, and to give suggestions in detail for the first month's study, in September.

For further information consult the June number, pages 519, 520, or write, enclosing a stamp, to The Library of the Board of Foreign Missions, 156 Fifth Avenue, New York.

Gleanings At Home and Abroad.

—Fifty years ago the Church Missionary Society had 116 ordained missionaries; to-day it has 365.

—"The trial of going," says a missionary from India, "was nothing to the trial of coming home."

—"Find a way, or make one," was the motto of the young Indians of the class of 1896 at Hampton Institute.

—Wealth and numbers are not conclusive proof of the vital force of a religious organization.—*Review of Reviews*.

—Bishop Copleston says of Theosophy in Ceylon that it is "virtually an anti-Christian mission from the skepticism of the West."

—The strong argument for the truth of Christianity is the true Christian; the man filled with the Spirit of Christ.—*Christlieb*.

—A Buddhist youth in Ceylon, describing the blessing Christianity had brought him, said: "Praise God, I received a new main-spring."

—"I have come to see," wrote George J. Romanes, "that cleverness, success, attainment, count for little; that character is the important factor in life."

—King Khama, on his return to Bechuanaaland, gave lectures to his black subjects on his tour in Great Britain, illustrating with magic lantern pictures.

—The *Chinese Recorder* estimates the number of Protestant communicants in China at 70,000. There are probably two or three times as many adherents.

—In 1897 the thirteen hundredth anniversary of Augustine's landing in Kent, with his forty missionaries for the evangelization of Britain, will be celebrated.

—Let every man be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—*Sidney Smith*.

—There are said to be eleven Japanese evangelists laboring among ten thousand of their countrymen who are engaged on the sugar plantations of the Hawaiian Islands.

—One hundred and thirty-seven Student Volunteers in India have made this solemn declaration: "It is my purpose, if God permit, to devote my life to direct work for Christ."

—The English Presbyterian Synod will meet next year in Sunderland, and celebrate the jubilee of its China Mission in the town in which William Burns was set apart to this work in 1847.

—"When Christianity is received," wrote James McCosh, "it stimulates the faculties, and calls forth new ideas, new motives, and new sentiments. It has been the mother of all modern education."

—The Rhenish Mission in the Island of Sumatra is meeting with great success. Recently there were 6000 candidates for baptism in the Batlak tribe, of whom 1000 were converts from Mohammedanism.

—"The Church needs not new truth or new weapons, but greater spiritual power in the use of the old methods," urged Dr. J. H. Wilson, retiring Moderator of the Assembly of the Free Church of Scotland.

—A poor peddler near Foochow, who heard and received the truth, went round the villages where he had been well known for years and told of the Saviour he had discovered. As a result of his testimony one hundred families placed themselves under Christian instruction.

—In February, 1895, the Chinese Admiral Ting, after the surrender of his flag-ship at Wei-hai-wei, committed suicide. This year, on the anniversary of the Admiral's death, his widow killed herself as a fitting testimony of respect for his memory. Her devotion is highly approved in China.—*The Pathfinder*.

—"Everything I have is in this book," said a Christian Sioux, when asked why he kept his Bible always beside him. "I like it near me, for I want to look in now and then. Words from it do me good. I was in the night a long time; but the sun has risen, and now I am in the light and so I keep the book near me."

—Mrs. F. Swensson Parker, a missionary in Finland, testifies to the high standard of education that

prevails in that land. The knowledge of several languages is a common possession of the people. That the gospel message may be accepted, it is absolutely necessary that the preachers should be trained, educated men.

—Those who go out to engage in any medical work should have the fullest qualifications. A woman who would be a missionary needs all the resources of a well-filled mind, a trained intellect, a love-filled heart, a Spirit-baptized life—all tempered with and regulated by that blessed commodity—common sense.—*Miss Sinclair*.

—For miles around Efulen the people have ceased to believe in witches, and three witch doctors have given up their calling gracefully and gone to work building bark houses. It was only in the summer of 1892 that Dr. Good, making his preliminary exploration, struck the first blow at witchcraft in Efulen.—*Woman's Work for Woman*.

—In the Marathi Mission an intelligent Hindu, after listening to an address on the great God whose power and wisdom and goodness are seen in all his works, and the folly of worshipping lifeless idols, replied with much solemnity: "Sir, we know these things as well as you do. But what can we do? Our families are against us, village life is against us, and our hands are tied!"

—Mr. Coillard, of the Zambesi Mission, relates that when he arrived on the Zambesi the king offered him a tumbler of honey-beer, which he refused. It was then offered to a trader, who drank it. The king asked why the missionary did not drink it, and when he explained, the king said: "Yes, it is bad," and made a law that no beer should be drunk and no brandy should be made.

—The spirit of missions is the spirit of sympathy, of self-denial and of service, which is only another way of saying that it is the Spirit of Christ. The Church must have the spirit of missions if it would be his Church. The Church, which is his body, must be a living organism, not a withered, lifeless trunk. It can maintain its life only by seeking to extend it into the lifeless world.—*T. C. Smith, D. D., in Herald and Presbyter*.

—The Rev. Dr. Scott, after a long life of service as a Christian missionary in India, reviews in the *Baptist Missionary Herald* the present condition of that country. In his opinion the outlook was never so favorable as now, for these reasons: Caste is breaking down; the poor are coming up; the people are broadening out; Christ is honored more; Christian missions are succeeding; the native church is taking hold; all feel it is worth the effort.

—A British official in the East testifies that the Christian education of the children of converts in China produces greater intelligence and a higher moral tone than the Chinese non-Christian education. The consequence is that Christian Chinese are now obtaining a success in life far greater than the non-Christians of the same class. There is hardly a high official in the empire who has not one or two Christians in his employ as confidential servants.

—The foreign mission report adopted by the General Assembly of the Southern Presbyterian Church contained the following paragraph: "The

best solution of all the urgent problems and difficulties of Christian missions is in securing a ministry in the home field, a pastorate in our churches, as thoroughly quickened and animated by the spirit of missions as are the Christian men and women who are themselves permitted to serve Christ in the foreign field."

—Our missionary contributions are giving us an ownership in old Earth that makes her most distant lands dearer than the homestead of our childhood. What a literature is open to our study! Facts before which fiction pales; truths behind which romance must hide herself. Read faithfully the best of our missionary periodicals, with their heroic history of our day, and you will feel that you have trod the borderland of heaven and listened to angel choirs.—*Helping Hand*.

—Dr. Joseph H. Senner, United States Commissioner of Immigration, writes in the *North American Review*: "I have come to the conclusion that the final solution of the immigration problem is not to be found in the application to immigrants of any additional test of eligibility, but in a wise distribution of the desirable immigrants among the localities where they are especially needed and their employment in the kinds of work for which they are peculiarly fitted."

—The Hall of Science in London, headquarters of the Secular Society, of which the late Charles Bradlaugh was the moving spirit, was recently offered to the Rev. Hugh Price Hughes for mission purposes. The offer was not accepted, says the *Christian Advocate*, and now the Salvation Army has taken the building, and will open it as a shelter and home for women. The surrender of the building is regarded as an indication of the utter collapse of the Secular Society.

—One dollar at compound interest, well invested, at the end of a century will be worth a thousand dollars; at the end of two centuries will be worth a million dollars; at the end of three centuries will be worth a billion dollars. If man can make so much out of invested funds how much can God make? How much do you suppose the dollar you give to Christ will be worth two or three centuries after this, when you behold its glorious fruit in the millennial age?—*Christian Alliance*.

—Two noted physicians, Doctors Chalmette and Fraser, have demonstrated that *antivenene* is efficacious as an antidote to snake-poison in India. But an obstacle has arisen against its use, says the *Independent*. The natives think this is some new and diabolical species of magic, and their religious prejudices are roused into hostility; and as a Hindu will die rather than go counter to his religion, there is still much work for intellectual enlightenment before modern discoveries can be fully utilized.

—At the anniversary exercises of Yale Divinity School in May, the member of the graduating class who aroused the most enthusiasm in the audience was a colored man from Massachusetts, a graduate of Boston University. His subject was "The Preacher as a Social Reformer," and the vigor and good sense of his presentation of the needs of his race would have been appreciated by those who imagine that colored people are not the peers of their white brethren.—*The Independent*.

—The Right Honorable Joseph Chamberlain is reported in the *Review of Reviews* as believing in the capacity of wise government to smooth the way for misfortune and poverty. "We are told that this country is the paradise of the rich. It should be our duty to see that it does not become the purgatory of the poor. The community, as a whole, coöperating for the benefit of all, may do something to make the life of all its citizens, especially the poorest of them, somewhat better, nobler, greater, happier."

—A missionary physician in Palestine was asked to prescribe for a Turkish lady who was very ill and suffering great pain. He writes: "I was not allowed to see her face at all, for she was closely veiled. When asked to put out her tongue, she protruded the tip of it only through the folds of her shawl, carefully concealing even her lips and teeth. She gave me her hand in the same way. I asked her several questions, but she greatly resented this, and thought me very inquisitive. She would not answer directly, but spoke through her husband who was present."

—Mr. Krüger, of the Paris Missionary Society, after a visit at Sheik Othman, where Dr. Miller and Dr. Young, the successors of Keith Falconer, carry on his mission among the Arabs, writes with enthusiasm of these two men, who under a burning sun, in a desolate and fever-stricken country and with little appearance of success to cheer them, work steadily on in faith and prayer. "However little show it may make in the eyes of men," he says, "Sheik Othman is a post of distinction amongst the strongholds of attack which Christendom has reared amidst the heathen world."

—The ancient Waldensian Church is not leaving itself without representatives in the foreign missionary field. From the churches in Piedmont two men have gone to the Zambesi and one to Lessonto. The Waldensian work in southern Italy is also bearing missionary fruit. From Girgenti, one of the most intolerant towns of Sicily, there has just gone the first evangelical missionary from Italy to China. As a sign of the general progress of the Waldensians, it may be noted that their theological school at Florence has 155 students, 106 of them coming from the Piedmontese valley.—*Bombay Guardian*.

—All comparisons of Christianity with other religions of the world bring into clearer relief its unique and absolutely supreme character. Dr. Marcus Dods, after noticing the sacred books of China and India and Arabia, as well as the Egyptian "Book of the Dead," says: "Our Bible, by revealing to us the union of God and man in Christ, is set altogether apart from all other sacred books. I heartily endorse the words of Professor Monier Williams, when he says, 'Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side, all by itself, all alone—and with a wide gap between.'"

—"Do you have any real satisfaction in your religion, any true peace that possesses your life?" asked a missionary in the Marathi Mission of a well-educated Brahman. "No," was the reply, "there is no such thing as peace in our religion. Your religion has this excellence above ours."

"But the fact that there is no peace in your religion while there is in Christianity throws doubt on your religion, does it not? Why don't you become a Christian?" "No," he answered, "I long for that peace, but how can I get it? I was born in my religion. My religion is for me. You were born in your religion. Your religion is for you. My ancestors gave me this religion, and how can I change?"

—The Rev. J. Hudson Taylor believes that the most important result of missionary work in China is the altered condition of mind of the masses towards Protestant missionaries, which is largely due to the circulation of Christian literature all over the country by localized and itinerant missionary effort. Twenty years ago even the most friendly paid little heed to what was said, their minds being occupied with the question, "What can be the object of this man? What he says seems all right, but why does he come here? He is making no money; he must be an agent of his government, a spy, or have some underhand aim that we can't make out." Now they pay attention to the message, and beg itinerant missionaries to remain longer, or to return.

—There is too much proxy benevolence. It is the fashion to subscribe more or less to a good object, and let others do the ministering work. Some think their responsibility for missions is met when they have put a substitute in the field. The prevalent idea seems to be that one is free to enjoy life, or to make money, after he has duly contributed to the relief of the poor, to the evangelization of the masses, or to the extension of Christianity. But Christ calls for a personal service. It is all right to employ others when we have done all within our power for God and humanity, but no amount of giving can exempt one from rendering his individual share in working for God's cause and for human welfare, according to the divine appointment.—*The Presbyterian*.

—"The wise missionary in Ceylon," says Bishop Copleston, "does not attempt to refute what is found in the Pali books, but sets before his hearers one of those truths to which the human conscience, if it can be aroused to entertain it, everywhere responds, and then he urges, 'Is not this true? but is it taught in your religion? Abandon, then, a religion which fails to teach you these things, and accept the religion in which these are found.' On the way in which this conclusion is stated and enforced, on the distinction between a refutation and an invitation, on the distinction between recommending a system and exhibiting a living God, turns all the difference between the good missionary and the bad, between the hireling and the true representative of the Good Shepherd."

—A recent letter from Bengal, in the *Church Missionary Intelligence*, contains these sentences: With all the arrangement you are proposing for new methods and organization remember this, that as one thousand is to one, so is the importance of vivifying existing organizations compared with the importance of new or increased machinery. We have enough organization in Bengal now to work wonders if from highest to lowest it all throbbed with power from on high. A definite and humble consideration of our spiritual forces should precede

all movements towards multiplication of machinery. We are working with infinitely less of the divine than we might possess. What the mission field needs is God—to be impelled, led and energized by a power which is outside and more than man.

—A shipment of Arabic Bibles has been received at Rio de Janeiro. Mr. Tucker writes in the *Bible Society Record*: "Some of the Arabs in Brazil come from parts of the world where there are Protestant missions, for many of them already have some knowledge of the Bible. Most of them appear to be peddlers about the streets. Some of them frequent the churches, a few of them having become members of the Presbyterian churches in Rio, San Paulo and elsewhere. Our colporteurs find them almost everywhere, and have no difficulty in selling the Scriptures to them. Two young men, Arab merchants in Porto Allegro, one of whom was educated in Robert College, have been waiting some months for the books which they want to sell to their fellow-countrymen in the State of Rio Grande do Sul."

—The rise of the Babi faith in Persia is in large measure due to the spread of the gospel: the best of their doctrines are borrowed from it, and they openly reverence our Holy Scriptures and profess to reject any opinion which they may hold, when once proved contrary to the Bible. It is computed that at least 800,000 persons in the country now hold Babi doctrines. The rise and spread of such a faith, one which is most friendly to the Christian and in deadly hostility to the Mohammedan religion, is in itself a clear indication that the people of Persia are already in large measure wearied with Islam and anxious for a higher, a more holy, a more spiritual faith. Almost all through the country the Babis are most friendly to Christians. They call themselves our brethren, and profess to see little or no difference between themselves and us.—*The Rev. W. St. Clair Tisdall, in Church Missionary Intelligencer.*

—*The Standard* speaks as follows of a recently published volume, "The Gospel of Buddha According to the Old Records," by Paul Carus: The author's idea was good—to present the material from the sacred books of Buddhism itself with regard to the life and teachings of Buddha. These selections preserve the quaint style of the original, and have a flavor which is attractive, nay, fascinating. But while the author's idea was good, his execution of it is thoroughly unscientific, and the result is a perversion of right knowledge. What would we think of a biography of Christ and an exposition of Christianity made up of selections from the New Testament canonical books, intermixed with passages from the New Testament apocryphal literature and the legendary narratives of the Middle Ages, and all arranged on no system of chronological order? This is precisely what is produced in this book for Buddhism. The only useful purpose it can serve is to stimulate an interest in the original records which will lead to further investigations that will prove corrective. As it is, most people will get from the book a thoroughly wrong notion of the facts.

—Dr. Miller, Moderator of the Assembly of the Free Church of Scotland, is a missionary in southern India. Before he left Madras a meeting was held for the purpose of bidding him good-by. On

this occasion, as we learn from the *Free Church Monthly*, Mr. Andrew, of Chingleput, spoke as follows: "Dr. Miller has toiled for thirty-four years as few have toiled in developing the higher Christian education, and in building up that magnificent college of which he is the mainstay. Not only has he given his time and his thought to this, but much of his fortune. The spectacle of a man who is endowed with an ample fortune, and who might be enjoying luxurious repose in his own beloved native land, in the West, living and toiling in a land with a burning sun, with the one object of blessing the youths of another religion, and of making them good and upright and noble, is an extraordinary one. Many have said: 'Had I his fortune I would not live a day in this wretched climate.' What others would not do he does. His work of pure benevolence is one of the agencies which will eventually revolutionize the thought and customs of India. His life has been an object lesson of disinterested service, tenacity of purpose, inflexible uprightness, unswerving courage of conviction—just those elements which go to make a real moral and spiritual influence over others."

—Dr. Wright has issued in tract form an account of the entrance of the Bible into the Island Empire, in the days when to be a Christian was a crime punishable by death; and its translation and circulation in the happier recent years of toleration. The floating English New Testament in the harbor of Nagasaki, in 1854—four years before any port in Japan was open to foreign ships or commerce—and its subsequent history, have often been cited as a wonderful example of how the word is not bound. The New Testament came into the hands of a Japanese general, who was at Nagasaki to prevent a dreaded British landing. He was told it was the Christians' sacred book. His curiosity aroused, he procured a Chinese Bible—all educated Japanese read classical Chinese. A little circle—General Wakasa, his brother Ayabe, and some friends—read the book. In subsequent years, while Christianity was a still forbidden religion, first one and then another of this little group of inquirers—at the peril of their lives—sought further instruction from Dr. Verbeck, of the American (Dutch) Reformed Church, in Nagasaki, and in 1866 Wakasa and his brother and another of these students were secretly baptized by Dr. Verbeck. After the baptism, the four Christians sat down together to the Lord's Supper. In 1880 Wakasa's daughter and her nurse were baptized. In 1884 Dr. Verbeck baptized in Tokyo the daughter of Ayabe.—*The Monthly Messenger.*

WORTH READING.

Periodicals are a great intellectual convenience. They abbreviate labor and place the results of a few at the service of the many.—*President Noah Porter.*

Knowledge is of two kinds. We know a subject ourselves or we know where we can find information upon it.—*Samuel Johnson.*

The Armenian Question. *Current History*, First Quarter, 1896.

The French in Mexico, by Frederick Bancroft. *Political Science Quarterly*, March, 1896.

The Religion of the Manchu Tartars, by C. de Harlez, University of Louvain, Belgium. *The New World*, March, 1896.

The Higher Education of Christians in Bengal, by J. N. Farquhar, M.A. *Indian Evangelical Review*, April, 1896.

The Salvation Army and the Volunteers, by Benjamin A. Tarbell, D.D. *The Bostonian*, May, 1896.

Glimpses of Buddhism. A conversation with two Buddhist Priests, by the Rev. A. H. Bradford, D.D. *The Outlook*, May 9, 1896.

The Western Reserve, by Robert Shackleton. *New England Magazine*, May, 1896.

History of Hindu Civilization under British Rule, by J. F. Hewitt. *Westminster Review*, May, 1896.

Education of Women in Turkey, by Mary Mills Patrick. *The Forum*, June, 1896.

Civilizing the American Indian, by Ruth Shaffner. *The Chautauquan*, June, 1896.

In the Balkans—the Chessboard of Europe, by Henry Norman. *Scribner's Magazine*, June, 1896.

The Christian Endeavor Movement: Its Aims and Result, by the Rev. Francis E. Clark, D.D. *Homiletic Review*, June, 1896.

Impressions of South Africa, II, by James Bryce. *The Century*, June, 1896.

Sheldon Jackson, Alaska's Apostle and Pioneer, by the Hon. John Eaton, LL.D. *Review of Reviews*, June, 1896.

The Abyssinian Church, by Prof. G. H. Schodde, Ph.D. *The Treasury*, June, 1896.

QUESTIONS FOR THE JULY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. How did a Governor of Illinois testify to the value of home mission work? Page 39.

2. How was the character of the population of Illinois affected by revivals in eastern churches? Page 39.

3. What was the relation of home missions to the cause of education in Illinois? Pages 41, 42.

4. Give an account of the first sermons preached in Chicago. Page 42.

5. What three plans for city mission work are in operation in Chicago, and what are the results? Pages 10-12.

6. How did a country church double its offering for missions? Page 12.

7. Give three examples, from home mission churches, of the reflex benefits of systematic beneficence. Page 44.

8. What reasons are given for restricting immigration to this country? Pages 66, 69.

9. What is said of the method of civilizing the American Indian? Page 66.

10. A Christian Sioux gave what testimony to the value of the Bible? Page 68.

11. Repeat the motto of the last class of Indian students at Hampton. Page 68.

12. How has Christianity been a blessing to the Yankton Indians? Page 45.

13. What are some of the reasons for the extension of the Sabbath-school missionary work of our Church? Page 54.

14. Relate the story of the Mexican peasant who had never heard the gospel. Page 55.

15. Repeat the beautiful incident of a transformed home. Page 53.

16. What have the Negroes, aided by the Freedman's Board, done in the way of self-support? Page 52.

17. The Board of Church Erection occupies what place in the great work of home missions? Page 49.

18. What is the aim of the College Board? Page 51.

19. What wise suggestion is made as to scholarships for medical missionaries? Pages 56, 57.

20. Give a summary of the work during the past year of the Board of Ministerial Relief. Pages 46, 47.

21. How many Chinese are there in Oregon, Washington and Western Idaho? Page 30.

22. What three departments of work are carried on among them? Pages 30-32.

23. What illustration shows the need of solid instruction in the truths of the Bible? Page 30.

24. How are the poor sick Chinese cared for in San Francisco? Page 29.

25. Does Chinese slavery exist in San Francisco? Page 29.

26. What work is done among the Chinese in New York? Page 64.

27. How many Japanese are there in California? Page 32.

28. In what way are many of the Japanese in the United States employing their time? Page 33.

29. What was it that led thoughtful Japanese in San Francisco to organize a Young Men's Christian Association? Page 28.

WORK ABROAD.

30. How many foreign missionaries were last year under commission from our Board? Page 20.

31. In what spirit have these missionaries labored? Page 20.

32. Give a picture of the itinerating work done by our missionaries. Page 21.

33. What is the aim of foreign missions as given by Dr. Nevius in his *Methods of Mission Work*? Page 15.

34. Show how our mission churches have been strengthened in the faith and increased in number. Page 22.

35. What is suggested as a solution of the problems and difficulties of Christian missions? Page 69.

36. How is injustice sometimes done to foreign missionaries by their correspondents? Page 5.

37. How does the Waldensian Church manifest its missionary zeal? Page 70.

38. What is meant by the Three Years' Enterprise? Page 3.

39. What use is made of Arabic Bibles in Brazil? Page 71.
40. What striking instance of opposition to the gospel overreaching itself comes from Colombia? Page 20.
41. How is religious liberty defined? Page 23.
42. Give a brief summary of the present state of religious liberty in Colombia. Pages 23-26.
43. Tell the story of the "Holy Cross," at Parras, Mexico. Page 17.
44. What Chinese superstition influences the boys of the school at Hangchow? Page 18.
45. What Chinese characteristic is prominent in all the pupils? Page 19.
46. How much knowledge have the boys when they enter the school at thirteen years of age? Page 19.
47. What is the great need of China? Page 66.
48. How did a Chinese peddler engage in Christian work? Page 68.
49. What is the present number of Protestant communicants and adherents in China? Page 68.
50. The results of missionary work in China are what, according to Hudson Taylor? Page 70.
51. How does a British official testify to the character of Chinese Christians? Page 69.
52. Tell something of China's renowned statesman, Li Hung Chang. Page 13.
53. Repeat the story of the floating New Testament in a Japanese harbor. Page 71.
54. What obstacle has arisen against the use of the newly-discovered antidote to snake-poison in India? Page 69.
55. How do intelligent Hindus speak of the obstacles in the way of their accepting Christianity? Pages 69, 70.
56. Tell of the self-sacrificing devotion of a Scotch missionary to India. Page 71.

57. How does one missionary speak of the present outlook in India? Page 70.
58. What is Bishop Copleston's definition of theosophy? Page 68.
59. The use of new methods is how regarded by a missionary in Bengal? Page 69.
60. What is said of the Babi faith in Persia, and its relation to Christianity? Page 71.
61. What is the present condition of Armenia? Page 65.
62. What Sultan once ordered the expulsion of missionaries from Turkey, and with what result? Page 4.
63. What educational advantages do the women of Turkey enjoy? Page 66.
64. Relate the experience of a missionary physician in Palestine. Page 69.
65. What progress has been made in Efulen, West Africa? Page 69.
66. The influence of the Bible in the Transvaal is how illustrated by a recent incident? Page 4.
67. Tell of a missionary's experience with a king in Zambesi. Page 69.
68. How does a recent visitor testify to the value of the Keith Falconer Mission in Arabia? Page 69.
69. Give an account of the Tripoli girls' school. Page 61.
70. Is French influence in Siam likely to be unfavorable to missions? Page 14.
71. How did the Czar of Russia signalize the occasion of his coronation? Page 4.
72. Describe the unique mission carried on by Rev. Gilbert Reid. Page 4.
73. How did a Chinese prisoner describe Miss Talcott, the "Florence Nightingale of China?" Page 49.
74. What is "proxy benevolence?" Page 70.
75. What does it mean to utter the prayer, "Thy Kingdom come?" Page 64.

WHAT OTHERS SAY.

A new and interesting feature of *THE CHURCH AT HOME AND ABROAD* is the question department. This is to the rest of the magazine what a classroom examination is to a lecture. Questions are given each month, with reference to the pages upon which the answers may be found. These questions cover all departments of church work, and will be found helpful not only for personal study, but for use in missionary and other meetings.—*Herald and Presbyterian*, April 15, 1896.

THE CHURCH AT HOME AND ABROAD has touched high-water mark in its June number, and both letter-press and cuts are all that can be wished for in excellence of execution.—*The Evangelist*.

In *The Church Reflector*, published by the Westminster Presbyterian Church, New York, we find the following commendation: "The May number of *THE CHURCH AT HOME AND ABROAD* has its usual abundant supply of information regarding the progress of missions. Those interested in the work will find plenty of food for thought in the department devoted to current events and the

kingdom. Also the page of questions, now regularly published, is proving exceedingly helpful to many. The writer speaks from experience; she is President of a Young Woman's Missionary Society."

In a recent issue of *North and West*, Mrs. Charlotte O. Van Cleve writes as follows: "It seems proper to direct the attention of our readers to the questions published monthly in our magazine, *THE CHURCH AT HOME AND ABROAD*. These questions are all answered in the monthly, which is becoming better and better, and more valuable with each issue. The effect of hunting up these answers is to awaken a deeper interest and a strong desire to know more than can be given in the magazine, which has so much in hand that it cannot tell everything about each country, but can encourage further study and furnish excellent topics for monthly concerts and women's meetings. Why would it not be a good plan to give these questions to the members of the church, one or two to each, for answer at our prayer meetings or elsewhere? A careful, methodical study of missions, both at home and abroad, would prove not only of great benefit but of thrilling interest, both to mind and heart.


Book Notices.

CURRENT HISTORY, a handbook of information on current events, is a carefully digested, up-to-date review of the history of the world. It is authentic, reliable, and evidently the product of ripened experience and intelligence. This permanent work of reference digests, rearranges and threads together into a connected story, scattered fragments of information, so that their general significance is understood. It gives one a comprehensive and intelligent insight into the meaning of events. Published quarterly by Garretson, Cox & Co., Buffalo, N. Y., at \$1.50 per year.

VIKINGS OF TO-DAY. The vast but little known peninsula of Labrador is the subject of this volume—240 pages, 5½ x 3½ inclusive—issued by the Fleming H. Revell Company. The author, Dr. W. T. Grenfell, has been, from its foundation, in charge of the Medical Mission to the Fishermen of Labrador. In this book he writes briefly of the country, its resources, etc.; and of its inhabitants, whose manner of life is best described by a local epigram, "A short feast and a long famine." The work is very freely illustrated from photographs by the author.

FOR HIS SAKE is the record of a life consecrated to God and devoted to China. The volume is made up of extracts from the letters of Elsie Marshall, who in 1892 went out as one of the missionaries of the Church of England Zenana Society to work in China. She was one of the eight persons murdered August 1, 1895, at Iiwa-Sang, by the band of lawless men called Vegetarians. "Whatever we leave undone," said Miss Marshall, "we must take time to pray. We can do things on our knees we cannot do anywhere else; for then we are laying hold of God's almighty strength, and he can do everything." Any profit from the sale of this book will be devoted to the Church of England Zenana Society's work in the Fuh-Kien Province of China. [Fleming H. Revell Company, \$1.00.]

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

MCCORKLE, WM. A., D.D.—Born at Troy, Ohio, Nov. 2, 1822; graduated from Wabash College, 1849, and Lane Theological Seminary, 1852; ordained by the Presbytery of Crawfordsville, June 19, 1853; pastor of Presbyterian Church, Marshall, Mich.; First Presbyterian Church, Detroit, Mich.; Third Presbyterian Church, Boston, Mass.; Second Presbyterian Church, Princeton, N. J.; Reformed (Dutch) Church, Nyack, N.Y.; Presbyterian Church, Ypsilanti, Mich. Died at Detroit, Mich., April 16, 1896.

Married, Sept. 9, 1852, Miss Cordelia M. Foster, who, with two daughters and two sons, survives him. Two children, both boys, died in infancy.

NOBLE, JONATHAN HARRIS, D.D., H.R.—Born at Tinmouth, Vt., Oct. 8, 1804; prepared at Cas-

leton Academy, Vt.; graduated from Williams College, 1826, and Princeton Seminary, 1829; Stated Supply, Carbondale, Pa., 1829-32; ordained as an evangelist by Presbytery of Troy, April 21, 1830; Stated Supply, N. Granville, N.Y., 1832, and pastor 1833-37; pastor, Schaghticoke, N.Y., 1837-69; Stated Supply, Troy Third Church at Albion, 1869-71; Stated Supply, Johnsonville, 1871-78; resided at Johnsonville till 1885; Washington, D.C., 1888-91; then boarded at Ministers' House, Perth Amboy, N.J., where he died April 26, 1896. D.D., Williams College, 1866.

Married Octavia Porter, who died Oct. 17, 1865, aged 61 years; married Nov. 13, 1866, C. M. Chamberlain, who survives him.

RANKIN, JOHN G.—Born near Dandridge, Jefferson Co., Tenn., March 31, 1821; graduated from "Mission Institute," established by Dr. David Nelson at Quincy, Ill., 1845, and from Lane Theological Seminary, 1848; ordained by the Presbytery of Schuyler, Sept. 13, 1849; pastor at Warsaw, Ill., 1848-50; Carrollton, Ill., 1851-61; Warsaw, Ill., 1861-68; Godfrey, Ill., 1868-70; Ferguson, Mo., 1870-72; Centralia, Ill., 1872-73; Warsaw, Ill., 1873-81; resident at Quincy, Ill., 1881-83; supplied Ebenezer Church, near Macomb, Ill., 1883-86; Prairie City, Ill., 1886-91, and Ellington Memorial, from his home in Quincy, Ill., 1891-95. He was Stated Clerk of Schuyler Presbytery from April, 1880, to April, 1895, and was always most deeply interested in its feeble and home missionary churches. Died at Quincy, Ill., May 7, 1896.

Married, April 3, 1851, at Quincy, Ill., Miss Philomela Prentiss, who survives him.

WARREN, FRANCIS V.—Born at Eden, N. Y., April 18, 1820; graduated from Auburn Theological Seminary, 1848; ministered at Angelica, N.Y., one year; Hopewell, N.Y., between two and three years; Pulteney, N.Y., over seven years; Wampsville, N.Y., over five years; Wattsburg, Pa., about eleven years. His health failing, he bought a home in N.E. Pennsylvania, where he spent the rest of his life, excepting nine years in Angelica. Died July 26, 1895.

Married, 1848, Miss Harriet N. Thomas, who survives him.

WHITNEY, JOSEPH C.—Born at Springfield, Vt., Apr. 14, 1818; spent five years in College, 1840-45; and studied two years in Union Theological Seminary, New York; ordained, 1850; pastor Stillwater, Minn., three years; First Presbyterian Church, Minneapolis, three years; home missionary, Forest City, Kingston, Greenleaf and Wilmar, Minn., 1857-60; at the breaking out of civil war became Captain of the Sixth Minnesota Regiment; returned to Minneapolis, May 19, 1895; did not resume pastoral work, but continued helpful to Presbytery and the First Church. Died in Minneapolis, May 1, 1896.

Married, July 10, 1849, Miss Eliza Baird, who, with two daughters and three sons, survives him.

H. M. APPOINTMENTS.

T. M. Davies, Manchester, Westminster,	N.H.	W. Eadie, Fairmount and Sayer,	Neb.
W. G. Westervelt, Esperance,	N. Y.	G. F. Williams, La Platte, 1st,	"
D. J. Conkle, Day,	"	L. Railsback, Pastor-at-Large,	Mo.
O. T. Mather, Auburn, Westminster,	"	E. E. Stringfield, Springfield, 2d,	"
J. C. Long, North Bergen,	"	J. A. McKay, Akron and Davis City,	"
W. Hay, Bethany Centre and East Bethany,	"	E. W. Symonds, St. Joseph, Hope,	"
W. S. Crane, Pike,	"	A. M. Hender, Cowgill, 1st, Dawn and Polo,	"
J. S. Gilmor, Congers, 1st,	"	J. H. Fazel, Wichita, Oak St.,	Kans.
A. L. Greene, Middle Centre, 1st,	"	L. H. Shane, Wichita, West Side, and Har-	"
C. N. MacCarthy, Ossian,	"	mony,	"
H. W. Knox, Belmont,	"	D. K. Steele, Howard,	"
T. Melvin, Springwater, 1st,	"	J. R. McQuown, Caldwell, 1st,	"
F. E. Walton, Hornellsville, Hartshorn,	"	V. M. King, Westminster,	"
J. A. Miller Ph.D., Angelica,	"	W. M. Carle, Logan,	"
H. W. H. Watkins, Hornby,	"	A. M. Mann, Ossawatomie,	"
M. Gaffney, Manlius, Trinity,	"	B. C. McQuesten, Humboldt, 1st,	"
F. C. Suits, Whitelaw and Oneida Lake,	"	F. D. Breed, Garden City, 1st,	"
S. Nelson, North Gage and South Trenton,	"	G. McKay, Cheever, 1st, and Manchester,	"
S. L. Haynes, Northwood,	"	W. E. Voss, Westminster, Riverside and Yu-	O. T.
W. O. Wright, Milesburg, Moshannon and	"	kon,	I. T.
Snowshoe,	Pa.	E. B. Evans, Atoka and Lehigh,	I. T.
Home Mission Committee, Hazelton, Italian,	"	J. Edwards, Westlock and Suksukla,	"
G. W. Snodgrass, Starke and Lakeside,	Fla.	S. A. Caldwell, Shawnee, 1st,	O. T.
A. S. Caldwell, Bartow, 1st, and stations,	"	A. E. Thomson, Chandler, Clifton and sta-	"
J. H. Potter, Eustis, 1st,	"	tions,	"
F. W. Weatherwax, Marine City, 1st,	Mich.	F. F. Dobson, Ft. Gibson and stations,	I. T.
J. R. Bennett, Sand Beach and Purdyville,	"	W. L. Miller, Muldrow, Salisaw and Antioch,	"
A. Barclay, Port Hope, Redman and Verona,	"	L. Dobson, Claremore, Claremore Mound and	"
J. Kirkland, Brockway, Avoca and Fremont,	"	Oowala,	"
J. W. Holt, Mt. Ziou and stations,	"	T. W. Pearyman, Broken Arrow, and work	"
C. D. Ellis, Saginaw, Immanuel,	"	among full bloods,	"
A. Svoboda, Eden and Muscoda, Bohemian,	Wis.	E. P. Robertson, Eureka, Pleasant Valley and	"
F. T. Bastel, Melnik, Bohemian,	"	Clear Creek,	"
B. H. Idsinga, Milwaukee, Holland,	"	D. Fife, Achena,	"
J. H. Griffiths, Westfield and stations,	"	W. T. King, Vinita and Pleasant Hill,	"
G. C. Mousseau, Green Bay, French,	"	G. Johnson, Wewoka,	"
D. D. McKay, Brainerd and Long Lake,	Minn.	H. A. Howard, Jacksboro,	Tex.
P. Knudsen, Hinkleley and Pine City,	"	W. Douglas, Dallas, Bethany,	"
E. Higgins, Barnum, Moose Lake and	"	H. A. Thompson, Peoria, 1st, and Congress, Ariz.	"
Mahtowa,	"	G. T. Crissman, D.D. Denver, So. Broadway, Colo.	"
I. E. Markus, Bethlehem and Samaria,	"	C. Fueller, Lake City, 1st,	"
W. Lattimore, Slayton, 1st,	"	F. M. Gilchrist, Training Mex. Evangelists,	"
W. H. Sloan, Windom, 1st,	"	J. J. Perdomo, Ark. Valley and Huerfano Co.,	"
H. Sill, Clara City, Rheiderland, Ger.,	"	Mexican Evangelists, Arkansas Valley and	"
M. B. Loughlen, Houston, 1st and La Cres-	"	Huerfano Co.,	"
cent,	"	Mexican Evangelists, Las Animas Co.,	"
M. McLeod, Austin, 1st,	"	Mexican Evangelists, San Luis Valley,	"
L. V. Nash, Caledonia and stations,	"	N. E. Clemenson, Logan, Brick,	Utah.
L. H. Hayenga, Frank Hill and Winona,	"	T. Lee, Spanish Fork and station,	"
J. H. Kerr, Casey,	Iowa.	R. P. Boyd, Paris and vicinity,	Idaho
H. S. Condit, Neola, 1st, and Minden,	"	C. J. Godsmen, Rathdrum and stations,	"
W. E. Caldwell, Allerton, 1st, and Lineville,	"	M. M. Marshall, Bonners Ferry and stations,	"
W. H. McCuskey, Volga and Highland,	"	W. Wheeler, North Fork (Indian),	"
C. F. Ensign, Prairieburg and Pleasant	"	M. Monteith, Kamiah, 2d (Indian),	"
Grove,	"	R. Parsons, Meadow Creek (Indian),	"
T. W. Russell, Ottumwa, West End,	"	S. Perkins, Denver, Mt. Idaho and Cotton-	"
K. J. McAulay, Crawfordsville,	"	wood,	"
W. R. Williams, Davenport, 2d,	"	N. McLeod, Pastor-at-Large,	Wash.
H. Wortmann, Lyon Co., German,	"	L. E. Jesseph, Fairfield and Rockford,	"
D. Mouw Hospers, German,	"	A. McKenzie, La Camas and vicinity,	"
F. H. Grace, Vail, 1st,	"	W. A. Mackey, Tacoma, Sprague Memorial,	"
A. G. Martyn, Denison, 1st,	"	T. MacGuire, Pastor-at-Large,	"
J. C. Sloan, Pastor-at-Large,	Neb.	H. M. Robertson, D.D., Fairhaven,	"
D. McMillan, Marsland, Belmont, Pine Ridge,	"	M. Robertson, Knappa and stations,	Oreg.
Willow Creek and stations,	"	W. T. Wardle, Portland, Mizpah and station,	"
J. Liesveld, Hanover, German,	"	W. J. Arnold, Portland, 3d,	"
G. Bray, Aurora, 1st,	"	F. H. Friiht, Eagle Park and Damascus,	"
	"	C. M. Fisher, Tustin,	Cal.
	"	R. W. Reynolds, San Francisco, Holly Park,	"

RECEIPTS OF THE BOARDS.

The General Assembly approved of our omitting the detailed account of contributions to the treasuries of the different Boards of the Church, which we formerly printed, inasmuch as this can be done earlier in each month by the *Assembly Herald*, but directed us to print a summary of the receipts for each month.

We have received such summary from only three of the Boards, which we give below. We respectfully invite the Treasurers of the other Boards to send us their summaries for our next issue, with any suggestions in regard to the best form for them. All such summaries as reach us before July 10, will appear in the August issue.

HOME MISSIONS, MAY, 1895 and 1896.

	CHURCHES.	*WOMAN'S EX.COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$8,284 34	\$4,528 00	\$157 80	\$3,208 68	\$16,178 82
1896.....	6,026 34	9,486 75	1,739 72	3,559 19	20,812 00
Gain.....		\$4,958 75	\$1,581 92	\$350 51	\$4,633 18
Loss.....	\$2,258 00				

THE MONTHS, APRIL AND MAY, 1895 and 1896.

	CHURCHES.	*WOMAN'S EX.COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$20,939 89	\$10,777 30	\$8,793 78	\$4,924 01	\$45,434 98
1896.....	22,824 19	21,149 81	4,458 89	6,268 79	54,701 68
Gain.....	\$1,884 30	\$10,372 51		\$1,344 78	\$9,266 70
Loss.....			\$4,334 89		

* This column represents contributions specially designated for Educational Work.

MINISTERIAL RELIEF.

APRIL, 1896.

Churches and Sabbath-schools, including \$240.34 from Reunion Fund.....	\$5,178 79
Individuals.....	152 27
Interest.....	2,631 32

For the Current Fund.....	\$7,962 38
For the Permanent Fund.....	1,850 85

Total receipts for April, 1896..... \$9,813 23

MAY, 1896.

Churches and Sabbath-schools.....	\$2,918 11
Individuals.....	459 66
Interest.....	3,144 05

For the Current Fund.....	\$6,521 82
For the Permanent Fund.....	992 56

Total receipts for May, 1896..... \$7,514 38

EDUCATION.

APRIL 15-30, 1896.

Churches and Sabbath-schools.....	\$945 82
Miscellaneous sources.....	67 50

Total..... \$1,013 32

MAY, 1896.

Churches and Sabbath-schools.....	\$1,242 84
Miscellaneous sources.....	24 41
Income from Investments.....	98 33

Total..... \$1,365 58
Total from April 15 to May 31, 1896. 2,378 90

The Church at Home and Abroad.

AUGUST, 1896.

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THE CHURCH AT HOME AND ABROAD.

AUGUST, 1896.

CURRENT EVENTS AND THE KINGDOM.

FOREIGN MISSION ADVANCE.

The General Assembly of the Church of Scotland this year resolved that every member of that Church shall have the opportunity at least once a quarter of contributing to foreign missions; and that, by special distribution of missionary literature and teaching from the pulpit, instruction shall be given on the claims and needs of this important work.

THE BIBLE IN JAPAN.

"Its teachings are good, and if they were followed it would lessen my work very much," said the Chief of Police in Yokohama to the Rev. Henry Loomis. This official, who possessed a Bible and studied it, cheerfully consented to the distribution of the Scriptures among the policemen, and was willing to aid in placing the Bible and religious books in the hands of the fallen women of Yokohama who were under his supervision.

PERSIA AND THE SHAH.

A recent writer in an English review says that Persia will remain under Mozaffer-ed-din, as it was under the government of the late Shah, a nation of highly civilized barbarians, ruled by a benignant despot. The late Shah was no idle or vicious despot; he did not smoke, and his diet was of the simplest, and he was a merciful king. It was he who did away with the hateful custom of the Shah presiding in person at executions. The long struggle that took place between the late king and an arrogant priesthood lasted for many years, and the Shah succeeded in shaking himself free of the mollahs, and in reducing their claims upon the public purse. Persia is no longer a priest-ridden country.

THE JOHN ROBINSON CHURCH.

The London *Christian* says of John Robinson that he was the founder of the American Commonwealth, since from the Separatist Church at Gainsborough went the exiles to Holland, who afterwards proceeded to New England in 1620. At the laying of the cornerstone of the John Robinson Church in Gainsborough, June 29, a letter of congratulation from President Cleveland was read, and Ambassador Bayard, in his address, spoke of the influence such an event has in uniting the two nations. The present church organization in Gainsborough dates from 1776.

WORLD'S STUDENT CONFERENCE.

The conference planned by the College department of the International Committee of the Young Men's Christian Association held its eleventh annual gathering at Northfield in June. Mr. Robert E. Lewis, writing of this conference, emphasizes one important branch of its work, the missionary institute. It is composed of two hundred men, chosen out of all the colleges to study the mission problem as it relates to students, and to be trained to lead classes in the study of missions next year in the various colleges. In more than two hundred and fifty colleges was the study of missions established and carried on last year. The conference also discussed the problems of college work—devotional Bible classes, the religious awakening of the college, perils of college life, and Christian work among the students.

REFORM IN CHINA.

Some of the most highly educated men in China have discovered the defectiveness of the Chinese educational system, writes E.

T. Williams in the *Independent*. The war opened the eyes of self-satisfied mandarins to the inefficiency of their own government, and to the superiority of at least some western methods. One of the chief promoters of the Reform Club is an old man from Canton named Kang Chang su, a stern moralist, who realizes that China's only hope is in a moral regeneration. He has prepared a new commentary on the classics, of a much loftier character than that which is accepted by the orthodox school. He has just visited Peking, and has preached repentance to His Imperial Majesty and to all the powers that be. It has been hinted by some that this attempt at reform may be the beginning of a national parliament, which shall assist the emperor in the administration of the government.

BARON HIRSCH AND HIS HEIR.

Mr. Arnold White, who was intimately associated with the late Baron de Hirsch, assures us that to understand the keynote of his life one must have lost, or be about to lose, an only son. Says the Hon. Oscar S. Straus in the *Forum*: "He was cosmopolitan in his affinities, friendships and associations. The misery, and not the race, nor the religion of the Russian Jews, attached him to their cause and summoned him, as by a voice from God, to assume the colossal task of devising plans and pouring out his treasures with endless munificence in colonizing them in other lands. He had hoped that his son would make it the aim of his life to carry forward and perfect his projected works of benevolence and philanthropy. The loss of this promising son was a severe blow to him, and doubtless had the effect of enlarging and extending his benefactions. When some one spoke of the loss of his son and heir, he replied, 'My son I have lost, but not my heir—humanity is my heir.'"

FLORENCE CRITTENTON MISSIONS.

Mr. Charles N. Crittenton, a merchant in the city of New York, afflicted in the death of a little daughter, sought consolation in active work for the saving of degraded men and women. When to one who had fallen he repeated the words of the Master, "Go, and sin no more," he was asked, "But where can I go?" This led him to purchase a large house on Bleeker street.

Turning it "from a brothel into a bethel," he named it, in memory of his daughter, The Florence Crittenton Mission. The work has grown. A National Association of Florence Crittenton Missions, for mutual encouragement and help, was organized last year. There are now forty rescue homes that have adopted the name and methods of the original mission in New York. Mr. Crittenton, who devotes his whole time to this work, has fitted up a Florence Crittenton Rescue Car, in which, in company with others, he travels about the country and accomplishes work that could not be done in any other way.

OF NATIONAL IMPORTANCE.

"Because Christian Endeavor is a thing of national importance," was the reason given in a document signed by government officials, granting certain privileges in the Nation's capital to the fifteenth annual convention of the Christian Endeavor Societies. President Clark in his address mentioned the chief planks of the Christian Endeavor platform, one of which is, "Our ultimate purpose—to deepen the spiritual life and raise the religious standards of young people the world over." While each year has been noted for some advance step, each convention signalized by some great thought, as Citizenship, Missions, Fellowship, the watchword for the coming year is Spiritual Power. "Deepening the Spiritual Life" was the topic at the preliminary meetings held in twenty churches on Wednesday evening. Secretary Baer's report was full of interest. There are now 46,125 societies of Christian Endeavor, and 10,048 Juniors, with a total membership of 2,750,000. But best of all, the report shows that during the past year 231,900 of this number have confessed their faith in the Lord Jesus Christ and become members of Christian churches in this country. At the Presbyterian rally addresses were made by Dr. George B. Stewart, Dr. R. J. Service, Dr. John L. Withrow, Dr. R. F. Coyle and Secretary John W. Baer. Pledging anew their loyalty and love, the vast audience unanimously resolved to make the effort to secure from each Presbyterian Christian Endeavorer a thank-offering of at least twenty-five cents, during the first week in November, for the liquidation of the debt of the Board of Home Missions.

The *Independent*, commenting on the prominence given to "Christian citizenship," in the deliberations of the Christian Endeavor Convention, pertinently says:

"The great need of the world is that God should be everywhere and constantly present. We want God in our business, as well as in our churches; in our amusements, as well as in our devotions; in our politics most of all. What are politics? In the language of President Hitechock, politics are 'the principles by which nations should be governed and regulated,' and are 'only a branch of ethics,' or rather, 'a special

application of the principles of morality and religion.' It is a fair field for Christian Endeavor; and we believe that any Endeavorer may be as much 'a missionary of God in American politics as in the forests of Africa.' He should go to the primary, the polls or the political convention as regularly, as religiously as he goes to church or to conference or to prayer meeting. Let us all be not only Christians, but citizens; not Christians in the church and citizens out of it; but always Christians, always citizens, citizen Christians, Christian citizens."

Our citizenship is in heaven (Phil. 3: 20).



REV. W. C. CATTELL, D.D.

Our readers have learned from the weekly papers that this beloved man has found it his duty, under competent medical advice, to lay down the burden of official responsibility which he has borne so gracefully, so faithfully and so long. His desire to do so was announced to the Board of Ministerial Relief in November last, but he was persuaded by the Board to refrain from insisting upon their immediate acceptance of his resignation. Suffering not a little from the fatiguing cares of his office and its continual draft upon his sympathy, he was at length assured by his own son, Professor

H. W. Cattell, M.D. that longer endurance of such strain was wholly unsafe for him. Informed of this, the Board, on June 18, consented to release him. In doing so the Board placed on record its "most emphatic testimony to the profound and affectionate regard felt for him by each of his colleagues. To them," so their record continues, "he has endeared himself in an altogether singular degree, and largely because of his uniform courtesy and loving manner, the meetings of the Board have invariably been delightful occasions. Personally, Dr. Cattell will always be cherished

by the members of the Board, in their inmost souls, as a brother and friend most dearly prized and loved.

"As an officer, the Board testifies to the great efficiency of Dr. Cattell in every direction in which the work of the Board calls for effort. He has done the Church noble service in the fulfillment of the trust that has been committed to him. His whole being has been given to it, and the profiting has appeared on every side. His fine intellectual qualities, his deep and tender sympathies, his superior executive power, his manifold gifts of nature and grace, have all been enlisted beyond measure. The Board gives him up as its executive with a sorrow and reluctance which words cannot tell."

This action of the Board of Ministerial Relief is in perfect harmony with that of the last General Assembly, which commended the Board's reluctance to part with Dr. Cattell's "invaluable leadership," and added: "It is our profound hope and that of the whole Church that with the return of health and vigor he may be spared to this work for many years."

While the more recent action of the Board expresses their consent to the termination of their beloved secretary's official services, it gives renewed expression to the hope that "strength and vigor may be restored to him" when thus "relieved from responsibility and active duty."

The Board and the Church need no assurance that such returning strength and vigor, if graciously granted, will need no official obligation or temporal reward to secure their hearty devotion to the interests of Christ's cause and people in every practicable way.

The twelve years which Dr. Cattell has given to such faithful and efficient service for the relief and comfort of aged and infirm ministers and the widows and orphan children of deceased ministers, were preceded by a much longer period of conspicuously useful labor in other spheres.

In early manhood a successful teacher in Lafayette College, then a happy pastor of the Pine Street Church in Harrisburg for three years, he was called thence to the presidency of Lafayette College, and was for a score of years the trusted leader of that precious institution to the height of prosperity in which all its alumni and friends now rejoice.

Its noble suite of commodions and beautiful buildings, its generous endowments, its eminently wise, practical and Christian course of instruction and discipline continually recall to the men who now faithfully administer them and the youth who dutifully enjoy them, other honored names indeed, but no one more gratefully than that of President Cattell. The busy, sturdy, honored men, alumni of Lafayette, whom Dr. Cattell fondly calls his "*boys*," are many, and they occupy not a few positions of eminent usefulness.

THE CHURCH AT HOME AND ABROAD contains in almost every one of its 116 monthly issues some pages written by Dr. Cattell for the illustration and advocacy of the particular branch of our Church's work with which he has had official connection, and the editor has enjoyed his friendly counsel, his brotherly sympathy and encouragement, his generous support and assistance, with a constancy and heartiness deserving and receiving his fervent gratitude.

Dr. Cattell's valuable contributions to the pages of this magazine are not limited to the single topic of Ministerial Relief. The breadth and catholicity of his intelligence and his sympathies are illustrated by the following articles from his pen: "A Secretary's Visit to the Indian Territory" (Vol. vii, p. 131); the same subject continued in a subsequent number (p. 221); "The Reformed Church of Bohemia and Moravia" (Vol. viii, p. 325); "John Amos Comenius" (Vol. xi, p. 402).

His knowledge and appreciation of Church history are indicated not only by such articles, from his pen, but by his diligent and wise efforts to sustain and promote the interests of the Presbyterian Historical Society, of which he is the president.

We cheerfully expect to see him still manifesting a lively interest in the work of that society, and hope still frequently to enjoy his cheerful and genial presence and fellowship. We cordially unite with the Board of Ministerial Relief in the hope "that, relieved from responsibility and active duty, strength and vigor may be restored to our beloved friend, and we assure him that, so long as he shall live, no presence in the rooms of the Board [or in the rooms of the THE CHURCH AT HOME AND ABROAD] will be more welcome than his own."

HELP FROM THE SANCTUARY.

The sanctuary of the Jews was their tabernacle and afterwards their temple, and especially, in the highest emphasis of the term, the innermost recess of that holy edifice. That was the holy of holies, the sanctuary of sanctuaries, the place of superlative consecration, entered only by the high priest, and illuminated by the supernatural light (*shekinah*) which symbolized the presence of Jehovah, between the cherubim, over the mercy seat, the golden lid of the ark of the covenant.

This was the local centre of the whole religious economy of the old dispensation—the focal point of all the influences of the Jewish national worship. Thither they brought their material offerings to God; thither their periodical pilgrimages were directed; thither their devout thoughts evermore tended from the remotest habitations in their land, and from the more distant places of exile, to which more than once they were driven in punishment for their sins.

It was in accordance with this view constantly inculcated upon them by God, that their inspired poet invoked upon them the help of their covenant God “from the *sanctuary*,” and “out of Zion,” the divinely designated place for the permanent location of that sanctuary (Ps. xx).

He surely did not conceive of Jehovah as located, or in any way subject to limitations of space. He knew that heaven and the heaven of heavens could not contain him, much less any terrestrial mountain or any house that men could build, yet he did know that this limitless, absolute God had been pleased to give to his people that particular spot, and to accept from their hands that particular building, as the place for the peculiar manifestation of himself and acceptance of their worship, and for the bestowment upon them of his spiritual benefits. He knew that by divine institution and prescription, the sanctuary was the medium of communication between God and his people—for the offering to him of their worship, and for the bestowment upon them of his favors. He did not pray—he had no right to expect—that they would be helped and blessed by God, without the diligent and faithful observance of his ordinances, which had their local centre at the sanctu-

ary. No profane contemner, no careless neglecter of the sanctuary was embraced in the psalmist's prayer, or could receive the blessing and help which he was inspired to invoke.

How far, and in what way, is our present case the same as that of the ancient worshippers?

Certainly we are not restricted to that particular locality, nor to any other for our worship and enjoyment of religious ordinances. We have no national temple. No city and no mountain in all our wide land can lay claim to peculiar sacredness, as the one sole place of acceptable approach unto Jehovah; and surely no obligation is imposed upon us to travel to Jerusalem, or to any other foreign city, to worship. The ancient ritual, with all its local and national restrictions, is abolished—has “waxed old and vanished away.” But worship is not abolished. The assembling of ourselves together for worship and religious instruction is not obsolete, is not to be “forsaken” (Heb. x. 25).

For these Christian uses we need, and are accustomed to have, wherever there are Christian people, places specially provided, houses built and set apart for this particular holy use. These we not improperly call by the same names which were applied to the ancient place of divine service—“temple,” “house of God,” “sanctuary”—none more frequently, perhaps, than this last—none more expressively. Our customary place of assembling for religious worship, and attending to the word of God, and the observance of his ordinances, is properly our sanctuary. There is a proper and Scriptural sense in which we ought to regard the sanctuary as the medium of communication between us and God, and ought to expect him to send us his help and blessing *from it*.

It is in it that we unitedly worship God.

We have our family altars, hallowing our homes; and we have our closets, or places of secret communion with God, secluded from all but omniscient observation, as was Nathaniel's place of retirement, under the fig tree (John 1: 48). From each of these God sends us “help.” At each of these he daily strengthens us for our daily tasks and daily trials. But it is quite remarkable that generally those Christians who value

most and most diligently use these private and domestic sanctuaries, are the same who attend most devoutly and earnestly upon public worship, and set the highest value upon the hallowed edifice in which they are wont to enjoy it. They who have the best experience of the sweetness, and the support, and all the ineffable benefit of secret prayer, are the same who value most highly the superadded power of combined supplications. They who kneel together in their own homes with the most steadfast hope in God's covenant mercy, and who feel most deeply the sacredness which Christian faith adds to family affection, are the same to whom the Church association is most precious, and whose ideas both of home and of heaven are most delightfully combined and blended in the scene of their Sabbath enjoyments, the holy house in which they approach unto God amid the assembly of his saints.

Here we feel that both our prayers and our praises go up into the ear of God, in harmonious combination with those of many fellow worshipers, and while we rely not upon this for their acceptableness with him, but only on the effectual mediation of Christ, we cannot forget the special encouragements which the Scriptures give to *united* prayer, nor think it unscriptural to believe that such union does add to the proper power of prayer. It is right for the humble believer to value and to seek an interest in the prayers of his fellow-believers. It is a privilege on which the Scriptures teach us to set a high value, to know, in any case, that a whole Christian assembly is offering united prayer for us. The sick on his bed of lan-

guishing, the afflicted in his chamber of sorrow, the tempted and tried, bowing his head in despondency in the midst of his fellow-worshippers, who know not what burden is weighing down his spirit—each of these may properly be comforted by knowing that hundreds of souls, with whom he is wont to worship, are offering up their united prayers for him, and for all such as he; nor is it a small privilege of the infant, brought in parental arms into the holy place, to receive the seal of the covenant upon him, that he thus obtains a peculiar interest in the prayers which are there offered up to the God of Abraham. We cannot accurately tell what part of the blessings, temporal and spiritual, which we enjoy, come upon us in answer to the prayers of God's people, offered up in his house, nor what evils are averted from us by the same agency. But we have good reason to believe that no small share of the good which we enjoy, and of our exemption from evils, is to be ascribed to it. God does, in liberal measure, give us help and strength in answer to the prayers offered up in his sanctuary. He does, in this way, make good the assurances of his word, that it is good to have an habitual connection with his holy house.

"Blessed are they that *dwell* in thy house" (Psa. 84 : 4).

"Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may *dwell in thy courts*" (Psa. 65 : 4).

"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing" (Psa. 92 : 13, 14).

THE TREE KNOWN BY ITS FRUIT.

Christianity claims no exemption from that rule of judgment sanctioned by Christ. Convince us that Christianity, sincerely embraced, makes men worse, or even that it does not make them better, and we should not know how to defend it. It is to be hoped that, in that case, we should have no disposition to defend it. In that case we should be obliged to confess that Christianity was a failure. But such a conclusion does not, by any means, follow from the admission that those who have honestly embraced Christianity are not as good as they ought to be.

If a competent commission to investigate a public hospital were to find and bring before the authorities conclusive proof that persons who enter it are apt to contract diseases which they did not have before entering it, or that the diseases of patients entering the hospital, instead of being cured or alleviated, are aggravated by the treatment given there, such a demonstration ought surely to condemn the hospital.

But no such conclusion could be properly drawn from the fact that the inmates of a hospital are not free from disease, or that

some of them show worse symptoms than some people who never entered its doors.

The patients are in the hospital because they are diseased; and the question is, Are they better for being there than they would be outside? Do so many of them as accept the treatment prescribed, and submit themselves to it with docility and fidelity, find relief and improvement, and make steady, though perhaps not swift, progress toward good health?

So the candid inquirer, investigating Christianity, will not reject it because its professors are faulty, morally imperfect—sometimes more obviously so, and more disagreeably, than some who make no such profession. His question will be: Does the reception of Christianity into a sinful man's heart, and the teachable submission of himself to its ordinances, put him in the way of becoming better than he was before—of being cured of his moral and spiritual disorder and disease? Do so many as thus truly accept it find essential spiritual benefit?

Let it be frankly admitted that the disciples of Christ do find themselves, and are found by others, to be very different from what they ought to be—are found to possess traits of character which are discreditable to them, and which bring reproach upon the religion which they profess. Their own faces are filled with shame, and scoffers sneer at their manifestations of selfishness or impatience or other unlovely characteristics. Sometimes they betray a paltry ambition or envy or jealousy in matters directly pertaining to the kingdom of Christ, as the two sons of Zebedee and their mother did (Matt. 20 : 20).

Then perhaps some proud unbeliever curls his lip and flings some bitter sarcasm at that particular manifestation of selfishness from which he himself is free only because he cares nothing for the great and sacred matters, which the sincere but imperfect disciples are dishonoring by their contention, but which, after all, is to them dearer than life.

They are sadly at fault as they at times bitterly feel; but it is not true that they are worse than they would be if, by mere indifference to such sacred things, and by coldly neglecting them, they escaped the manifestations of their faults in connection with them.

When such faulty disciples accept with

meekness the humiliating illustration of their own imperfection and infirmity, and accept with gratitude the Master's kind forbearance, and his gracious encouragement, then are they in the best and surest way to essential improvement of character.

Such patients of the Great Physician are convalescent under his treatment. They are growing spiritually and morally better. They do overcome pride and envy and selfishness of all forms and flavors, just as John and James and Peter so evidently did. They become meek and gentle and forgiving and kind, like their Lord; like him also in diligence and zeal and intrepidity in whatever service he calls them to.

An eminent physician, who had not become a happy believer in Christ as a Saviour, though he honored his moral teachings, was prostrated by sickness that baffled his own skill and that of all his professional brethren. His robust muscular frame dwindled; his strong face grew thin and sallow, and his manly voice, "changing to childish treble, piped and whistled in its sound." He was convinced that he was on his death-bed. He had a friend of his own age, a minister as eminent in his profession as he himself was in his own. He sent a message to that friend, desiring a visit from him. Coming promptly to his friend's chamber, the white-haired minister, sitting beside his bed, said kindly:

"In your condition, doctor, I do not think it well to enter into any extended presentation of the evidences of Christianity. I will only ask your consideration of one simple thing. That is the effect of a sincere belief in Christ as the Saviour from sin, upon the character of those who thus accept him. I dare say you have known some—perhaps many—*professing* such a faith, in whose *lives* you have not seen any evidence of improvement thereby. But I think that you have known *some*, and known them well, of whose sincerity in that profession you have no doubt, and upon whose character you plainly see that faith in Christ has had admirable effect."

The sick man reached out his thin hand, and pointed toward a drug-store just across the street, saying, in the husky tones of his weak voice: "Yes, there's Dr. S—. That man is all the while in my mind."

Did the light of Christ's countenance, re-

flected from the godly life of his neighbor, shed a saving beam upon that doubting soul in the valley of the shadow of death?

The quiet, patient, persistent and consistent living of such a godly life is the best possible *Christian Endeavor*.

THE FOURTH OF JULY.

THE FOURTH OF JULY, 1896, marks the completion of one hundred and twenty years since thirteen colonies of Great Britain were declared by their representatives to be, as they "of right ought to be, free and independent States." The "more perfect union" afterwards established has endured all the tests of a century. The twenty-seventh term of the presidential office is in its last year, and the people are preparing to make their twenty-eighth choice of a chief magistrate. The number of States in this Union has increased from thirteen to forty-five, with still more impressive extension of territory and increase of population, wealth and power. Has there been also an increase of that righteousness which exalts a nation—that wisdom which alone can insure long life to any people?

In a conversation with ex-President Hayes in nearly the last year of his life, this question was put to him: "Does it seem to you that Christian ethical principles have more, or less, decisive control over public affairs now than when you were a young man?"

He frankly replied: "In most respects it does seem to me that there has been considerable improvement. Ethical considerations enter into political issues and discussions more influentially. Candidates for office have more need to be, or at least to persuade the voters that they are, virtuous and upright, and that the measures they advocate are not merely politic but right. There is, however, one respect in which I cannot take so favorable a view. Money seems to me to go further in giving success to candidacy for office than it did in the earlier days." He illustrated that point especially by referring to the United States Senate, in which he said there were several members of whom no intelligent person could think that they would be there if they were not rich. He did not mean that any of those men directly used money to purchase their seats. But so much money is used in prosecuting a political canvass, that a candidate is preferred by party managers who is known to have plenty of money, and presumed to be

willing to contribute liberally for what these managers declare to be "legitimate expenses." President Hayes did not seem to understand—who does?—what *legitimate* use can be made of so much money in conducting a canvass.

Since the foregoing sentences were written the conventions of the two principal political parties have nominated their candidates for the presidency and published their "platforms." No discussion of the financial or economical principles and doctrines thus announced can properly have place in these pages, but we are glad to record that both candidates for the presidency are known to be men of clean life and Christian character. There seems to be no reason why the "great debate" to which the people of the land are thus invited, should not be free from vituperation, and conducted with candor.

Four years ago we asked, and we now repeat the question, Why should such a debate be called a *campaign*, and the disputants in it find occasion to use terms of belligerency? We hold the educating effect of such *style* of debate to be injurious, and earnestly wish that all such terms as "enemy," "fight" and "victor" could be dropped from the vocabulary of political and ecclesiastical discussions.

It is recently announced that one of the two candidates for the presidency proposes to the other that they shall engage in joint debate before assemblies of the people, as has long been customary with candidates for lower offices, representing local constituencies. We earnestly hope that the larger experience and greater maturity of the other candidate will prevent him from accepting this proposal, and, as they are said to be strong personal friends, we trust that the younger man will accept the advice of the older, and of the more experienced men in his own political party, to follow the example of their predecessors in preserving a dignified silence, while other statesmen conduct whatever oral debate—a thoughtful

and reading nation needs to aid its deliberation upon the grave question, to whom it can most wisely entrust its supreme magistracy.

A large delegation of women have visited one of the candidates with cordial congratu-

lation, and have received from him a graceful and suitable response. We greatly regret that the lady who made the address allowed herself to call her countrymen who will vote for the other candidate, "enemies."

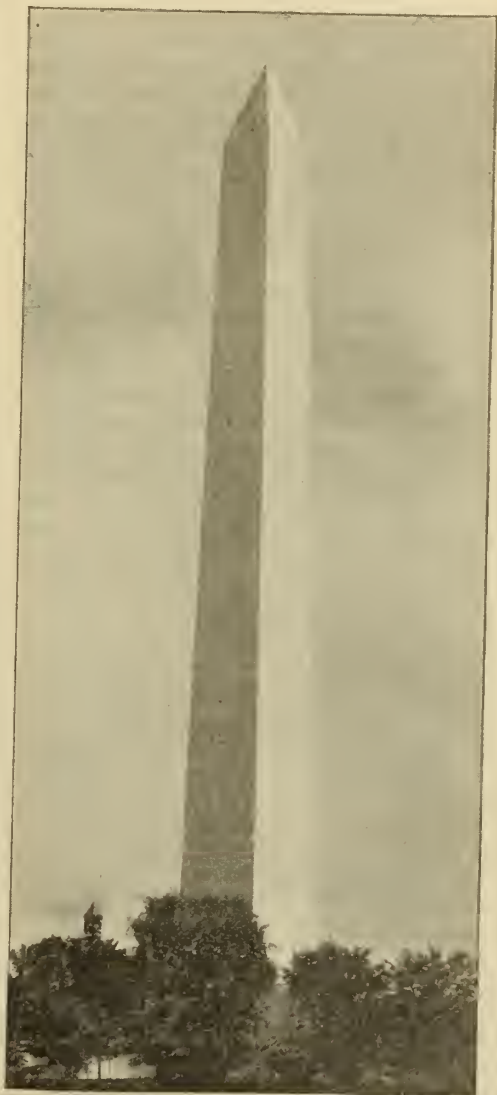
CHRISTIAN ENDEAVOR CONVENTION, 1896.

THE CHRISTIAN ENDEAVOR hosts are gathering in the capital of the United States as our August number goes to press. Before our next monthly issue, they will have returned to their homes all over the continent, and the daily and weekly press will have reported the proceedings at Washington. We shall hope to enrich the pages of our September issue with such statements and illustrations as seem most important for this more permanent record. The Associate Editor of *THE CHURCH AT HOME AND ABROAD* is in attendance upon the great convention for the purpose of securing this, and of enjoying the inspiration and encouragement which cannot fail to come to him from such communion with consecrated youth.

What patriotic inspiration will not these young Americans have received by such a visit to the seat of their nation's government? It is not indeed at a season of the year in which they might see the houses of Congress in session and have the pleasure of taking the hand of the President and of Mrs. Cleveland in the White House, but they will look upon the stately edifices in which the nation's business is done and the nation's treasures are kept; they will behold the statues of our country's heroes, and monuments of historic events; they will never lose from memory the peerless grandeur of the Capitol and the monument of Washington, nor the beauty of the Potomac down which they sail to visit reverently his home and his tomb. The silent, potent, educating influence of what these myriads of youth will have seen by reason of their great convention being held at that place, will be worth vastly more than all it will have cost. The money and the time could not better have been spent, if we considered only the interests of patriotism promoted by such an opportunity and enjoyed by so many of the young men and women of the whole wide land.

No less beneficent will be the effect upon those who come from the great kindred

country north of the great lakes and the noble river that carries their waters to the sea—a country whose civil and religious institutions and the domestic life of its people are so hardly distinguishable from our own.



WASHINGTON MONUMENT.

Can any one of the young men who will sing and pray together in Washington imagine anything more monstrous than to be transported across that river or those lakes from either of these countries in hostile invasion of the other? Can any one of those young women bear the thought of her brother or lover or friend ever being called upon to have part in such a monstrous invasion? May we not believe that this propi-

tious assembling of these youth for so friendly and so sacred purpose, will greatly promote the pending effort to unite these two great peoples in indissoluble bonds of mutual covenant to submit all future questions between them not to the brutal arbitrament of force, but to the rational arbitrament of law—that law “whose seat is the bosom of God, and its voice the harmony of the world?”

ANSON D. F. RANDOLPH.

MR. RANDOLPH has been a faithful member of the General Assembly's Committee appointed to establish THE CHURCH AT HOME AND ABROAD, and to have supervision of it, from 1886 to the present time. His death at Westhampton, L. I., July 7, 1896, removes from that committee one of its most diligent, vigilant and wise members. His cultivated taste and judgment in literature and his large experience as a publisher, made his counsels invaluable to the committee and to the editors. We are only a few of the host of friends who admire and love him. His name, as publisher, is on the title-page of many good books, widely circulated and profitably read by thousands of intelligent and devout people in all the lands in which the English language is spoken. He published some poems written by himself. One little volume of such bears the modest title “Verses.” Opening it two days after his death, we find a poem entitled *Hopefully Waiting*, from which we quote below some stanzas which comfort us “with the comfort wherewith he himself was comforted of God.” We would fain share this comfort with our many readers who share our reverent love for Mr. Randolph:

If for a time some loved one goes away
And leaves us our appointed work to do,
Can we to him or to ourselves be true,
In mourning his departure day by day,
And so our work delay?
Nay, if we love and honor, we shall make
The absence brief by doing well our task—
Not for ourselves, but for the dear one's sake;
And at his coming only of him ask
Approval of the work, which most was done,
Not for ourselves, but our beloved one!

Our Father's House, I know, is broad and grand;
In it how many, many mansions are!
And far beyond the light of sun or star
Four little ones of mine through that fair land
Are walking hand in hand!
Think you I love them not, or that I forget
These of my loins?—Still this world is fair,
And I am singing while my eyes are wet
With weeping in this balmy summer air.
I am not homesick, and the children here
Have need of me, and so my way is clear!

I would be joyful as my days go by,
Counting God's mercies to me. He who bore
Life's heaviest cross is mine for evermore;
And I, who wait his coming, shall not I
On his sure word rely?
So, if sometimes the way be rough, and sleep
Be heavy for the grief he sends to me,
Or at my waking I would only weep—
Let me be mindful that these things must be,
To work his blessed will until he come
And take my hand and lead me
Safely home.

The following lines, written by Mr. Randolph in honor of William H. Seward, and dated March 4, 1869, the last day of that great statesman's public service, were after his death inscribed on the pedestal of the noble statue near his home in Auburn:

“How, through these years in patience hast thou borne
The cruel doubt, the slanders of debate—
The assassin's knife, and keener blade of scorn
Wielded by party in its narrow hate!
How couldst thou pause each step to vindicate
Of thy surpassing work? Lo! it is done:
Freedom enshrined in our regenerate State,
And they who were divided made as one!”

THE ST. LOUIS CALAMITY.

[From The Evangelist.]

No living being who passed through the horror of great darkness which descended on this city at five o'clock May 27, 1896, will ever forget its awfulness nor the frightful roar of the whirling tornado, which drowned all other sounds in its own howling vortex. Roofs were ripped off, chimneys dashed down, thousands of panes of glass shattered, giant oaks twisted up by the roots and carried away bodily, immense smokestacks and great factories crushed into heaps of brick, mortar, broken machinery; and there were shrieking human beings, yet all combined were not heard. The experience of many people was: "I saw our roof go and the front of the house cave in, but I did not hear it; the compressed air was crushing me; my ear drums seemed bursting." Vivid lightning lent its terrors; the wind's force is told mutely, but pitifully, by the twisted stumps and splintered shredded branches of the grand old elms in Lafayette Park, the beautiful, once our pride and joy, now a place to weep over in its desolation.

With the wind came the deluge; solid sheets of water pouring down chimneys, through broken windows, flooding the roofless houses, and beating plaster and soot into beds, carpets, closets, and whatever furniture the cyclone had not swept away. Oh, the misery and wretchedness of that awful night! Beds, clothing soaking wet, flues down, gas leaking, lamps broken, no chance for fire or hot coffee, no light possible, the streets a black mass of telegraph poles, roofs, trees, branches, furniture, bricks, all woven together by miles of twisted electric wires, those death-dealing "live wires" which kept people from venturing out. Hundreds of families passed the night in their cellars. Fortunately, all currents were cut off at once, but that left the darkness total.

There was brightness, however, and that was in the free, unstinted hospitality extended by every family who had even a part of a roof over their heads. Those who had lost all but their kitchens and pantries, made coffee for their neighbors. Those whose attics remained, opened cedar chests and emptied closets, wrapping their clean blankets and warm flannels around draggled, dripping women and shivering little children, while the men tried to rescue the

wounded and dying who were imprisoned under the debris.

That the death roll did not reach 2000 instead of not quite 200 is a matter of perpetual wonderment and thankfulness. Nearly a hundred new babies opened their eyes that wild night to no shelter from the pouring rain but a bed-quilt tent and the mother's arms.

Thursday morning broke at last, and was a marvel of clear sunshine, brilliant sky and cool breeze. But it revealed a horror, the extent of which seemed to paralyze the people, and which beggars description.

Oh, the bravery, cheerfulness and self-sacrifice of the sufferers! It was hard to find the worst cases. Again and again we met the reply, "We will do well enough; help those who have been injured; none of us are hurt."

Yet it came from those whose homes were piles of rubbish, and whose clothing was borrowed while their own things were drying on prostrate trees or the projecting rafters. Gentlemen, accustomed to every luxury, went back and forth carrying armfuls of soaked bedding or clothes to be dried on the wreckage or grass in the park. Men stared in ruin in the face, the accumulation of years swept away, and yet with a manly ring in their voices cried: "Thank God, we are all alive; we'll have to begin again, that's all."

A heart-breaking case, just to instance one out of hundreds, is that of two ladies, teachers in the public schools. All their patrimony, not large, and their own savings, had gone to purchase a pretty little home for themselves and their widowed mother. In early May, the last payment, \$300, was made, the house was their own, free from debt. The storm swept over them, and not one brick was left upon another, not even a window frame remained, it was just kindling wood and rubbish. The mother was prostrated by the shock, and these cultured women were penniless, homeless, almost naked, and the long vacation before them. Of course, all immediate wants were supplied, but what of the future?

All unstricken St. Louis hastened to help. The dead were to be buried and the wounded cared for first. Alas, the great city hospital was in ruins. By Monday the district was

divided and apportioned to the four established charity organizations of the city, and under them the work of relief went on rapidly and efficiently.

But I want to tell of some Presbyterian great-heartedness which quite antedated the general relief work. The women of several of our churches called hurried meetings, and sent over to see what was most needed in the terribly stricken households of the Lafayette Park Church, they meanwhile collecting clothing, bedding and provisions, and making new things. I shall not soon forget the scene of Dr. Niccolls' lecture-room early Saturday morning. The girls were sorting out great bundles of clothing, and such nice things as they were! Those Presbyterian women—God bless them!—did not send their stricken sisters a lot of cast-off, dowdy trumpery, but gave as they would be given to, things they would have been willing to accept, adding loving, sympathetic messages and—act of a womanly woman—slipping a fresh handkerchief into the pocket. A dozen women were busy making up baskets of provisions, and, oh! such goodies as they did put in! Real picnic baskets they were—sandwiches, crackers and cheese, sections of boiled ham, hard-boiled eggs, jelly and cake, besides a package of rolled oats, a jar of beef extract, and little papers marked “coffee,” “tea,” “sugar,” “salt;” three candles, a box of matches and some odd cups and teaspoons that need not be returned, such a basket as would gladden a hungry man's heart, bring tears of joy to a tired mother's eyes, and go to the right spot in the small boy's anatomy; a something comfortable, ready, that you needn't stop to hunt for. What comfort and cheer those baskets did give, how exactly the right thing at the right time they were!

The Second Church ladies give the First Church ladies the credit of suggesting the idea. All I know is that both churches sent them, and kept on sending them and the bundles day after day, and Dr. Gauss's church, way down in Carondelet, sent up carriage loads of clothing and boxes of lunch, and were met at the “gang-plank” leading into the Park Church (our steps were demolished) by delegations from the far-off West Church, and Dr. Brookes' church, who were climbing over the heaps of stone and window frames and eagerly inquiring, “Has

our wagon come? We loaded it and sent it off before we started.” The next exclamation invariably was, “Oh, your beautiful church! Isn't it terrible? Can anything be done with it? How sopping wet everything is!”

But I anticipate. Those Saturday baskets were carried around to the homes, a specially nice one going to Dr. Palmer's, with a suspiciously tearful laugh about Sunday dinner. During Saturday, some of the members, forgetting their own losses, had rescued the carpet in the auditorium, moved the pews and cushions to a place of safety, and covered in the big organ with tarpaulin. The lecture-room was cleared out, and we were ready for service on Sunday.

A-cold, rainy, dreary Sunday it was, but a large number gathered together, and oh, how we did sing! I half suspect that Dr. Palmer was afraid to trust his voice just at first; indeed, most of us seemed to be husky; dampness has that effect sometimes. It was like whistling to keep our courage up, with the drip, drip of the rain coming through the great holes in the upper room, and the wind songing through broken windows. It made one feel nearer of kin to one's Covenanter or Huguenot ancestors, but when we started,

“How firm a foundation,”

the clouds lifted, every soul was buoyed up by the grand old hymn, and when the

“I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress,”

came, we just felt the everlasting arms beneath us and knew it would all come right in the end. Pale faces brightened, tear-dimmed eyes looked up with though-he-slay-me faith, and trembling lips grew firm as they sang,

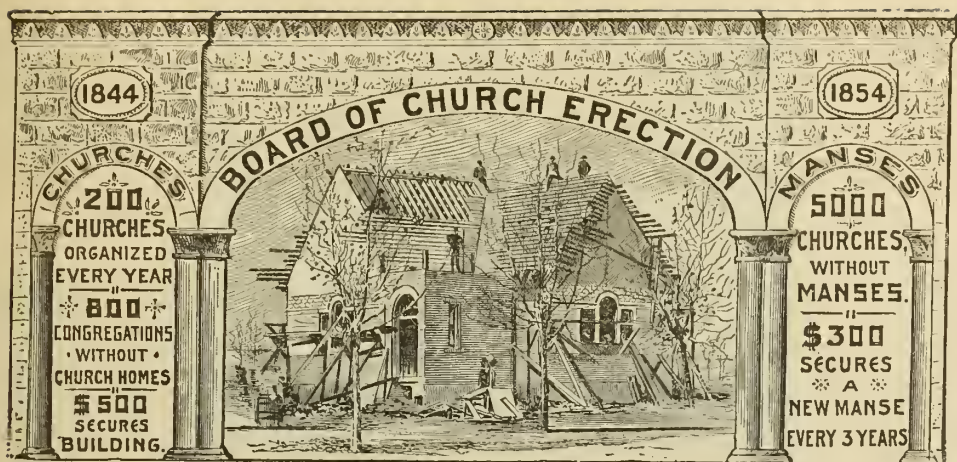
“I'll never, no never, no *never* forsake.”

Dr. Palmer, all worn out though he was with trying to rescue something from his own wrecked home, spoke inspiringly from Nehemiah's brave words, “We, his servants, will arise and build,” and the people said, “Yes, God helping us, we will.”

God and his people have helped us. The lecture-room has windows, and the roof is going on rapidly, and almost enough money has been sent us to pay for both.

St. Louis.

N. M. H. R.



HOW ONE CHURCH DOES IT.

In the last number the writer expressed the opinion that whatever plan was adopted to encourage systematic giving, it would be found that its efficiency depended upon the active personal interest of the pastor of the church. It may be added that when the pastor can have the earnest coöperation of the officers of the church, success becomes practically assured. The following letter, just received, shows how one church cares for the interests of the different Boards. Were the plan thus outlined, or some similar plan adopted and worked with equal diligence in all of our churches, there would be no lack of needed supplies:

Dear Sir:—As we take a collection for the Board of Church Erection on the second Sabbath of June, we would like to have you send us out what printed matter you have for distribution, so that we may be able to increase our subscription to this board. If you have envelopes for this special purpose we could use about 300.

Our elders have divided up the different boards of our Church and each elder is supposed to make a special effort for the Board he represents, believing this to be the best way to get our people interested in the work of the different boards.

I am one of the committee on this board, although not the chairman, but as he lives in the country and cannot always be present, I am looking after this part of the work.

VALUE OF THE PRESBYTERIAL COMMITTEE.

Two letters have lately reached this office, one from the chairman of the Committee upon Church Erection of the Presbytery of Fort Dodge, and the other from the stated clerk of the Presbytery of Madison.

They are so encouraging and suggestive that we are sure they will interest the brethren who are engaged in similar work in other presbyteries.

Rev. M. T. Rainier, of Fort Dodge Presbytery, writes:

Will you please to send me a list of the churches in the presbytery with the amount contributed by each last year, as I want to begin my campaign for this year with July.

I am sure we made some progress last year and hope to make more this.

The encouragement is indeed great when we note the last year's advance, to which Bro. Rainier refers.

There are forty churches in Fort Dodge Presbytery. In the year before last of these forty churches only sixteen made contributions to the work of this Board, and the total amount received from the presbytery was \$105.54. Last year, under Bro. Rainier's wise and energetic leadership, the

Presbytery did indeed, as he modestly expresses it, "make some progress." Contributions were received from twenty-eight churches, amounting to \$164.47. In other words there was an advance of sixty-four per cent. in the number of contributing churches, and of nearly fifty-six per cent. in the total contributions.

A like advance the present year would bring every church in the presbytery into line, and unless there were speedy progress in other presbyteries make Fort Dodge in point of contributions for Church Erection the "banner" presbytery of the synod. Why may not a similar work be done in every presbytery. If so, the number of contributing churches would rise from 3477 to 5702, and the work of this Board be advanced as never before.

The other letter is from the Rev. C. L. Richards, stated clerk of Madison Presbytery. It touches upon a very important point, viz., the oversight of the churches that apply to the Board for aid or which have received such aid in the past. He says:

In my duties as chairman of Home Missions I have found serious trouble to arise in connection with church building. Believing that presbytery should exercise better oversight in this matter I asked for a standing rule. Two of the brethren drafted one which you will see upon the fourth page of the circular. I think every presbytery should be more watchful.

THE STANDING RULE.

(a) It shall be the duty of the Standing Committee on Church Erection, and said committee is hereby authorized, to visit any field where it is proposed to build or procure a church edifice or parsonage with aid from our Board of Church Erection, to examine the suitableness of the site proposed, the character of the title to the property in question, and the desirableness of any change in the location or condition, in such cases, of existing church property, and to recommend to the church in question such action as said standing committee shall in their judgment deem best.

(b) In case one of our church organizations is, or is about to be, dissolved, leaving a building or other church property to be disposed of, it shall be the duty of the Church Erection Committee, and said committee is hereby authorized, to act with the legal claimants of said property, under the laws of our State, so as to help secure any claims,

—Of the Rev. William C. Burns, English Presbyterian missionary to China, it has been said that his life was far more powerful as an influence than as an agency. He was distinctly a sower of the seed which others have reaped.

in law or equity, which our Board of Church Erection may have upon said property.

(c) In the discharge of such service the necessary traveling expenses of the chairman and one other member of said committee shall be paid on or before the following meeting of presbytery out of the funds of presbytery.

If such a rule as the above existed in every presbytery it would greatly simplify the work of this Board, increase its effectiveness, and insure the return to its treasury of appropriations no longer used for church purposes.

GRATEFUL LETTERS.

BOSWELL, IND.

I learned yesterday that the Board had generously made the grant asked for by the Boswell Church. I want to be like the Samaritan who returned to give thanks. I know, too, that it is a marvelous uplift to our little company of people out there and an everlasting blessing to that whole community. I believe that that region will be impressed with our Presbyterianism more and more. I cannot well express to you the gratitude that I feel toward the Board. Its treatment has been most considerate indeed. I sincerely trust that our churches in this synod may realize more fully their obligations to the Board of Church Erection.

KINGFISHER, OKLAHOMA.

Your favor is received with draft for amount of grant. We are under great obligations to the board for this money as we never could have rebuilt in time to save our organization without this help.

VALUE OF MANSES.

We are more and more convinced that every church should have a manse. Personally it has come home to us very painfully, twice in three years having to move out of a rented house wanted by the owners, with no guarantee that such a thing will not occur at any time. If a congregation realizes the amount of time lost by such removals, and the inevitable impairing of usefulness for a time at least, in the natural wear and tear of such experiences, no effort will be missed to secure a home which, belonging to the church, can be used by the pastor during the continuance of the pastorate.—*Michigan Presbyterian.*

—It is said that the Censors of Turkey prohibit the importation of educational books because of the discovery in one of them of the formula, H₂O, which was interpreted to mean "Hamed II. is naught—a cipher—a nobody."

COLLEGES AND ACADEMIES.



COATES PARK AND LAWN.

COATES COLLEGE FOR YOUNG WOMEN.

PRESIDENT JOHN MASON DUNCAN.

Woman has a strong claim on our Church—the claim of motherhood, of pioneer sacrifice and fortitude, of missionary service and suffering, of persistent Church devotion and beneficence. It is, however, a claim honored in psalm and sentiment rather than by any enduring monument. The Presbyterian Church has neither great column nor institution dedicated to women. A Church of educated men demanding educated women for wives, we have not a single *first-class* college in America for women only. Mr. Bryce's "American Commonwealth" records no such Presbyterian foundation. Neither Vassar, nor Smith, nor Wellesley, nor Bryn Mawr memorialize Presbyterian gratitude or Presbyterian ambition.

Jane Patterson Coates, of Greencastle, Ind., was, therefore, righteously impelled when she gave her money to the higher education of women. And the more, in that she planted her seed in the Central-West, where, in *twenty-five States*, no young girl could find a good semblance of an Eastern college for women. Thoroughly earnest this good woman denied herself much of life's comfort that she might found Coates

College; thoroughly consecrated she planted her tree by the waters, ordaining that the word of God should be the fountain of its culture and discipline. Heroically she wrote: "The Bible shall be its chief textbook."

True to this injunction, Coates has lifted the Scriptures to their rightful plane in a college curriculum. Their place is never incidental, never subordinate; always settled first and other subjects adjusted.

Equally loyal, Coates engages on its faculty only such women as indulge no quibbles about the Bible being the word of God and Jesus Christ being the Son of God and the world's Redeemer; and such as pledge themselves to the doctrine that the development of Christian womanhood is as much their professional obligation as is the securing of fine intellectual results.

This fidelity to him God has honored, even if through much tribulation. "Few American schools unendowed have in ten years acquired the enviable reputation enjoyed by Coates. Poverty, misfortune, antagonism, indifference, prejudice have all beset its path. But inspired by its founder's faith, it has fought, first, for existence, then for land to build on, for buildings to live in and work in, for books and apparatus and faculty, and in and through all for high



GYMNASIUM.

standard of scholarship and character. It has quadrupled its original acreage, multiplied its insurable values by five, increased its patronage even more proportionately, paid off three times as much debt as its total assets were in 1888, and has risen from pitiful insignificance to a respect and dignity that makes strong women glad to enter its faculty and representative parents to endorse it by patronage, while the older schools pay it most respectful consideration.

Coates, if small, is withal a real college. It is not "college" gone a-masquerading. It is not a preparatory skeleton liveried in collegiate passe-menterie. Its Bachelors are bachelors of intrinsic merit. One recently secured a professorship of mathematics in a contest with fifteen representatives of our oldest colleges. Only two had done more mathematics than the Coates candidate (and this a trifle).

The grounds are spacious; the buildings, of plain exterior; but, as to interiors, inviting, though not elegant (see *July Forum*; August 13, *Interior*).

Coates speaks well for the Board of Aid's power to develop small gifts. There was but little to begin with. No appropriations have been made except for current expenses. Yet unsuspected power has been made manifest, much local liberality drawn out; permanency greatly fortified,

and the Board's financial encouragement justified.

Coates glows with vitality. Its faith-born life seems—*is*—unquenchable. It has done its best financial work right in the midst of the distresses of the last three years. The past year has been its best.

But the burden is great. Its needs are many. It needs *books*. It now has twenty-five hundred volumes. It needs *handsome buildings*. It particularly needs immediately a *music and assembly hall*. It needs a rally of Western Presbyterianism and of Eastern philanthropy. *It needs the fostering interest of the Synod of Indiana.*

Coates represents what Western girls yearn for, what many are denied.

With its momentum of ten years' successful struggles, Coates offers an opportunity for the safe investment of devoted funds. As such a investment in his name, God has enabled every dollar given by Mrs. Coates to earn for his cause five unincumbered dollars. Nor does this take account of those inestimable, imperishable accumulations and dividends that lie treasured in the lives of the young women Coates has sent forth.

The writer appeals to the givers of our great Church, the men and women who would honor the memory of sainted mothers of yesterday and who would make richer the lives of the women of to-day and to-morrow.

EDUCATION.



PORTRAIT OF REV. JAMES M. CROWELL, D.D., VICE-PRESIDENT OF THE
BOARD OF EDUCATION.

SHALL RECRUITING FOR THE MINISTRY BE STOPPED ?

In one of the recent numbers of a Presbyterian weekly newspaper there appeared a communication in which attention was called to the unusually large size of the class about to be graduated from one of the theological seminaries of the Church, and to the alleged fact that only a small proportion of them knew where they would be located. In immediate connection with this statement, the remark of one, supposed to have unusually good opportunities for judg-

ing, was quoted to the effect that the seminaries are turning out more men than there are churches requiring their services, and that the result is inevitably an unseemly scramble to find a place. This communication calls attention to a most important subject which needs renewed and earnest study—the subject of the *careful supervision of candidates for the ministry both during their course of preparation in college and seminary, and during their period of probation as licentiates*. It would hardly be wise to close the doors of these institutions of sacred learning in the face of any man who

wished to attend the lectures and pursue the course of studies there provided. These privileges might be freely accorded to all who bring good testimonials and maintain a good character, while the conditions for matriculation, for the enjoyment of scholarships, for the bearing away of the diploma of the institution, might be made much more strict than at present. *There are none too many men of the right stamp offering themselves for the ministry of the gospel.* We are very earnestly of the opinion that the scholarships which are entrusted to the seminaries and to the Board of Education should be restricted in the most careful manner to the men who give evidence of being called of God to the ministry, who are willing to take the time and endure the privations and toil which may be necessary to get a complete education, who maintain a reputation for scholarly and rhetorical ability throughout their course, and show the sincerity of their zeal by a willingness to stand the test of a probation of reasonable length in some mission field, or humble parish, at its close. The impression is abroad in some minds that there is *an indiscriminate granting of scholarships*, and, however unjust the impression may be, the inevitable result is to cast discredit upon the whole system of scholarship aid by which the Church has been able to acquire her excellent reputation for a learned ministry.

It is no idle boast when we assert that the *Board of Education is exercising a most powerful influence in the way of restricting the granting of this aid to such persons as are found to be pious, scholarly, faithful, giving promise of usefulness.* Its rules make full provision for the careful selection of candidates at the beginning, and for the watchful supervision of each one throughout his whole course, never hesitating to remove from its roll each year those who, after fair trial, prove themselves unsatisfactory. The Board is deeply grateful to those presbyteries and to the faculties of those colleges and those theological seminaries which have cordially coöperated with it in the effort to carry these wholesome rules into effect. It makes, however, an earnest plea for fuller coöperation. It begs presbyteries to redouble their care in the recommendation of candidates. *Scholarship money is a precious trust.* Not a dollar is to be wasted. It begs presbyteries never to renew an

application in behalf of a candidate without a new investigation of his case, and a study of the record he has made during the year. It begs the faculties of the several institutions where our candidates are under instruction to be more particular than ever in reporting to it any delinquencies in character or conduct which would make it doubtful whether the candidate should be further encouraged to seek the ministry. *A most grave responsibility rests upon them.* The Board makes or withholds payments of its precious trust funds in accordance with the reports it receives from their hands. It pledges itself to be as faithful as it knows how to be in the administration of the money committed to its trust. There are, however, many scholarships over which it has no control. These are administered with the utmost care and conscientious fidelity by the faculties of the several seminaries. Still it cannot be doubted that they are distributed with a freer hand than are those which are controlled by the Board of Education, and it is a question certainly deserving consideration whether the result is altogether satisfactory. It is possible that a *policy of restriction* would be a great advantage to the whole cause of ministerial education. This does not mean that there are too many ministers; but only that it is possible that scholarships might with great advantage be more sparingly given. That there is ground for this feeling appears from the fact that new consideration and study is being devoted to this subject in more than one of our theological seminaries. The Board is made very happy by the information which it has to this effect; and we take this occasion to ask these gentlemen who are considering what improvements can be made in the all-important matter of scholarship aid to make a careful study of the rules of the *Board of Education*, which are the result of more than three-quarters of a century of constant experience and painstaking thought on the part of some of the very first men in the Church, and which are constantly demonstrating their value and their usefulness. We call attention again to the fact that at least one of the seminaries already has among the "terms and conditions" under which its scholarships may be enjoyed, the following requirement: "In the distribution of these funds the faculty are still further bound to apply the same tests that

are applied by the Board of Education of the Presbyterian Church." We are firmly of the opinion that, if every one of our seminaries could see its way clear to adopt similar terms and conditions and faithfully adhere to them in the distribution of the scholarships which they control, new confidence would be everywhere inspired, the money of the Church would be more freely and cheerfully given, more good would be accomplished, and a better tone be found among the students themselves. Such action would give unity to the policy of the Church, and greatly stimulate the effort to keep the standard of admission to the ministry reasonably high.

We believe that too large inferences were drawn from the impression that comparatively few of the graduating class of a certain seminary knew where they would be located. It is too much to be expected that they should generally have had the opportunity to find places of settlement before the completion of their studies. We, too, have had some opportunities of judging and we have reason to believe that a very large proportion of each class as it graduates from a theological seminary find settlement within a short time after they leave the institution. We have very little doubt, from what we have heard, that such has been the case very generally this year.

We think that it can be easily shown that the Church has a place and a welcome for all the yearly product of our seminaries so far as the graduates prove themselves to be men of talent and unselfish devotion to the work of Christ; and there is no doubt that there are many fields ready to be reaped for the care of which the utmost difficulty is experienced in finding ordained ministers. We have recent letters on file telling of the destitution, and of the necessity of employing students in term-time, both from the theological seminary and from the college, to occupy places for which no minister can be found. And yet there are some hundreds of unemployed ministers on the roll. What we need is a better system for the putting of our ministers to work in appropriate fields, and *more care in keeping men out of the ministry* who have no aptitude for the calling, or are lacking in that spirit of devotion and self-denial which makes them ready to work in any place where human

nature in its sin and degradation cries out for a helper.

MUST RECRUITING BE STOPPED FOR WANT OF MONEY ?

We do not believe that the churches will allow this; but *great anxiety is felt for the moment*. The Board has every reason to believe that the Church is in hearty sympathy with the work which it is carrying on in its name, and with the careful methods employed, which have had a success which may be described as extraordinary. This is shown by the fact that everywhere presbyteries are heartily coöperating with its plans and operations. They have continued to recommend men in increasing numbers, until last year a total of 1100 was reached, of whom the Board accepted 1037. Eleven years ago the number was only 619. One thing the churches do not seem to have appreciated, and that is that increasing the number of candidates at the rate of more than 400 in ten years *involves a very large increase of expenditure*, to meet which *the churches have made no increase in gifts*. It is high time that they understood that, in order to carry on the work which they have committed to the Board, an expenditure has been necessary in ten years of almost \$200,000 *more than the amount of offerings from the churches in that time*. Help has providentially come in times of great emergency, but, alas, the meagre amount allowed to our candidates has been reduced to an almost insignificant sum. We dare not depend upon help from some unknown source for the coming season. *The income in sight does not warrant our making any promise now to a single new candidate*. We are looking anxiously for a response to our message to the churches in the good hope that it will be of such a character that we may make a promise to at least the usual number in the fall. We are only asking from every church *a promise that the congregation may be allowed a fair opportunity to contribute to this work after a faithful presentation of the cause with the help of our new leaflet*. The work of the other Boards of the Church, and the success of all our great schemes for the maintenance and spread of religion at home, and through the world, are intimately related with the prosperity of this Board. The people of God are true, and loyal, and

zealous. They only need to know the actual condition of affairs and they will see to it that all necessary provision is made for every want in the house of the God whom they dearly love and reverently wor-

ship. They may have perfect confidence in the methods and work of the Board of Education which the wisdom of the fathers established, and which the experience of many years has abundantly vindicated.

FREEDMEN.

HOLDING ON.

REV. H. N. PAYNE, D.D.

There are some curious and interesting things in connection with the movement of the cars on our cable lines of street railway.

As is generally known, the motive power for these cars is furnished by an endless rope of wire running underground in the centre of the track. This rope is kept in constant motion at a uniform rate by a powerful engine located somewhere along the line of the road. From the bottom of each car clutches run down through a slit or opening in the track parallel to the rails, and catch hold of this moving chain. Of course the movement of the chain moves the car that is thus attached to it. If a slow motion is desired, as in starting, a slight clutch or hold is taken on the chain, which in part slips through the clutch. If more rapid motion is desired, a tighter hold is taken until, if the hold is strong enough, the car moves as rapidly as the chain to which it is attached. If, on the other hand, the operator wishes the car to stop, he lets go of the chain altogether. One of the most curious things is the way in which one of these cars is run down a steep grade or hill. How do they keep it from going too fast, from attaining a speed that would be dangerous? One way is to put on the brake, but this is laborious and not always sufficient if the hill is steep. What, then, do they do? Why simply clutch the wire rope running under the car with a stronger grip. They are then safe, no matter how steep the hill. The car moves just as fast and no faster than the cable, and that has an absolutely uniform movement, up hill and down, night and day, all the time.

In some respects this relation of the car to the cable illustrates the relation of the Freedmen's Board to the Church. It is only as the Board is connected with the Church that it can make any progress at all.

Our Church is progressing. With great earnestness—though not always at a uniform rate—she is moving forward along the lines of Christian activity and service. The closeness and firmness of the hold the Board has upon the Church will therefore determine how rapidly it will move forward in its great work. It matters not how many cars, how many forms of missionary effort, are on the track at a time, they will all, if firmly holding on to the cable, move on as rapidly as it does, and each will move as rapidly as the others.

Some have thought during these hard times, that the Church has undertaken too much—that the engine is being overtaxed, and that it cannot keep up its forward movement with all these different Boards clinging to it, and dependent on it for life and movement. But I do not think this feeling is general. People are apt to get discouraged in times of difficulty and embarrassment. But the Christian should remember who is back of the Church. There can hardly be a question that God has called it to every form of Christian activity in which it is engaged. Whatever we have undertaken in obedience to his commands he will enable us to carry through.

The work of evangelizing the Freedmen has made real and lasting progress in the past thirty-one years. It is to-day advancing more rapidly than ever before in its history, in every respect save one, that is, its financial resources. Will any one claim that the Board has undertaken a larger work for these people than their situation demands, or than our Church is able to maintain? This can hardly be thought when the desolateness and needs of the freed people are considered on the one hand, or, on the other hand, the prodigality of expenditure of many of our people for personal pleasure and profit. Is it because the Board, or the cause it represents, has not taken a firm enough hold on the great throb-

bing heart of the Church? Perhaps so; but why has not this cause the heart of the Church? Is it because of lack of fidelity on the part of the Board? Certainly the Board has by argument and by entreaty, by showing the condition and great need of this people, by presenting the claims of Christ, and showing the fruitfulness of the work—by such means the Board has endeavored to awaken an interest in the salvation of this people, and to deepen it when already existing. How then can we account for the fact that, when there are promising fields in the South inviting our work, and capable colored men saying to the Board, "Here am I, send me," the Board is compelled to say to these men: "We cannot send you," and to these fields, "We cannot give you the gospel you ask for, because the Church does not give us the money to enlarge the work?" Does some one say that it is an old story, and therefore has lost its interest? It is true, the needs, the claims, and the precious opportunity of this work have been frequently presented, but are they any the less real on that account?

It should be remembered that, in one sense, those for whom we plead now are not the same the Church has been helping for thirty-one years. Of the nearly 10,000 children and youth, now in our schools, the great majority are under eighteen years of age, and a large proportion of our Church members have been born since the war and so are not freedmen but free-born. Unless we are to lose the results of past efforts, unless we are to suffer those who will give shape to the future life and destiny of the race to grow up without that training which will make them wise and safe leaders, we must continue for more than one generation longer, the work of Christian education. Thus only shall we meet the obligations placed upon us by the providence of God.

While the progress, nay the very existence of the Freedmen's Board depends upon its holding fast to the sympathy and confidence of the Church—there is another "holding on" to which both the Board and the Church will do well to give heed—I mean, "holding on" to God. "Our God is marching on." If we hold on to him, we shall move when he moves, and move steadily and safely.

Sometimes it is thought this work moves too slowly. If so, it is because we have not

close enough hold upon God. Sometimes it is thought the work is pushed too fast, is getting into debt, is going down hill to financial ruin. What is the remedy? As before, the remedy is to get a closer hold on God. His movement through all the years for the redemption of mankind is steady, constant, safe. There can be no danger in a forward movement that is under God's guidance and control. The trouble and the harm come from not keeping a close hold upon him, and so not moving forward when he would have us.

As I have said, the reason why these asking fields are not supplied with the gospel, the reason why these waiting young men are not sent to gather the ripened harvest, is, the lack of money. With an empty treasury, a threatening debt, and the command of the Church to keep its expenses within its income, the Board does not feel justified in incurring obligations that it sees no prospect of meeting.

What, then, is to be done? Only one of two things. Either the Board must decline to enlarge its work—as it is now doing—or the gifts of the Church to this cause must be increased. In these trying times, God's people can only add to their gifts by adding to their sacrifices. It is more difficult to give this year than it has ever been before, or perhaps ever will be again. But if we fail to give, if we wait until better times, souls will perish and interests that are as lasting as eternity will suffer.

Let us remember that all our sacrifices in this cause are for the sake of him who loved us and gave himself for us, and who also loved and gave himself for these lowly ones, that thus he might lift them up to himself.

Let us all get a closer hold upon God, a stronger grasp of his truth and his promises, and we may be sure he will carry us safely through.

THE COLORED MAN'S CRY.

JAMES W. BOYER.

One of the very important questions facing American civilization is the improvement of the Negro residing on American soil. The war for the Union unloosed the shackles from four millions of pairs of hands. Thirty-two or three years have more than doubled the number. Their intellectual, social, domestic and political

habits and ideas are not by any means advancing in proportion to their numerical strength. In all four of these phases of life, they are hindered by past associations, present conditions, and even by the efforts of some to impede their progress. The Negro must be improved if America hopes to escape his possible evil influence in the future, or desires to be a blessing to some of the most abject members of the human race. Tell us not he is not capable of high educational advancement and literary attainment. Only a little while ago, March 3, 1896, in Carnegie Music Hall, New York, a Negro who was born and reared in slavery in Virginia, stood before one of the most representative and cosmopolitan of American audiences, yea, even on the same platform with the chief executive of this nation, and pronounced an original address which would do honor to any ordinary college graduate. In that address he not only shows the possible development of the Negro, but also emphasizes the glory of our American institutions. He shows how, starting in 1881 in a small shanty with one teacher, he has conducted a work which to-day is valued in property at \$225,000 and costs \$75,000 per year to carry on. All this in fifteen years by one who, thirty-five years ago, was a slave boy, in Virginia. What cannot our American institutions, under the lead of Christianity, accomplish for this portion of the black race.

This is the main object of the Board. To give the Negroes in the Atlantic and Gulf States a practical Christian education and a plain gospel. We do not have to cross some wide stormy ocean to reach them. We do not have to send our missionaries to them into any deadly climate as West Africa. We do not have to labor and wait years among them to see any results of our work. They are ready at our door, in the sunny Southland, along the Gulf, ready and anxious to have an opportunity given them to obtain these things. There are eight millions of them—two-thirds of the population of all Korea. Some thirty years ago our work among them began. Since then

some 40,000 have professed faith in Jesus Christ as their Saviour and Redeemer; 314,000 children have been enrolled in their Sabbath-schools, 196,000 in day schools. Last year the Board had 166 colored ministers of the gospel among them, and 9 white; 306 churches with 17,000 communicants; Sabbath-school scholars, 19,000; 87 schools with 10,529 pupils. The work, as far as financial support has reached, has been a great success. But the Board has been hindered very much by lack of money. The Board has advanced as far as the bounds of safety would permit. Its energies have been unflagging, its determination steadfast, its fidelity to duty unswerving, in the midst of financial embarrassment. Repression, retrenchment, and many forms of cutting down expenses as well as of withdrawing opportunities from heart-broken pupils and teachers, have been forced upon the Board and received only with sorrow. This year help from legacies has been greatly reduced. The demands of the "already established" work cannot be met, to say nothing of undertaking new work. Unless some of the wealthier members of our Church come to their relief, it seems that some of the schools now flourishing must be closed. The Negroes have the special claim on Americans of having enslaved them. The Negro's desire for aid is intense. He wants very much to be enlightened. He seeks better things for his children than he himself has had. "One million colored children are to-day growing up," "who never saw the inside of a schoolhouse;" 2,500,000 colored women and children can neither read nor write. Are not these facts enough to speak loudly to one and all in every church to give as God has prospered them? The hard facts should impress upon all pastors and elders the great importance of presenting this cause forcibly at least once a year. The cry of the colored man comes up with all the echoes of past years. He is in bondage to darkness, superstition and immorality. Let us send men and women and money, to aid in lifting him to a respectable place among the people of our land.

MINISTERIAL RELIEF.

THE SECRETARY'S ADDRESS TO THE GENERAL ASSEMBLY.

[The report of The Daily Saratogian.]

The address began by calling attention to the fact that it was just twenty years since the Board of Ministerial Relief was organized by the General Assembly—the fund having been managed previously to that time by a Committee.

“I was a member of that Assembly of 1876,” said the doctor, “and entered with the deepest interest into the feelings which animated all the commissioners in taking this advanced step in the cause of Ministerial Relief—for there never was a time in my whole ministry when this subject did not lie upon my heart. But little did I think then that God would give me the privilege and joy and put upon me the high honor of being officially called to the thrice-blessed service of the Board.”

He then briefly called attention to the review of these twenty years presented in the annual report, and said that, while it must be admitted that the Church was still far from having attained its ideal in the care of its disabled ministers and their dependent families, nevertheless the Relief cause stands to-day in a position far in advance of that which it occupied in 1876.

Its objects and aims are more intelligently appreciated; it is more clearly seen that the Board does not represent the duty of the Church to its poor, sacred and imperative as that duty is. It represents the distinct and no less sacred and imperative duty of the Church to its ministry. Its appropriations, while made indeed only to those who are poor, are nevertheless payments for value received. The clearer recognition of this fact has largely removed that sense of humiliating dependence once felt by many upon the roll of the Board, in being regarded as objects of public charity.

The resources of the Board had largely increased since 1876. In that year the total amount received for current use and for the Permanent Fund was \$98,285. In

the past year it was \$228,197. (In 1876 the Assembly found occasion to rejoice because the reduction of one-quarter which had been made in all the appropriations of the year was not a reduction of one-half, as it had been the year before; and because, though all new applications were discouraged, those already upon the roll had received at least a part of the amount which had been promised them. But during the year just closed, though the roll of the Board had doubled since 1876, every appropriation had been paid promptly and in full. In fact, could this Board, like the other Boards, have used for current expenditures at its discretion any of its legacies not specially designated for the Permanent Fund, the close of the year would not only have shown no debt, but a large balance on hand. Even as it is, though a debt of \$9673 is reported, report is also made of the large sum of \$56,639 added to the Permanent Fund in the last year.)

“For this progress of the Church, in the care of its disabled ministers, made in these twenty years,” said the doctor, “we may well rejoice and give thanks, all the more because there is in it the promise and potency of the still greater things for which the Church must ever hope and pray and labor.”

He emphasized what the report for this year says of the Board's duty to distribute among these dependent servants of the Church only what is actually given to it—not what it thinks should be given. He quoted the action taken at the Assembly in Pittsburg, by the following resolution:

“*Resolved*, That instead of asking our churches and individuals to contribute as hitherto the annual sum of \$150,000 for the Board of Ministerial Relief, the General Assembly urge upon them the duty and privilege of giving \$200,000 the coming year, so that out of a full treasury each beneficiary of the Board may receive the whole amount recommended by his presbytery.”

The doctor said it was well the Board

did not bank upon this resolution, for the entire amount received during the year was but little over one-half of the sum which the Assembly had so earnestly recommended. Indeed, while contributions from individuals had increased, the amount of the collections received from the churches was about \$2000 less than their contributions of the previous year, when the Assembly had asked for this Board only \$150,000.

"I do not want to believe," said he, "I cannot believe that this falling off shows that pastors and elders to any considerable extent have lost their interest in this tender and sacred cause, and I am sure that among the people at large the cause is one to which they gladly, gratefully give when opportunity is offered. One explanation no doubt is in the fact that so many take it for granted that their own lack of effort will be made up by others. They would grieve to see the treasury of the Board not filled, but they are willing that it shall be filled through the efforts of others. Last year 3714 churches took up no collection whatever for this cause."

Then an additional explanation of the falling off was assigned. The doctor had met it in his personal contact with pastors and elders at General Assembly, at synods, at presbyteries. It was mentioned again and again in letters received at the office; the belief that the large Permanent Fund of the Board enables it to carry on its work without much help from annual contributions. He read some of these letters to show how deep and widespread was this conviction.

Turning then to the question what is to be done about it, he expressed the hope that they had all read the earnest appeal of Mr. George Junkin, President of the Board, in a recent number of *THE CHURCH AT HOME AND ABROAD*. He spoke very appreciatively of Mr. Junkin's long and valuable service to this cause. Chiefly to his intelligent and painstaking labor, as Chairman of the Finance and Investment Committee, was due the fact that the Board could report concerning the great fund held and invested by it, that not a dollar had ever been lost. What business corporation can report a similar exemption from loss in an investment which years ago passed beyond the million dollar mark? In this article the

writer emphasizes the policy of the Board to avoid debt, even by a reduction of the appropriations. Speaking of his being associated as a trustee and director for more than thirty years with the administration of Ministerial Relief, sitting with his fellow-members around the table where the scanty supply given by the Church for the partial supply of its worn-out ministers and their widows and orphans has been frugally divided, Mr. Junkin says:

"Ah, could you sit with us and hear the letters telling of the long years of service rendered by these brethren, of their age now, and of their actual want, your hearts would break before you would tell us to cut down those slender and hardly sufficing sums."

Such language is none too strong to express the feelings of one who is brought into actual contact with this work. The chairmen of Presbyterian Committees for Relief, in forwarding their recommendations to the Board, are continually writing, "This particular appropriation must be granted, it is so pressing, so urgent." He read from one such letter which had reached him as he was leaving home. The chairman says of an aged mother in Israel, "She is passing through troubled waters now, and every moment is precious;" and then referring to a small sum which had been previously sent to her, he adds: "Had it not been for that relief she would have been dead of starvation." The doctor gave other illustrations of extreme want; but these, he said, were exceptional cases. The Church revolts from the very thought of them. It is not the mind of the Church that its honored servants shall be reduced to abject poverty before their names shall be placed upon the roll of the Board. It demands rather that the scholarly, educated men, the refined, cultured women, who have served it all their lives, shall not only be kept from hard and bitter want, but shall have in their time of disability and old age, some of those personal comforts which in the years of their health and strength they could and did go without, in the self-denying discharge of their sacred duties. If all our pastors and elders could only be brought into like personal contact with these homes, in which extreme want is but partially relieved by the pittance we are able to send them, their hearts would indeed break, as Mr. Junkin

says, before they would tell the Board to cut down their slender and hardly sufficing appropriations.

He added: "But you know that the claim of the disabled minister is not based on the fact that he is poor. That fact only emphasizes the duty of the Church to pay promptly, gladly, the debt which it owes him. It is in the sacred name of justice that this claim comes before us. The Bible tells us that he who would walk humbly with his God must love mercy, but before even this are placed the words: Do justly. So when 'the word of the Lord came unto Zachariah,' we hear the same language, 'Thus speaketh the Lord of Hosts, saying, Excite true judgment, and show mercy and compassion.' Mercy and compassion are to be shown, but justice comes before even these.

"To cut down these appropriations is not merely to cut into quivering nerves; to inflict still further pain upon those who have already suffered enough in their lives of self-sacrifice. Is it not also to keep back the hire of the laborers, whose cries, as the prophet says, 'are entered into the ears of the Lord of Sabaoth?'"

He then dwelt upon one point, which he said differentiates the Board of Relief from the other Boards of the Church in retrenching so as to end the year without debt. In their case to reduce expenditures is simply to cease incurring new obligations. They are never to withhold payments for work already done. But the work of the venerable men upon the roll of this Board is in very deed a work already done; and it was done upon the distinct promise of the Church, that if they would give themselves

wholly to their sacred calling, without turning aside to make provision for themselves against the time of disability and old age, the Church would make provision for them. That promise has been made over and over again by presbytery, by synod, by General Assembly. It is a promise to pay for value received. What would be thought of a business corporation which should publish such a promise, and default in the payment after receiving the value specified?

In conclusion he said: "Brethren, the Board of Relief would repeat and emphasize the fact that it does not ask to be, it does not intend to be, an exception to the Assembly's rule against debt. It has entered the present year determined that, come what may, it will keep within its income. Taught by the experience of the last two years, the Board has now a special committee engaged in examination of the averages of its expenditures and income from all sources, and the added factor of the natural increase of the members upon the roll from the growth of the Church. There will be a schedule upon which the Board will carry on its work, keeping itself strictly within its income. But, oh, Fathers and Brethren: I implore you to take efficient measures in all your synods and presbyteries, that its income shall be what the last Assembly declared it ought to be—so ample that 'out of a full treasury each beneficiary of the Board may receive the whole amount recommended by his Presbytery.' Whatever change there is in the amount of these appropriations, let it be in the direction of a much-needed increase; but as to a reduction, let the very thought of it be to you an abhorrence."

—The British and Foreign Bible Society issued last year 3,970,439 Scriptures and portions. Of every seven Bibles sent out by the Society one goes to Russia.

—The Young Men's Christian Association, says Dr. Cuyler, is a recruiting station for Christ and an effective training-school for Christian work and the development of Christian character.

—A single glimpse of the true character of Jesus Christ through the eye of faith has an immediate power of transformation, writes C. M. Heard, D.D., in *North and West*. It faces a man right about, turns his back upon his past, cheers him with a revelation of the future possibilities of life and fills him with present energy to begin anew the race necessary to win the prize. But it is not

enough to begin. He must continue. It is not fully saving a man to fish him out of the sea, carry him o'er the breakers and land him half dead on the shore. He needs for a time special nursing and care. We must not leave the new-born children of God to provide for themselves. Christian culture must follow regeneration. Nourishment is necessary to sustain and increase life. The end sought through the rescue of the perishing is their restoration to orderly and normal ways of life. They are to be built into Christian society through the reconstruction of their homes and through a vital union with the Church of Christ in some of its branches. They must be trained to exercise the functions of good citizenship in the state and to patiently upbuild character in the discharge of life's common duties.

PUBLICATION AND SABBATH-SCHOOL WORK.

BEFORE THE GENERAL ASSEMBLY.

Every year the affairs of the Boards of our Church are subjected to thorough scrutiny by Standing Committees of the General Assembly. These committees are charged with the great responsibility of making impartial inquiry, listening to criticisms, weighing carefully every proposition that may come before them relating to any feature or department of work, and making careful and exhaustive reports. There is a committee for every Board, the Moderator of the Assembly in the unquestioned exercise of his prerogative and judgment deciding who shall serve on each committee and thus appointing the members to their respective posts of duty.

In May of this year the One Hundred and Eighth General Assembly of our Church convened at Saratoga, N. Y., the sessions beginning on May 21 and closing on May 30. It is fitting here to refer to the report of the Standing Committee on Publication and Sabbath-school Work. The commissioners composing this committee were: *Ministers*—T. V. Moore, D.D., J. Clement French, D.D., Charles G. Matteson, A. L. Light, A. H. Cameron, A. B. Nicholls, H. K. Sanborne, F. W. Grossman, M. J. Dennis, William Travis, John C. Lord; *Elders*—D. A. Knowlton, R. Tyler, Hon. C. C. Adams, J. A. Russell, Charles May, W. L. Hood, O. G. Burch, A. S. Calder, W. H. Sellers. The annual report of the Board, including its statement of accounts, was carefully examined; the overtures of sundry presbyteries suggesting certain changes on points of administration were carefully considered; officers of the Board and representatives from presbyteries referred to were heard, and every opportunity was given for a free expression of views on the details of the work; after which the committee went into private session and prepared their report. The substance of this report we will now proceed to give, anticipating, however, the final result by stating that the report was unanimously

adopted by the General Assembly, and is therefore to be regarded as the deliberate act of that body.

PREFATORY REMARKS.

The committee introduce their report by this important remark, which tersely and correctly describes in general terms the work of this Board:

Although in its formal organization this Board exists in three coördinate departments—the Sabbath-school and Missionary department, the Editorial department, and the Business department—yet in reality it is primarily a great missionary and educational agency which carries on a Business department as coördinate in plan, but subordinate and auxiliary in purpose to its great religious and educational work.

BUSINESS DEPARTMENT.

The report points out the valuable aid which this department renders to the Church:

It neither asks nor receives one cent of the gifts of the churches either for its capital or for its expenses. But on the contrary it contributes a handsome sum annually to the Church in the following ways:

1. By publishing denominational records and other literature without expense to the Assembly.

2. By paying out of its own earnings two-thirds of the salary of the Secretary of the Board, and all the expenses of the Editorial department.

3. By saving to other agencies of the Church a sum equal to about \$10,000 per annum in supplying them free of cost the rental, heating and care of rooms in the building at Philadelphia.

4. By contributing annually two-thirds of its net profits to the fund of the Sabbath-school and Missionary department. This contribution amounted last year to \$20,764.22. This amount not only paid all the expenses of the Sabbath-school and Missionary department, thus enabling it to put every dollar contributed by churches and Sabbath-schools into its missionary work, but also this timely aid from the Business department has enabled the Sabbath-school and Missionary department to come before the Assembly with a balance in its treasury of \$20,167.37, instead of with a deficit of nearly \$600.

The enlarged facilities of the new building in Philadelphia, now in course of construction for the use of this Board and other agencies of the Church, are then spoken of in approving terms. The earning capacity of this building in rentals, over and above

the space occupied by the Business and other departments and by the Church agencies referred to will approximate \$100,000, and it is announced that, after providing for a sinking fund and expenses, the entire net income remaining will be devoted to the Sabbath-school and Missionary department.

EDITORIAL DEPARTMENT.

The report speaks in the highest terms of the work of this department during the past year, noting the changing of the bright little paper *Forward*, to a weekly, with an increased circulation of nearly a million and a quarter copies over the preceding year, and the issue of the Westminster "Sabbath-school Blackboard," and of various publications in the interest of Young People's Societies. The principal work, however, has been the completion and publication during the past year of three separate editions of the new "Hymnal," which, say the committee, "has already met an enthusiastic reception in many of our churches, and should receive the hearty support of all." The report also refers to the laborious and effective services given by the members of the Board to the preparation of the Hymnal and to all the various departments of work.

SABBATH-SCHOOL AND MISSIONARY DEPARTMENT.

The committee report severally as to the missionary and the educational features of this work.

Missionary Work.—This should awaken, in the opinion of the committee, the profoundest interest and sympathy. No set of men are doing a more gracious, blessed, and self-denying work than the Sabbath-school missionaries. They are not colporteurs and book agents, but missionaries of Jesus Christ.

They visit from house to house, finding the lonely disciple in his spiritual isolation, bringing to him Christian greeting and encouragement; speaking personally to the impenitent and unbelieving whom no others warn, praying with the sick, the aged and the dying far from the ministry of the Word, preaching to the churchless, Sabbathless, reckless, godless communities in mining and lumber camps, gathering young and old as they can into organizations for the perpetuation and development of the work, fostering these organizations by constant watchful encouragement into permanence of life, and leaving behind them in the homes of the people good, wholesome, healing literature—above all the Bible—to work silently and ceaselessly unknown

and incalculable blessing. Such is the mission work of this Board.

And yet this work is circumscribed and hampered for want of means; and, all the while, the young of the land are growing into maturity and fixity of character, and sin and unbelief are doing their deadly work. The committee ask: "Shall we surrender millions of our children and youth to Christless influences?" To a large extent this has been done, for instead of increasing the Board has reduced its expenditure, both in the number of missionaries employed and in the grants of literature, which latter were cut down by more than \$10,500 from those of the previous year. The committee therefore call for larger gifts, and in particular, in this crisis, they appeal to the women of our Church. The following paragraph from their report deserves the prompt and thoughtful attention of those to whom it is addressed:

RECOGNIZING THE IMMENSE EFFICIENCY AND ZEAL OF OUR PRESBYTERIAN WOMEN IN ANY CAUSE THEY MAY CHAMPION, WE SUGGEST THAT IN THIS PRESSING DEMAND THEY MIGHT WELL BE ORGANIZED IN SOME SIMPLE WAY TO HELP THE CAUSE FOR WHICH THIS BOARD STANDS.

Educational Work.—The committee recognize the intrinsic interest of this subject and the demand coming from all parts of our Church for advance. It considers that the Board has designed the most complete system of reaching Sabbath-schools with educational agencies, and specifies the Home department and Graded Supplemental Lessons as examples to this point, giving them its cordial approval. Referring to certain criticisms regarding the expense of Children's Day, it vindicates the policy of the Board in liberally providing supplies, suggesting, however, more care and variety in the matter of the programmes, so that they may meet the varied circumstances of our many schools. The committee deem that a distinct advance should be made along educational lines and methods. They refer to the widespread desire in our Church for a course of instruction which shall include such matters as the doctrine and history of our Church, and they note the prospect of the Board's issuing a series of popular theological text-books in this connection. "But it is evident," say the committee, "that the mere creation of such a course of instruction will not be enough. Some plan

must be devised for its general introduction into our churches, its maintenance from year to year, and to encourage our young people to pursue it."

The recommendations and resolutions adopted were entirely in a line with the foregoing sentiments. The work of the Board was cordially approved and the fidelity and efficiency of the officers commended. The use of the Bible itself during the Sabbath-school hour and the training of all members of our schools to familiarity with it was urged. The Hymnal was warmly endorsed. The American Bible Society was heartily thanked for its grants of the Bibles distributed by the missionaries, and the churches were exhorted to remember this society in their gifts. Churches, Sabbath-schools, Young People's Societies and individual members, were urged to give promptly, liberally and universally to the blessed work of Presbyterian Sabbath-school missions, for which the Standing Committee and the General Assembly ask that \$200,000 be raised for the expenditures of the current year.

During the winter months our Presbyterial S. S. missionaries hold frequent evangelistic services in different parts of their fields, and many conversions are witnessed. A pastor writes from Michigan: "Surely the song of Moses and the Lamb will contain something about this blessed Sabbath-school work."

Mr. Joseph Brown reports the organization of a school at a village in Wisconsin twelve miles from Wausau, the superintendent of which drives over from Wausau every Sabbath. He adds: "Three weeks ago I visited every family in the settlement. Here were about 100 persons, some of whom had been there fifteen years, and until this time had never been visited nor blessed with any Christian agency in their midst. The people welcomed the Sabbath-school with open hearts. One woman, the mother of twelve children, said to me, 'Mr. Brown, how could we be otherwise than bad?' The benefits of missionary work are already seen. The superintendent had placed a Bible in every home. The mothers and children come to the school in neat apparel. Here,

as elsewhere, I found an intimate connection between godliness and cleanliness."

In November last, Mr. Joseph Brown, our synodical missionary in Wisconsin, and Mr. J. W. Bain, presbyterial missionary, held several Bible institutes and evangelistic meetings in Wisconsin. A two-days' institute was held at Brodhead, a city of 2000 people, all evangelical churches uniting. Several new mission schools lie out from this city, and all were greatly aided by these interesting services. At Cottage Grove, Verona, Deerfield, Madison, Arlington, and Cambria there were also successful meetings. At Deerfield a Presbyterian church building is being erected at a cost of \$2000. Several missions have been opened up around Madison, some of which have regular preaching services conducted by theological students from the Madison University. There are also two missions in the suburbs of Madison under the care of Christ Presbyterian Church. A Sabbath-school has been organized at Pleasant Branch, across Lake Mendota from the capital, the only Christian institution in the village, which boasts a brewery and two saloons. A little to the east another school has been planted.

[The following letter comes to us from the Home Mission Rooms. In our make-up it is most convenient to put it here. And is not S.-S. mission work *home mission*?—ED.]

REV. BENJAMIN HUNTER, *Taysmouth*:—We had a very pleasant Children's Day last Sabbath. Our church was filled to overflowing and each child did his part exceedingly well. Collections from the children's banks, \$6.25; collection from congregation, \$3.90; making a total of \$10.15. I am sure this is surprising considering our hard times. The children have worked like little majors to get this amount, they were so anxious to help other Sabbath-schools away on the frontier settlements. It was quite amusing and affecting, even to tears of both old and young, to hear our little ones, four and five years old, telling how Jesus loves the little children and the beautiful little voices singing of his mighty love. It was a little heaven here below. Was it any wonder that our blessed Saviour said: "Suffer little children to come unto me?" Dr. Worden's letter of greeting was spoken by a farmer's daughter with wonderful force and eloquence, and made a great impression upon our people.

We are very thankful that we are not made sufferers by cyclone as our neighbors only twenty-five miles from here were. Poor souls. They lost, many of them, both life and homes. We have just paid \$30 more on our new organ. Our Ladies' Aid are striving hard to pay for it ere the year closes. They now have \$35 to finish paying for it.

FOREIGN MISSIONS.

NOTES.

The General Assembly was a thoroughly missionary Assembly. It was preceded by a conference attended by members of Presbyterial and Synodical Committees, representatives of Women's Boards and Societies and of the Assembly's Board. Many of the sermons preached on the first Sunday were missionary sermons, and the spirit of the Assembly reached high-water mark on the foreign mission day.

The following is a portion of the report of the Committee on Foreign Missions:

Deeply conscious of the supreme importance of the work committed to the management of our Foreign Board, and impressed with the crying need of more systematic and rigorous efforts in its support throughout all the churches, and the hearty sympathy and coöperation of the whole Church in meeting the obligations which the great head of the Church had laid upon it, your Committee begs leave to offer the following resolutions for adoption by this Assembly:

In view of the fact that nearly one-third of the offerings of our Church made for the cause of Foreign Missions come through the Women's Boards,

Resolved, That the Assembly recognizes and expresses its high appreciation of the noble service rendered by the women of our Church in this cause.

Whereas, The pressure for expansion and fuller equipment in all our mission fields is so great, and

Whereas, The estimates from the various mission fields for the current year reach the sum of \$988,000, and the deficit reported at the end of this fiscal year is about \$46,000, therefore,

Resolved, That this Assembly call upon the Church to raise not less than \$1,034,000, to be placed at the disposal of the Board for the extinguishment of the deficit and the carrying on of the work of the current year; and authorize the Board to make its appropriations on this basis.

Whereas, In the Missionary Conference of Synodical and Presbyterial Workers, held in connection with the Assembly, resolutions were adopted expressing on the part of these workers a new sense of responsibility and a desire to be led by the Board to a larger usefulness, therefore,

Resolved, That this Assembly hail with delight these evidences of zeal and solemn sense of responsibility on the part of those set for the advancement of this cause in the presbyteries and synods.

Whereas, At various times irresponsible parties, representing themselves to be missionaries, native workers or prospective missionaries in or from missionary lands, have obtained hearings in and pecu-

niary help from many of our churches to the serious detriment of the treasury of our Board and the hindrance of our work, therefore,

Resolved, That the Assembly utter a note of warning to the churches to be on their guard against all such irresponsible parties in their solicitations for pecuniary help; . . .

Your committee would recommend that the Assembly express its cordial appreciation and approval of the methods and results of the missionary campaign so successfully carried out in New York and other cities and urge that similar campaigns be inaugurated this year wherever it is possible to do so.

Medical missionaries are divided as to the wisdom of attempting to make the medical missionary work self-supporting, some contending that the example of Christ and the purely unselfish character of the work should preclude the acceptance of any remuneration or requiring in any way payment for medical help; others contending that it is as desirable to make the medical work self-supporting as the evangelistic, and that the effects of gratuitous medical help in communities where the medical missionaries are known are as deleterious as the effects of other beneficence which is detached from any service or sacrifice on the part of the beneficiaries. Dr. Wachter, of Siam, in stating his position, probably expresses the view of the majority of the medical missionaries. He says:

Any case of emergency brought to me is treated and the question of pay is not brought up by me until the patient is about ready to leave. Then he may pay me the sum I ask or may not pay at all, or pay more: all this has happened. Children and old people as a rule receive treatment at half rates or without any charge. I have never yet charged any patient as much as a native doctor would charge. And I am convinced that the people are more able to pay the medical missionary's bill than the people at home are able to pay their doctor's bills. This fact is important in its bearing on the self-support of our churches. If medicines and treatment are free, how can we expect the Christians to pay for the preaching they get? The amount of money wasted in gambling and drinking is astonishing. A man who lives from hand to mouth may lose 10 to 15 ticals in one evening. But it costs them so little to live that they don't mind it.

Two of our most active Mexican workers, Julian Mesa and Manuel Gonzalez, were converted while serving their term in Belem prison, Mexico City. The former for several years had a large Bible class that he instructed week after week, among his fellow-convicts. They are doing earnest, active work now as teachers and preachers, and have the respect and confidence of others.

It was feared when Mr. Mesa left the prison that no one could carry on the work among the prisoners. Two have been raised up. One, F. Chancz, is the son of a wealthy man, from whom years ago Mr. Morales rented his humble home. After conversion Mr. Morales began to hold services in his rooms, and the owner, an intense Romanist, had him cited before the authorities, and tried to have him silenced. His son, serving a term in Belem, by reading the *Faro*, was led to take an interest in gospel work, and sent Mr. Morales a letter telling of a class of twenty-six he was instructing in the Bible.

Mr. Morales has recently received into the Church a man who, eighteen years ago, helped to burn the Methodist church at Mixcoac, and stoned our people in Tizapan. For subsequent crimes he was imprisoned, became converted, and is now an ardent believer in that same Jesus whom he once reviled and persecuted in the person of his followers.

Rev. T. V. Moore, Helena, Mont., in a recent sermon gave this pungent answer to a common objection to missions:

It is true that there are heathen at home. But how long will it take to reach and save them all? England has been doing home mission work for fourteen centuries, and yet there remain in England alone of registered criminals 90,000, with 3,000,000 of people in the lapsed masses. In America the proportion is not better. How long will it be, at this rate, before you will consent to our helping the heathen abroad? Meanwhile the number of the heathen abroad is increasing at the rate of 2,000,000 every year, in spite of the fact that they are dying at the rate of 35,000,000 a year. Moreover, how do these heathen at home compare with those abroad? Consider their numbers. There are 800,000,000 real heathen abroad, who never even heard of Christ. Are there 8000 in America who never have heard the gospel? Consider the relative opportunities. In the United States there is one Protestant minister to every 700 people. In heathen lands there is one to 400,000 people. In the United States there is one Protestant Christian worker to every forty-eight persons.

In the face of these facts shall we talk of doing less for the heathen abroad, who are such by necessity, in order that we may do more for the heathen at home, who are largely such by choice? And do you not know that in proportion as the Church has labored for those abroad she has had power at home? One of the leading arguments against Christianity is that if Christians really believed their religion they would hasten to tell it to all men. The best way to answer such heathen at home as say this, is to hasten the work abroad.

Not all the signs of the times are dark in Japan. The Rev. A. V. V. Bryan writes:

The Professor of English in the naval college located near Hiroshima is an earnest Christian man, and invites me frequently to go there to preach. He is reaching the people connected with the college as well as the people in the little village. I saw the Christmas exercises at Kuri, the naval station, and seven marines took part in these exercises; there seems to be quite an interest in Christianity among the marines of the different men-of-war, and so our work is branching out in different directions. On the whole, the late war has been a help in our work, I think. For one thing it has been proven that a Christian can have a love for country.

In sending some money from a native church to the Board, Mr. Fitch, of Shanghai, writes:

In the sermon which preceded the collection the native pastor used the following illustration: Some years since it was desired to rebuild a bridge in one of the villages near the city of Ningpo. A wealthy banker of Hangchow, noted for his "good works," was appealed to for help. He inquired how much was necessary for the whole work. When informed, he exclaimed, "Oh, I will give the whole amount myself." "No," said the people, "if you give all the money, you will have all the blessing. We wish to have our share also. Moreover, if we were to give nothing, what 'face' should we have hereafter when it was remarked that the people of High Bridge village would not even help to build their own bridge, but allowed another to do the whole?"

Liberal men at home understand this. One generous supporter of missions came to the Board rooms recently to give some money for the work in Laos, not desiring to increase his already large gifts through the church to which he belonged, lest it should lay upon him responsibilities which all should bear. Our Lord's work is for all our Lord's disciples, not for a few.

The work in Jico, Mexico, is mainly carried on by a former member of the Jalapa Church, Dona Florencia. There are about twenty who profess to be Protestants. They gave a striking proof of sincerity by

so enrolling themselves at the last census in spite of the opposition of the census-taker, and the jeers of their Romanist friends.

One of the friends of the mission cause and its Master writes from Texas:

After the death of our little girl, in July, we found her little box of dimes and pennies which she had laid away as a contribution, as we remember, to foreign missions. She was named for a foreign missionary. We had thought of her as one to be some day a worker in the foreign field; but she was called away to fill another place. The amount was \$1.15. As we send this we pray the Lord to make it a great and living power for good in the work to which we feel her life would have been given.

Such gifts, we may be sure, are met by the Lord of the harvest with double blessing.

Recent letters from Persia give some fresh facts regarding the death of Nasr-ed-Din Shah, and the immediate effect upon the political situation as it affects our missionaries. Dr. Wishard writes as follows, May 3:

"You have undoubtedly heard of the tragic death of the shah on May 1. He was out at a shrine near the city when the assassin, a political crank, fired the shot that in a few minutes proved fatal. I was called to see him, and on the road out to the shrine met them bringing him into the city. The party consisted of the prime minister and other officials, with a mounted police of perhaps a thousand men. We turned and hurried on to the palace and assisted in lifting him into a chair when he was carried into one of the reception rooms of the palace. His physician, Dr. Tholozon, and the German physician, Dr. Muller, also having arrived at the same time, I was invited by Dr. Tholozon to assist in the examination. But it was too late to do anything save sign a death certificate, for he had evidently been dead some time when we saw him. The ball had probably struck the heart or its membranes, and he had died a few minutes after. Everything is quiet and the crown prince has been declared king.

"In the meantime, or until the new shah can get here from Tabriz, the prime minister and minister of war are in charge of affairs in the capital.

"There is great and profound sorrow throughout the city over the death of the

shah, for he was greatly loved and respected by all classes. He was always kind to me and to all foreigners. Next week we had expected to join in the celebration of his golden jubilee, but instead it will be a funeral."

Another missionary in writing speaks of the late shah as "the good old Nasr-ed-Din," the best king Persia has had in centuries.

The new shah, Mozaffar-ed-Din, has shown much tact and ability since his accession to the throne. By his efficient action good order has been maintained in nearly all parts of the kingdom. The anarchy which it had been the custom to predict would follow the death of his father, and which has ever followed the decease of a Persian monarch, did not develop. The army has been promptly paid its arrearages, and so heartily transfers its allegiance from the old regime to the new. The Kurds and other restless tribes have been kept quiet. At the same time pressure from the government has brought down the price of bread and other commodities in the provinces, and large donations by the shah from his treasury have relieved imminent suffering among the poor of Tabriz. When the shah started from Tabriz for Teheran, escorted out of the city by large crowds of the populace, he shed tears at leaving them, and asked their prayers that he might be a good king. Thus the hearts of the whole population go with him as he enters upon his new career. Certainly the skies are propitious for a peaceful and prosperous reign.

The attitude already taken by the new shah towards our missionaries is auspicious in a high degree. Dr. Holmes arrived in Tabriz from Hamadan, escorting his daughter thither on her way to America, soon after the death of the old king. He was warmly welcomed by his former friend, the Vali Ahd and now the new shah, with whom during his previous residence in Tabriz he was in the most cordial relations. The king immediately renewed to Dr. Holmes his request of former years that he should become his private physician. He laid his hand upon his shoulder and said: "I want you with me." This high mark of confidence and honor Dr. Holmes felt constrained to decline, though all the other physicians of the king joined in urging him to accept it. In other ways his majesty gave expres-



MOZAFFAR-ED-DIN,
SHAH-IN-SHAH.

sion to his affectionate regard for Dr. Holmes. Our physician, Dr. Vanneman, residing in Tabriz, has been the family physician of the new shah for some months past, and his confidence in the doctor, both professionally and as a trustworthy friend, led him to request Dr. Vanneman to accompany to Teheran the queen and her infant son, who, if spared, will be the successor to his father.

These incidents furnish us ground for hoping that the missionary work in Persia is to enjoy the fullest royal protection as in the years past. May we not believe that the Lord is saying of Moza'ffar-ed-Din, as he said of that other Persian monarch who did such large things for the ancient people of God: "I have raised him up in righteousness, and I will direct all his ways. He shall build my city and he shall let go my captives, not for price nor reward."

At the meeting of the Board of Foreign Missions on June 15, Dr. Ellinwood completed his twenty-fifth year of service as a secretary of the board, and on Saturday of the same week was seventy years old.

All who have been associated with Dr. Ellinwood in these years have grown into an ever-deepening admiration and love for him, and the young men who have been from

time to time associated with him have learned many lessons from the unfailing considerateness and respect with which he has treated their opinions and met their plans.

It is the common hope of all to whom the missionary cause is dear that his alert mind, progressive spirit, warm heart and broad experience may be long preserved to the work which has commanded them for a quarter of a century.

At its meeting on June 15, the board adopted the following address:

The service of the Rev. F. F. Ellinwood, D.D., to the Board of Foreign Missions as one of its secretaries covers full twenty-five years. He began this work at the high meridian of his usefulness, having been for several years the pastor of a large congregation in Rochester and then successively secretary of the Board of Church Election and of the Presbyterian Reunion Memorial Committee. In 1871 he obeyed the call of the reunited Church and came to the service of this board while it was still occupying its limited quarters at the corner of Reade and Centre streets.

It is worth recording in this connection that all the clerical secretaries of the board, with the exception of the Rev. J. Leighton Wilson, D.D., who had been many years a missionary at Cape Palmas, Western Africa, were pastors of beloved and prosperous churches before becoming secretaries of this Board.

The Hon. Walter Lowrie, sacrificed his position in the Senate of the United States and his ideal home. Mr. Robert E. Speer obeyed the call of the Church while pursuing his chosen way to the mission field. When Dr. Ellinwood became secretary he was mature in intellectual culture and ministerial power. He brought to the service of the board in the office, the pulpit, and on the platform, a combination of qualities rarely meeting in any one man.

It would be offensive to him on the twenty-fifth anniversary of his official relations to the board, and in his presence, to magnify personal qualities which, with him, the board ascribes to the grace and providence of God, fitting him for work that was waiting for the workman. Special importance is attached to Dr. Ellinwood's addresses, to his contributions to the missionary journals, and to other papers, religious and secular, and his addresses and his work on comparative religions. We congratulate him that he has been permitted to see and help the enlargement of the work in the parts of the world where our missions are established, and to render valuable service in conferences relating to the Indians of our country, and missionary conferences that have brought together representatives of nearly all branches of the Protestant churches in the United States and Canada for mutual counsel regarding the common work and the great principles in accordance with which the work should be done. It is our hope and prayer that his bow may abide in strength, and that the arms of his hands may be made strong by the hands of the mighty God of Jacob for still other years of service to the great cause, and the blessed Master of us all.

Once again God has manifested his love toward the Gaboon and Coriseo mission by taking one of its members home to the glory and the rest of the heavenly service. A cablegram received on June 20 announced that on May 30, Mrs. Oscar Roberts passed away with fever. No later information has been received, but grave apprehensions had been long entertained for Mrs. Roberts, to whom the conditions of the work in Africa have not proven easy, but who with indomitable bravery and devotion served her Lord in love.

Mrs. Roberts sailed from New York, September 19, 1894. Her name before her marriage was Florence N. Stanbrough. She had had a thorough medical training at Ann Arbor University, and, by means of this, together with the thorough practical training of Mr. Roberts as an engineer, a great amount of good was accomplished even in the year and a half of her useful life at Batanga.

The day prior to the receipt of the cablegram was the day set apart in the Prayer Book for Mr. and Mrs. Roberts. There is need now of the more earnest prayer that Mr. Roberts, first through the deep trial of the temporary loss of his sight, and now through this heavier sorrow, may be purified for yet more holy service of him who is life for evermore.

MISSIONARY CALENDAR.

DEPARTURES.

May 30—From New York, to join the Colombia Mission, Miss Jessie Scott.

June 6—From New York, to join the Brazil Mission, the Rev. and Mrs. R. F. Lenington; returning to the Eastern Persia Mission, the Rev. S. Lawrence Ward.

ARRIVALS.

May 12—At New York, from the Colombia Mission, Miss M. B. Hunter.

May 16—At San Francisco, from the West Shantung Mission, the Rev. J. A. Fitch, wife and two children.

May 20—At Vancouver, from the Central China Mission, Mrs. L. A. Abbey and Miss Mary Lattimore.

May 26—At New York, from the Colombia Mission, the Rev. T. S. Pond.

June 5—At New York, from the Eastern Persia Mission, the Rev. Louis F. Esselstyn, wife and three children.

June 6—At New York, from the Gaboon and Coriseo Mission, the Rev. W. C. Gault, wife and one child, and Miss L. Babe.

June 19—At New York, from the Western Persia Mission, Mrs. J. H. Shedd and Mary E. Bradford, M.D.

DEATH.

May 30—Mrs. Oscar Roberts, of the Gaboon and Coriseo Mission.

Concert of Prayer For Church Work Abroad.

JANUARY	General Review of Missions.
FEBRUARY	Missions in China.
MARCH	Mexico and Central America.
APRIL	Missions in India.
MAY	Missions in Siam and Laos.
JUNE	Missions in Africa.
JULY	Hainan; Chinese and Japanese in U. S.
AUGUST	Missions in Korea.
SEPTEMBER	Missions in Japan.
OCTOBER	Missions in Persia.
NOVEMBER	Missions in South America.
DECEMBER	Missions in Syria.

MISSION IN KOREA.

SEOUL: the capital, near the western coast, on the Ham river and twenty-five miles overland from the commercial port, Chemulpo; Mission begun in

1884; laborers—Rev. H. G. Underwood, D.D., and Mrs. Underwood, Rev. D. L. Gifford and Mrs. Gifford, Rev. S. F. Moore and Mrs. Moore, Rev. F. S. Miller and Mrs. Miller, C. C. Vinton, M.D., and Mrs. Vinton, O. R. Avison, M.D., and Mrs. Avison, Misses S. A. Doty, Ellen Strong, Anna P. Jacobson, Miss Georgianna Whiting, M.D., and Miss Katharine Wambold; licentiates, 2; teacher, 1; Bible-women, 2.

FUSAN: on the southeast coast; occupied as a Mission station 1891; laborers—Rev. W. M. Baird and Mrs. Baird, Charles H. Irvin, M.D., and Mrs. Irvin; 1 licentiate and 2 native helpers.

GENSAN: on the northeastern coast; occupied as a Mission station, 1892; laborers—Mr. J. S. Gale and Mrs. Gale, Rev. W. L. Swallen and Mrs. Swallen; 1 licentiate, 1 Bible-woman, and 1 native teacher.

PYENG YANG: laborers—Rev. S. A. Moffett, Rev. Graham Lee and Mrs. Lee, J. H. Wells, M.D.; 3 native teachers and 1 Bible-woman.

KOREAN MISSIONARY LITERATURE.

C. C. VINTON, M.D., SEOUL, KOREA.

When Presbyterian and Methodist missionaries opened work almost simultaneously in Korea nearly twelve years ago, they found themselves circumscribed in all departments of evangelistic effort. Tolerance as residents for the sake of the physicians among them was sufficient privilege in those earlier days, and the language task the one to which all applied themselves closely. It may have been due to this comparative leisure, as well as to the felt need for books to distribute when later the period of touring and preaching arrived, that Korean missionary literature presents such variety and abundance after but little more than a decade.

A recent enumeration collects the titles of about seventy-five works prepared by missionaries in the *ön-mun*, or vernacular speech, with a view to aid in the several departments of their work; and of these some have gone through as many as six editions. The larger part are distinctively didactic in their nature, many of them bearing the title "catechism," to signify in especial the conveyance of doctrinal instruction in the form of question and answer. Among the others are found hymn books, school books, one or two narrative works, and a considerable number of sheet tracts for free distribution.

Of titles of Scripture portions the list contains nearly a dozen, each denoting a separate effort on the part of some worker at Bible translation. The earliest in point of time were made by Rev. John Ross, D.D., of Moukden, Manchuria, and were printed between the years 1882 and 1888, thus antedating the beginning of missionary work upon Korean soil. He had but slight acquaintance with the language he was using, but came in frequent contact with traders and others from Korea, whose sight-seeing propensity led them to travel the Manchurian roads. It was upon some of these men that Rev. J. W. MacIntyre, his fellow-laborer, conferred the rite of baptism, when, in 1876, it was for the first time administered by a Protestant clergyman to a Korean. His translations of Scripture were effected by the aid of such men and largely by the transliteration of a

Chinese version. In this way the entire New Testament was ultimately issued, the gospels and some of the epistles first appearing separately as completed. This method produced a work which was widely circulated by Dr. Ross' agents in the north of Korea, and which has formed more or less the basis of subsequent translations. To one who takes them up at the present day they present the aspect of a literary curiosity, more particularly by reason of the type in which they are printed—a type distinct both from that used by native book-makers and from that in which other works of foreign origin have appeared. The spelling is very quaint, archaisms abound, and the dialect is that of the north. Five such portions have been seen by the writer: Matthew, Mark, Luke, John, and the entire New Testament.

A subsequent issue of Luke and another of Romans consist merely of reprints of Ross' translations in modernized type and with the spelling conformed more nearly to the manner familiar among Koreans.

About the time that Dr. Ross was preparing these translations a Korean refugee in Japan, Li Sou Tjyen by name, undertook a similar task at the instance of Rev. Henry Loomis, agent of the American Bible Society at Yokohama. Of this work the gospel of Mark is the only portion ever printed. Its appearance is decidedly modern, but it was found from the first faulty in many respects, and, although it subsequently underwent revision at the hands of missionaries upon the field and was published successively in a second edition by the American, and in a third by the Scotch Bible Societies, it never attained general circulation.

In view of the inadequacy of these and of certain other individual versions, a committee was several years ago formed from those upon the field most competent for the purpose of making the best attainable translation of the Scriptures. Their first issues were entirely tentative and are among the bibliographical rarities of the subject. Last year the four gospels and Acts were issued by them in a form for popular circulation, and have this year been reprinted, but in a closeness of type displeasing to Korean taste.

The tract most extensively sold throughout Korea for many years is the "Bible

Catechism " This also was prepared originally by Dr. Ross, and contains a very simple presentation of the vital truths of Christianity. In 1890 it was revised, chiefly as to spelling, by Mrs. M. F. Seranton, of the Methodist Mission, and has since gone through four editions under the auspices of the Korean Religious Tract Society, the last being of ten thousand copies.

Among recent publications the most notable is a translation of *Pilgrim's Progress*, made jointly by Mr. and Mrs. J. S. Gale, of Gensan. This forms also the largest work, excepting the Ross New Testament, hitherto put forth. It is in two editions, appearing simultaneously, one of some seventy large octavo leaves in closely set type upon manilla paper; the other in two volumes, each of more than a hundred leaves in large type on thick Korean paper and neatly bound. Both editions contain the same illustrations, forty-two in number, and representing Christian and his fellow-characters in Korean dress and amid Korean surroundings. The handsomer of these two editions, five hundred copies, was printed at the expense of a Sunday-school Teachers' Bible Class in Philadelphia, taught by Rev. Arthur T. Pierson, D.D. Both editions are found to sell well, considering their cost, in the light of the means possessed by most Koreans.

Three hymn books have been printed, one by each of the missions, and one a private venture. All obtain a good sale and are popular among the Koreans, who relish the foreign style of music in worship much better than their own.

The text-books referred to consist of a Korean primer and two geographies, all issued as helps in the instruction of native youth. The list is expected soon to be increased by a treatise on arithmetic and by others on physiology and anatomy. One of the geographies, prepared by Rev. H. B. Hulbert, formerly professor in the government school and now manager of the Methodist press in Seoul, is a work of much merit. Its plan embraces not only the physical description of natural and political divisions, but also the correlation of many facts concerning their social and economic condition. It has recently received the compliment of being translated into Chinese by the educational department of the Korean government.

It is not to be supposed that any work has been issued by a foreigner without the assistance and revision of native scholars. But it is a fact of interest that on this, as on other mission fields, several treatises upon religious subjects have been wholly written by native Christians.

In large part the works comprising the enumeration above referred to have been published either by the Methodist Tract Society or by the Korean Religious Tract Society. The former, as its name implies, is distinctly denominational, but has printed several works in popular use by workers of all denominations, among them the *Bible Picture Book* and *Conversations with a Temple Keeper* enjoying the largest circulation.

The latter society, familiarly spoken of as the K. R. T. S., was formed in 1889 in response to the efforts of the lamented Dr. Heron, and is destined probably to hold a foremost place among agencies for the evangelization of Korea. Its machinery is complete and its annual output large, its sales to natives and missionaries aggregating many hundreds of dollars annually. Among its more popular publications are an annual Calendar, the *Bible Catechism*, *Peep of Day*, *The Two Friends*, *Guide to Heaven*, *Discourse on Salvation* and *Pilgrim's Progress*.

In addition to the publications of these two societies not a few tracts are printed by private means, more particularly a series of translations and original works by Rev. H. G. Underwood, D.D., whose pen seems never idle. Among these the *Christian Catechism* and *Exhortation to Repentance* have proved most acceptable to fellow-workers.

A GOSPEL SERMON PREACHED BY A KOREAN BUTCHER.

Sometime since an account received from Rev. S. F. Moore, concerning the guild of butchers and the movement which in the providence of God had been started for their emancipation from serfdom, was published in THE CHURCH AT HOME AND ABROAD. It was stated that placards had been ordered by the imperial government with the requirement that they should be publicly posted in all the cities and towns, enjoining the people to respect the butchers and granting them the privilege of wearing the ordinary costume of Korean citizens. Only

to a partial extent were these requirements fulfilled. In many communities no proclamations were posted. Nevertheless a most interesting work has gone on, and a later letter received from Mr. Moore, gives an interesting résumé of a sermon preached by Mr. Pak, a converted butcher, to the men of his guild. Mr. Moore's account is as follows:

"That Sunday evening a large company of butchers gathered at the house where we were stopping. As they could not half of them get into the house, mats were spread in the yard and they sat there under the stars. Pak, the butcher, first spoke to them. He said: 'We all, every one of us, I suppose, have a grievance. We butchers for hundreds of years have been treated like dogs, and we often think if we could only become men like other people how good it would be. Well, there is something else possible for each one of us that is much better, and that is to become the children of the true God.' He then told briefly the story of his life, how his parents died when he was a child, leaving him to be brought up by others; how he came to Seoul, was married, and had children born to him. After the children came he thought of his parents. As he did not know the date of their death, he had never offered the annual sacrifices (this is the greatest of sins according to the Korean view, though he fixed up their grave at a good deal of expense). Besides thus dishonoring his parents, he used to drink, gamble and treat his own wife and children badly. He first heard of God through the Catholics and thought the doctrine good. He sent his boy to the Presbyterian day school because he did not want to pay tuition at the other (Catholic) school. He told of his severe sickness, and that the disease was infectious and no Korean would come near him. His own people were afraid, but the missionary was not afraid. The missionary brought the doctor (Dr. Avison), and came many times to see him and saved his life. Then he listened to the Protestant doctrine and cast off Romanism as they had many man-made customs, whereas the Jesus Church follow God's word only. At first his wife did not like this doctrine because it forbade sacrificing to spirits and ancestors, but as he read the books aloud and told her about it her opposition gradually disappeared. He told how his mind changed,

how he gave up his badness, and found love for his wife and children naturally springing up in his heart; how he had now found his Heavenly Father whom he had lost before. He spoke of the Israelites' bondage in Egypt, and of God's wonderful miracles wrought for their delivery—the dividing of the Red Sea and of the pillar of fire to lead them. 'Although the Israelites did not have as hard a time as we Korean butchers, yet they had a hard time and God delivered them. It looks now as if our time for deliverance had come. By God's help we have come thus far. And there is not one cash worth of help to be looked for elsewhere than in God. With him all things are possible, so let us all believe in his Son Jesus, and all will go well.'" "Mr. Chun followed," adds Mr. Moore, "relating his experience and giving the main facts of the gospel, dwelling at length on the particulars of Jesus' death and resurrection."

"Within a few days Mr. Pak expects to start for the south provinces, where are thousands of butchers. A trusty colporteur goes with him. All Mr. Pak's expenses are borne by the butchers' guild. He asks for 1500 books for this trip. There are said to be some thirty thousand butchers in all Korea. All of these will doubtless have presented to them the claims of Christ. The teaching and shepherding of these scattered sheep is a great work. Through these butchers it seems probable that Christian books will be placed in every large town in Korea."

"Let the Church at home offer earnest prayer for their butcher brethren in Korea."

THE KOREAN MIND.

REV. J. S. GALE, GENSAN.

The great problem that confronts missionary work in the far east is the oriental mind. It is comparatively easy to reach the heart, to gain the affection and esteem of the people, and at the same time to be perfectly mystified by the peculiar mental make-up that is the groundwork of it all. So much of life seems reversed, or standing on its head in the universe of thought, just as it actually exists in the universe of matter. The Korean says, if it is true that the world is round, then we in the west must have power like

flies to walk on the ceiling of the under-world; while we answer, No! the heavens are above us, it is you who are upside down. Thus are we born hopelessly reversed, and thus must we ever continue to be, unless we are given the gift to be all things to all men, to stand on our heads, too, and learn something of our Brother Oriental eye to eye.

To this end we have to review many of our axioms of life, for here in the east we find them sadly upset. With all due respect to Korea, one cannot but see that love has yielded up the ghost to what is called necessity. Unselfish love does not appeal to the oriental mind. In fact the Korean has no word for love, in his whole vocabulary. You have to arrive at the thought by a combination of terms. He talks of kindly condescension, reverence, esteem, etc., but he has no true word for love.

The husband marries a wife whom he does not love, and this is proper in the mind of the orient. On the death of the first he takes a second whom he does love, and it is all wrong; in fact, is a sin, and he feels that he has indeed outraged his conscience. The wife was not meant to be loved, but simply as an inanimate object to serve its use, in supporting one span of the family line from father to son. Planted deep in the mire she stands, bearing her portion of the weight of this ancestral bridge connecting the ages.

Once out walking, my wife and I came on a man like the Ancient Mariner, sitting alone on a stone, weeping in a most hopeless way. What was the matter? He lifted his eyes for a moment, and then bowed his head again and gave himself up to his grief. We persisted in our inquiry. His wife had left him, he said, aigo! aigo! At last a true case of love it seemed, but we said, to try him with the philosophy of this world, "If she does not love you why should you love her?" "Love! Who loves her? But she made my clothes and cooked my food, how can I live without her?"

Neither does the independence of the west appeal to the Korean. The glory of the American eagle with his *e pluribus unum* he thinks to be sheer madness. Why men should ever think of such a horse-race existence he cannot imagine. He conceives of life as a condition of subjection only. Independence to him suggests suspicion, mistrust of each other, lawlessness, etc.

"Where are you going?" is the ordinary question of the street. "What's your business?" usually follows. "Whom is your letter from?" they demand, while all join in helping read it. It would be an insult not to share these commonplaces with every comer. A native would rather have a companion at his task than take twice the pay and do it alone. So we find them hitched three and four to one shovel, doubling up over work that is mere child's play, bearing the inconvenience of companions where they might be doubly comfortable alone, were it not for their dread of independence which seems to run contrary to the flow of all their mental faculties.

In education, too, we are at the antipodes. We aim at the development and preparation of the student in a practical way for life before him. The Korean has no such thought. He aims to fix or asphyxiate the mind in order that he may shut the present out from him and live only in the past. Development is our idea, limitation his. A western student rejoices at a variety of attainments, and the number of branches to which he has been introduced, while he in Korea, in the fact that he knows nothing of any subject but the reading and writing of Chinese characters only. Twenty years of separation from the rest of life in order that he may be able to read and write, and many fail even in this, after so long a time. With us education is an exercise of the faculties in order that the mind may grow; in Korea it is like a foot bandage or plaster-of-paris jacket for the mind—once fairly put on and all growth and development is at an end. Hence the fact that Confucianist scholars, more than any others, oppose the teachings of Christianity.

However shiftless an American may be he feels, deep down in his heart, that labor is ennobling. In theory, at any rate, children are taught the dignity of labor, while in Korea there exists the very opposite idea. The word for labor is *il*, and its secondary meanings are damage, loss, evil, misfortune, all of which ideas are associated with and expressed by the word. An idle existence brings with it no stings of conscience, in fact, the native who can scheme to do nothing, proves by all the logic of antiquity his right to be classed among the gentry.

To us the mind acts as a sort of tele-

graphic communication between the heart and the countenance. The joy or sorrow that overtakes us is flashed from one to the other, so that we learn naturally to read the inner soul of a passer, by these waves of light and shadow. In Korea the mind has other duties to perform, the principal one of which is to cut off communication between these two and to make them entirely independent, to flood the countenance with mere surface expression, or, if need be, to transform it into an expressionless wilderness. A Korean in his phlegmatic way shows utter indifference when his wife or his father dies,



KOREAN STUDENT.

while a westerner, true to himself, expresses by voice and countenance all that his heart feels. It needs but a short sojourn in Korea, however, to teach us that heart and countenance are not necessarily in communication; that there are beneath it all hidden depths and undercurrents that we would never dream of.

A striking reversal that often pains one is that of mere appearance for reality. Truth is not loved for truth's sake, but only in so far as it is necessary for appearances. The mind seems incapable of understanding

what truth is. When the king goes out on procession, the whole city is ransacked to contribute to the show: flint-lock guns and tattered saddle-bags, five-cent fans and paper umbrellas, old rusty swords dangling with streamers, red, green and yellow, no semblance of order, high and mighty generals bumping along in their saddles or held from falling off by tattered runners. On it thunders, this royal procession, a screaming mass of discord and color. The westerner is amazed, while the oriental is in an ecstasy of delight at so magnificent an ensemble, no thought of how becomng, or useful, or genuine the component parts may be.

The more hangers-on he has the greater the man. A servant knows of no better way to honor his master in the eyes of the community than to urge him to hire an extra coolie or two, to loaf about his kitchen or squeeze cash from those who call. The house may be falling into ruins, gates and doors off the hinges, poverty staring in at every chink, and yet if only sufficient ceremony and commotion is kept up, the owner's position as a man of importance is assured, appearance, not reality, being the aim of life.

It is a saying in the west that when you cannot depend on a man's word all hope of him as a moral quantity is gone. To apply such a rule to the east would be to condemn a whole continent. The Korean cannot understand why we should arbitrarily lay so much stress upon one's word. Words they consider the cheapest factor in life. To demand that they be held sacred is to attempt to build righteousness out of what costs us nothing, and to interfere materially with the even flow of conversation, a much more important consideration than the words themselves, and so, with the most reasonable mind imaginable, they live on in the understanding that words may mean nothing more than a passing compliment, as we say, How do you do? and are answered by, How do you do? Neither one for a moment taking it as a serious question to be answered by an affirmative statement.

When a lady in the west sends word to an unwelcome caller that she is out, there follows an unpleasant communication between mind and conscience, but when a Korean says that he is out, or is ill, he settles down on his cushions with the feeling that he is

very clever indeed in doing quite the proper thing. When I first reached Korea I endeavored to be faithful to my friends, and to be on hand when they called. One of the commonest parting salutations was, *Nail do orita* (I will come and see you again to-morrow). Many never came; those who did left with the same promise, so that, sooner or later, I found that all my best friends failed to keep their word. After a time it dawned on me that words and promises did not necessarily mean anything, and here I found I was on safe ground, and able to walk in a measure peacefully and trustfully with my oriental friends.

So we remain at the antipodes of thought. Nothing but the gospel can ever bring us within hailing distance of each other. As we see how far mortals may drift away from God and how little truth and reality and love may mean, our prayer becomes, "Send forth thy light and thy truth, O God! send them forth through each one of us!"

A BUDDHIST MONASTERY IN KOREA.

THE REV. J. E. ADAMS, FUSAN.

One day last winter, as I was seated in my study with my native language teacher, I saw a Buddhist priest walking about the house, outside, sight-seeing. About his neck was a fine string of beads—the Buddhist rosary. I had been wanting to secure a string of such beads for some time; so I asked my teacher if he thought the priest could be induced to sell them. Saying that he would see, he went out and engaged him in conversation and invited him in.

It is curious that while many of the Koreans are Buddhists, the Buddhist priest is looked upon by the people as the lowest of the low. A Korean coolie will use low talk to a priest. My teacher was very polite to this one and turned the conversation to his beads. They were very nice ones, made of a kind of seed rare in Korea, and worn and polished with the countless prayers of several generations of priests. Finally he intimated that I would like to buy the beads, and said that as there were no temples and priests in my own country, they would be a rare sight to my countrymen. The priest replied with many polite phrases that there was no such custom

among the priests as to sell their beads, but that since I had received him into my house and treated him as a guest he would be pleased to make me a present of them. So the transfer was made, and before he left he invited us up to the temple where he lived.

Some weeks after Dr. Irvin and I went. Korean temples are usually situated high on the mountain sides or summits. They choose the ideal sites—at a distance from all other dwellings, surrounded by forests and where the best springs of water can be found. The temples are often endowed by devout Buddhists with ample means to meet



KOREAN IDOLS.

their running expenses. Thus the priests are enabled to live in that condition which is supposed to be most conducive to meditation and abstraction from all worldly desires. The name of this temple is Pūmūsa. It is a very large one, and is situated in the head of a rocky mountain gorge, down which flows a stream of clear spring water, which has its source near the mountain top behind the temple. At the mouth of the gorge the path turned suddenly straight up the mountain side for two or three hundred feet and then we issued upon a level, broad and well-worked road—driveway, I had almost said,

but such things do not exist in Korea—which wound around the mountain side up to the temple a couple of miles beyond. We were now within the temple grounds. At the entrance we passed between two immense stone pillars, one on either side of the way, inscribed with the name of Buddha—*Nāmou-āmī-tā-poul*. As we drew near we discovered that Pūmūsa was in reality a number of temples scattered through the forest around the mountain side, and the road led up to the one main central temple. On either side of the way the rocks were carved with tableted inscriptions to departed saints.

As we went up through the series of arches and gateways which covered the approach to the large temple, we heard somewhere before us the rattling clang of cymbals and the occasional “bomb” of a drum, so we hurriedly pressed on. Presently, rounding the back of a large building, we came out in front of an immense hall open on its longer side which served as the front of the building. In this the devotions were being carried on. At one end of the hall stood a priest with a big drum and another with an immense pair of brass cymbals. These kept slow time and seemed to determine the actions of the other performers. At the other end were seated a number of ancient ascetics. One in particular looked not far from his coveted Nirvana. He was old and wasted. While the other priests looked curiously at us, he took no notice. On his forehead was a huge jagged scar and from the bottom of it glistened the white of the skull. This also was a mark of his advanced position in Buddhistic attainment. When they have succeeded in so abstracting their minds in meditation from things earthly that they can have a red-hot iron pressed into the skull without feeling it, it marks progress toward their goal.

Between these two ends, behind a kind of bench, stood a row of priests. These were dressed in priestly regalia; in one hand they held aloft a small brass gong swung from a stick, which they struck in time with the music with another stick; with profound bowings and chanting in unison they swelled the noise of the cymbals and drum. In front of these was the main feature of the performance. Two young priests dressed in the most gorgeous regalia were going

through a mutual bowing which baffles description. Over their shoulders, hanging down in front and behind, was an overdress made of broad ribbons of bright red and yellow, inscribed down their length with symbolic characters. On their heads were towering hats of starched linen cloth, and these had wings extending on either side. The hats were also marked with symbolic characters. These two, in perfect time with the music, and in really beautifully rhythmic motion, were bowing, turning, gesticulating, heel and toeing, and at the same time singing the common chant of all. The slow grinding crash of the great cymbals, the drum, the gongs and the chant rising above all gave a barbaric touch to the whole and stamped it at once as distinctively oriental.

Presently we inquired our way to the temple where our friend lived, and were directed to a path which climbed further up the mountain side. The day was bitterly cold; the path, winding over great masses of fallen rock, was covered with frozen snow. We climbed up and up and up, with the north wind biting at our backs until we had climbed completely over a spur of the mountain and found our temple nestled amongst some trees beside a spring on the other side. It was so high that although twelve miles from the coast we could see far out to sea.

As soon as we were espied, the whole brotherhood came rushing out to greet us, and when we had taken off our shoes and put on our Korean socks we were asked into the temple room, which is also the common living room of the priests. They spread a mat on the floor and gave us the seat of honor under the sacred picture. There with the high priest on my right they all gathered around and commenced to satisfy their curiosity upon every point which had any relation to us from our ancestors to our clothing. The high priest was a fat, jolly, intelligent-looking man of about forty-five. One old patriarch, who was especially curious, had been in the temple for fifty years. The temple room was spacious, with immense pillars supporting the roof. At the back and centre between two pillars was the shrine, with a gilded image of Buddha under a glass case and the ever-burning incense before it. Soon after we arrived the time came for the evening devotions. The priests donned their regalia and each in

his place began. I wish I could paint the scene, for I cannot describe it. The short winter day was failing and indoors it was dark. A single lamp had been lit above the sacred image; the rest of the room was in shadows. The burning incense gave out a faint odor. The bowing, prostrating forms of the priests, the appealing tones of the chant, now rising into a cry, now dying away; the impressive form of the Buddha seated cross-legged on his shrine, with only the glint of the light on his gilded body, with eyes that could not see, ears that could not hear, hands that would not help—it seemed to me as I watched the scene that I caught such a glimpse of the divine compassion as I had not known before. I understood better the powerful motives that tugged at the heart of Christ and brought Him down from His glory; I understood better why He had so iterated and reiterated His great commission to His people before He left; and, alas! I realized more what a miserable failure His people had made of it. That night in our little eight-by-eight-foot room from the temple room across the court we could hear the “tap, tap” of the wooden hand bell, used to call Buddha’s attention and the never-ending, merit-gaining cry of his name, “Nāmoū-āmi-tā-poul, Nāmoū-āmi-tā-poul.” At prayers that night we happened to read in the sixth chapter of Matthew, “When ye pray use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking.” We went to sleep listening to the cry, and awoke in the morning hearing it. Poor, ignorant, wayward ones; how God’s great father heart must yearn over them! And how I longed to break the barriers of language and tell them of his love.

After dinner we dropped down the mountain side into life once more, and returning home resumed our grind upon the language.

PREACHING CHRIST THROUGH KOREA.

C. C. VINTON, M.D., SEOUL, KOREA.

I spent five weeks in country touring during the fall. On September 13 I started southward with Mr. Gifford, returning on October 3. We went first to An San, as usual. There the outlook seemed discouraging at first. The half-dozen young men

who had taken a stand for Christ in the spring appeared indifferent for the most part. By degrees we perceived that it was for want of continuous instruction, and that their minds were in a haze as to what was expected of them. They needed pastoral work and a leader. As the best substitute we left them a definite course of study to be followed, instructing them how to follow it, how to observe the Sabbath, and in other details, and telling them we should examine them upon this course when we came again in the spring. One of them, we hope, will come up to Seoul to attend the class for the instruction of inquirers which Mr. Gifford will open next Monday. When we left them one or two names had been added to their number, and both they and we felt that some further progress had been made by them in the comprehension of Christianity.

Orinai was our next stop. We had never been here to preach before, but came now at the invitation of the school-teacher, at whose house we stayed. We found that it was the doctor and not the evangelist whom he had invited, and the opposition of his elder brother led us to leave after a two days’ stay. Both of them visibly softened when they found at our departure that we paid cash value for all we had had from them. Not a little seed was sown here, and we believe it worth while to visit the place again and to stop at the inn.

From here we went to Moosung, where Mr. Gifford had met gratifying success in the spring. The town has but two households outside the cean of Han. The young men we found friendly, but the elders of the clan, many of whom lived in other villages, were inimical, and had threatened our host with deprivation of his chieftianship if he continued to harbor us. Out of deference to his embarrassment we left in two days. But before doing so we left such Scripture words with him as might lead him to a full decision, and his son consented to attend the inquirers’ class. We confidently expect to be able to visit him again and to lead him and his household and neighbors into clear light.

Haijuwan was our next stop, and here we stayed nearly a week. It was a new place to me, but not to Mr. Gifford. Our host is a sort of Yankee peddler, a man who is known throughout the district, and has a

finger in nearly every trade. Of ingenuous nature, he seems to have a clear conception of salvation and has been preaching Christ wherever he went. Consequently our stay at his house was most profitable. Of all those who professed themselves inquirers we cannot tell how many were in earnest, but our hope for the district under the guidance of such a man is great.

At Tangmori, four miles from Haijuwan, and nearly surrounded by the sea, we spent a Sabbath and a rainy Monday, and seemed to reach our host and an old man who had formerly presented himself before the church session in Seoul and had been asked to wait for further enlightenment. In all this region we met the utmost cordiality.

My impression of the trip as a whole is that no one of its incidents is to be regretted. God's leading was plain in many events, and we may expect fruitage soon from much of the seed sown. Several of the personal encounters would interest you, but I have not time to describe them.

On October 29, three days after the close of the annual meeting, I started with Mr. Miller for Ka Hpyeng magistracy, which we visited together last spring. Our first stopping place was Mat-tol-moro, where Mr. Miller spent several days in the spring of 1894. We read books and preached throughout the neighborhood, but seemed to reach no response from the people. The opinion of both was that it is not worth while to pay this town any further extended visit, while so much more promising districts are awaiting our scanty allowance of time.

On leaving Mat-tol-moro we went to Cheng Hpyeng Nai, where we had spent nearly a week in the spring. Here we were cordially received by old friends, and were able to make new ones. Probably we shall not again stop so long here at one time, but a regular visit of a couple of days each spring and fall is likely to bear its appropriate fruits.

Over a pass we came next to Soupouri, where a few hours' stay had brought me so many patients and both of us such abundant opportunity to preach on our previous visit. Here we stayed some four days and held much religious conversation with the people. The promise of work in this region is very satisfactory.

Four miles farther on we made the small hamlet of Sainnal our last stopping place.

It was entirely new to us both, but we fully enjoyed our stay here. Although small itself, it is a centre for work in an almost complete and well-populated circle of villages. Here we met many kind receptions and sold not a few books. One of my especial friends, the young General Min, the nephew of the late queen, has his principal country house near by, and owns most of the cultivated land throughout the region, being one of the richest men in all Korea. He was not at home, but we were entertained very kindly by his retainers. I had previously received an invitation to visit him there and hunt deer in the mountains with his younger brother. Those who apparently heard our message with most readiness were a household of four eunuchs residing in the neighborhood. They are of the number who have been excluded from the palace by the past year's events, and they have bought land and settled down in this fertile valley. They manifested little vulgar curiosity, but paid good attention to the doctrine we taught. Altogether we felt our stay at Sainnal to be a thoroughly profitable one.

From here we came directly to Seoul. Since returning home we have effected the purchase together of a most desirable piece of property upon the East Gate street directly in front of the old palace. It is very centrally located, about a quarter or three-eighths of a mile this side of the Girls' School property and Mr. Gifford's residence at Yen-mot-kol. It has a street front upon three sides, and adjoins another building upon only one side. Upon one side of the door are rooms admirably adapted for a small dispensary; upon the other for gathering an audience and preaching to them, while in the rear are apartments for the native evangelist and where women may enter by a separate gate and wait. This affords an excellent opportunity for Mrs. Gifford and Mrs. Vinton to use the building for work as well as ourselves.

LIGHTS AND SHADOWS OF THE YEAR IN KOREA.

MRS. H. G. UNDERWOOD, M.D., SEOUL.

The year which has passed since Korea's month gave her a hearing in our missionary reviews has been quite an eventful one in every way. The cholera, which for some inexplicable reason has not visited

the country since 1887, appeared about the middle of July, and, while it did not rage as fiercely as before, carried away hundreds of people. This was our great opportunity, and, at once securing the interest and aid of the government, inspection offices were opened, and a couple of hospitals were made ready. Some of our Korean native Christians did grand work. Gentlemen—who according to all the traditions of their class have never done any menial labor—worked night after night over the poor, revolting victims of a foul contagious disease, never shrinking from the humblest service that was called for. On they went as agents of the inspection office, into the filthiest and most infected districts, administering relief, and teaching the people how to disinfect their homes and to prevent disease. One man, however, tried a different remedy. He went up on the mountain and prayed all night that God would spare the people of his church and of his neighborhood, and when some of them told him they thought they had better be getting some foreign medicine, he said, “No—have no anxiety, none of us will be sick, God will protect us. I have prayed to him about it.” Not one of them was sick, though in the midst of a cholera district. It was pitiful to see the paper prayers flying everywhere, hung up for the eyes of imaginary and helpless gods, pitiful and awful to see the numbers of those who were smitten down suddenly in the midst of perfect health, dying in a few hours, with no opportunity to listen to or understand the words of life we longed to whisper. The people appreciated the efforts made by the missionaries for their sick. I heard a man remark: “Do you see that man? He is working night and day for the sick.” His neighbor replied: “Oh, yes, of course, he is a Jesus man.” Another said, as I bent over his mother, rubbing her cramped limbs, “Would any Korean—any of our own friends do as much as this for us?” God gave us a marvelous number of recoveries in the hospital which was known as the missionary hospital, and the government itself, in a very handsome letter of thanks, acknowledged what had been done. But the chief reward we had was the opening thus made in the affections of our people and the joy of serving them in their awful need.

Scarcely had we begun to rest a little after

the cholera had abated, when the sad death of the queen threw the whole country into a ferment, and from the very cordial relations which have always existed between our mission and the palace, we could not escape being involved somewhat in all that followed. As a great many false statements have been made in various papers with regard to the part played by the missionaries in public affairs at this time, perhaps a word or two of explanation may not be out of place. The king, completely unnerved and prostrated by the murder of his beloved consort almost under his eyes, begged that a few foreigners might be placed near his person every night. As according to international etiquette and law no foreign soldiers could be given him, some of the missionaries were asked to remain with him to prevent, perhaps by their presence as witnesses, any further evil. This they gladly did. Two or three of them also gave their services as interpreters for the king and the foreign officials, as the natives could not be trusted, and as the king wished it. Three of them were with the king on the night when the second attack was made on the palace—that made by the king's friends without his knowledge—for his release. The missionaries had absolutely nothing to do with this attack, knew nothing of the plans or leaders of it, till all was over, nor did any of them have any connection with any schemes or plots whatever on one side or the other. We sheltered in this home two or three poor frightened gentlemen who had committed no crimes, either civil or political, who fled from the murderers of their queen; among them, the king's younger son, and this we felt it our happy privilege to do.

In all the disturbances and excitement of the fall and winter the people have seemed to turn to us for comfort and help. Numbers more than ever have flocked to the church and to the weekly meetings and sought membership among us. Several small churches have been built or bought by the natives themselves, and that built by the church of which Mr. Underwood has charge is now already too small, and about seventy-five dollars have already been contributed toward its enlargement. A good many of our people come from one to five miles to church, often remaining all day without any dinner.

During the early winter, and in the midst

of political excitement, was held what is called the theological class. A number of the brightest and most zealous of the native Christians are invited once a year at the expense of the mission to spend a month here studying the Bible and methods of Christian work, in order to train them for leadership in the native church. This year the meetings were marked by deep interest and great spirituality. Their instructors were Mr. Underwood, Mr. Gifford and Mr. Moore of our mission, and Mr. Pauling of the Baptist mission. While they were here, when crossing the city one day to go to Mr. Gifford's, the whole class were arrested and thrown into jail. As nearly everybody arrested at this time was being cruelly beaten and tortured, we were horrified to hear that our poor country Christians were among the number. We knew not what to do to release them; our petitions in

ciously. Then our dear Sard, one of the shrewdest and cleverest, as well as most earnest and spiritual of our natives, gave officer and soldiers and bystanders all a short sermon on Jesus and his coming to this earth, until in great alarm, lest, like Felix, he should be almost persuaded to become a Christian, he fairly begged them to go, and bundled them out of court. Dr. Avison and Mr. Underwood somewhat later, about the middle of January, took rather an extended trip through the country, finding the people everywhere in a pitiful condition of unrest and terror, knowing not whom to trust, or where to turn for protection and help, verily as sheep without a shepherd, but everywhere welcoming Americans and English and especially missionaries as their friends. They found one unique official who, though not a Christian, appreciated so highly the beauties of Christianity



KOREAN FARM HOUSE.

their behalf might only cause them heavier torture, when suddenly word came of their release. Their odd farmer dress attracted the suspicious notice of some soldiers, and they were taken off before some military official, to whose questions they replied that they were only country people here studying about Jesus, and were then on their way to a missionary's house. "If so," said the man, "show us your beads, or your books," thinking they were Catholics. Beads they had none, but on careful inspection of their pockets was found one or two Sunday lesson leaves with names of Jesus and Mary and Joseph. "And who is this Joseph and Mary?" asked the officer suspi-

But I have no time or space to tell the many interesting incidents connected with our work which remain. Just now again nearly our whole mission are afield. Mr. Gifford and Dr. Vinton together about fifty miles from here; Mrs. Gifford and Dr. Whiting out for four days ten miles away; Mr. Moore and Mr. Underwood on the river on the way to Chungyan, a three weeks' trip; Mr. Lee and his family with Dr. Wells to return to Pyeng and to settle there permanently in a few days. While you read these lines probably Miss Doty and Mr. Moffett will be with you, as they return to America, God willing, this spring. They can tell you more than we can write of all the blessed work going on in this poor storm-tossed country.

that he kept a stock of Christian tracts for presentation to all criminals brought to his preserve, informing them that if they would only read those books they would never need be brought into a court of justice. When presented with a copy of the Bible in Chinese, he said he would read it on his knees as God's word. But I have no time

Letters.

FIRST DAYS AT THE NEW AFRICA STATION.

MR. M. H. KERR, *Ebolewo'e, Africa*:—Ebolewo'e station to-day presents a peculiar picture. Approaching the hill from the southwest, one would be led to believe that we are but a few feet above the surrounding country. But upon looking around from the top of the hill, which is from forty to fifty feet above the towns at the foot, we find we are on the highest ground for a number of miles around with the exception of a large mountain about 1500 feet high to the west of the hill.

The first sight of the white man's town is a house eighteen by twenty-six feet. It is only a thatch roof with a bark wall at one end; the other three sides are open. This is known as the "Sunday House," because we hold service in it on Sundays and station prayers with the workmen every morning, which the people say belong to the same "family" as the Sunday service. For seats we have the regulation *log* set about a foot above the floor. The past few Sundays we have had an average attendance of over one hundred.

WONDERFUL HOUSE!

The next building is one of the seven wonders of the Bule world, the one in which we live. It has so many things in it. Our blankets, three or four small tin trunks, several boxes of trade goods, some tools, saws, etc. When we consider how little they have and know, it is no wonder that they are curious and want to see all. One of our great trials is when a stranger comes and asks to see our house. We of course allow *him* to come in, but every one from the near-by towns seems to think this another chance for him, and they do their best to crowd the stranger back and push in. We have to be most careful not to offend them, and still be firm.

WORKMEN'S HOUSE.

Just back of our house is the workmen's house, eight by twenty feet, with the ridge pole about seven feet from the ground, the side walls about five feet high. This is one of the native houses we bought when we first came. We have moved it up on the hill. To the left of the workmen's house is the saw pit and close by is a roof, ten by sixteen feet, under which we have sixty logs ready for sawing. We had the people cut the trees, then our men cut them in lengths and hewed them. The people then carried them to the station. One set of eight logs of a brown wood, the only kind we know of to make doors and windows, was carried over half a mile.

To the right of our house and close to where we expect to build the permanent house is the workshop. Here we have stored a lot of the material for the house—bark, thatch, floor beams, etc. In the workshop every morning may be seen the beginning of one of the most important lines of work, a school. One of the Bule boys from Efulen has for his work the teaching of the letters and figures to about twenty boys who come from the towns every morning. We have no school building, but any

roof answers the purpose, and it is a queer sight to see these chaps sitting around, some on logs or pieces of bark and the rest on the ground working away like good fellows. The boy who teaches them is one whom two years ago I had a hard time to get to come to school. He did not like work, smoked a pipe, and I don't know what else he did. Now he stands first among the school boys, is a member of the inquiry class, and always opens and closes school with prayer. He is only about fifteen years old. We hope that by having the boys taught their letters many of them will almost know how to read a little when we are able to start the regular school.

At our station meeting the school work was assigned to me. I enjoy this work very much, and when we think best to do so, I hope to give most of my time to it. Of all the dear ties I had in a measure to break upon leaving Efulen, none was so strong as the one that bound me to those young hearts I used to meet every morning in the bark-walled schoolhouse at that station. The first single object other than the general work I want to ask your prayers for is the school work at Ebolewo'e.

GOING TO EFULEN.

Next Monday I expect to start for Efulen. I did not expect to go until April 6, but we are having trouble to get carriers from the coast. The coast tribes do not like to see us go to the "bush people," as they call them, and one of the ways they take to stop us is to refuse to carry unless we give them about twice as much as they get for carrying for the factories. About twenty-five of the Bule here have promised to go and carry if I go all the way to Efulen with them. This I am glad to do in order to give the coast people a chance to see that we can get along without them if they insist upon being mean. I expect a hard wet trip, but I will try and be as careful as possible not to get sick from the exposure.

HUNTING FOR A BETTER NAME.

We of this station have been hunting for a name other than Ebolewo'e, because when we go out to visit other towns and ask the people to come to our station, when we use Ebolewo'e (as the name means all the native towns) they seem to think we are only part of the people at Ebolewo'e, and they have trouble with the people and are afraid to come, but if we had another name for the station it would be one of the helps for the people to understand we are living in a "town" of our own, and not having all things in common as the old head-man tries to have all other clans believe. We hope very soon to settle upon a name that really means something in the line of our work, and from the name the Bule may judge the nature of our work.

OPTIMISM AMID DIFFICULTIES.

REV. J. A. EAKIN, *Bangkok, Siam*:—If there is any odium attached to an avowed optimist, I must try to bear it; for I find no other position tenable in view of the glorious promises of the word. Sometimes I hear mention of discouragements in mission work for the Siamese, but I must plead ignorance on that point. I do not like discourage-

ments, and make it a point never to recognize them when I meet them on the way. But it is never a wise thing to underestimate difficulties.

TORPID INDIFFERENCE OF SIAMESE BUDDHISTS.

Buddhism, as a religious system, is losing its hold on the Siamese, as is clearly seen in the decay of temples and the increase of crimes of violence among the people, but the effects of Buddhist teaching, as seen in the indifference of the people, are still in full force. The Siamese have been taught for centuries that indifference is the supreme good. It is only by carefully cultivating a spirit of indifference that they can prepare for Nirvana, and nearly all the men have served a period of apprenticeship in the practice of the art under the priests in the temple.

I have been working at Paknam for about eighteen months, formerly going once in two weeks, and more recently every Sabbath. I usually spend from three to five hours in preaching, singing hymns and talking to inquirers. Almost every Sabbath we have special tokens of the presence of the Spirit. Often we have public testimony, on the part of inquirers, of faith in the Saviour; but thus far I do not know of a single convert. Those who are roused for a time seem to lapse into their former sluggishness of soul as soon as they are away from the influence of the preacher, and after attending service for a few times they disappear and are seen no more.

EFFECTS OF A TROPICAL CLIMATE.

You are acquainted with the physical effects of climate, but I am convinced that the moral and spiritual effects have never been sufficiently taken into account. You know how difficult it is to keep

up an interest in the churches at home from the first of June to the first of October; but you must remember that we have June to October all the year round. During ten months of the year we can hardly bring our people to really spiritual worship in a service at night because their minds are so distracted by the pestering mosquitoes. Added to this are the actively evil effects of the climate. Self-control is weakened, while all the baser passions are strengthened many-fold. The moral effect of a tropical climate is to stifle virtue and to foster vice.

NO FLINCHING.

But if you are thinking that the presence of these difficulties will have a damaging effect on the missionaries themselves, I think you need have no fear of that. I know of no members of the Siam Mission who regret that they were sent to this field. It is a poor soldier who repines because the commander has selected his company for the most trying service on the whole field of conflict. If he is a true man, that fact is rather a stimulus to him to do his best and to hold on until he is relieved, and there is much of the true soldierly spirit in this mission.

These things which seem so hard to us are none of them hard to God, and while we are trying to do our best, we have learned to wait patiently on the Lord in assured confidence that he has great blessings in store for these people, which will be revealed in his own good time. The first thing in building in this country is to drive piles down deep into the soft, alluvial soil, and then lay a foundation on the top of them. The same sort of preparatory work seems to be necessary in building up Christian character.

—On Tuesday, June 23, the cornerstone of a Home for Missionary Children in Oberlin, Ohio, was laid.

—A monthly magazine in the English language, called *The Far East*, for Japanese readers, has just been started in Japan.

—Dr. Blackburn likens the legacies received by missionary societies to ammunition taken from the cartridge boxes of dead soldiers.

—When a missionary in Africa described God as love, he received this reply: "God a God of love? Then why has he left us in this wretchedness so long?"

—A Brahmin confessed that the future was dark to his soul, but that he hoped some day to find, as he entered the unseen, some light shining on his gloomy way.

—A curious Chinese custom consists in throwing thousands of small pieces of paper, each inscribed with a prayer, into the ocean when a friend is about to sail.—*Presbyterian Review*.

—The house of worship occupied by the Presbyterian Church in Waterloo, Iowa, was built in 1891 at a cost of \$20,000, out of a huge glacier granite boulder. This boulder, partly buried in the ground, was thirty feet long, thirty feet wide and twenty feet thick. Enough of it is still left for a manse.—*Herald and Presbyterian*.

—In 1839 the darkest hour came to Turkish missions, and the tyrant Mahmüd ordered all Christian missionaries summarily expelled from the empire. Dr. Goodell quietly said: "The great Sultan of the Universe can change all this." In July of that year Mahmüd died. That order for expulsion was not only never enforced, it was never again referred to!—*Missionary Review*.

—The Church Missionary Society was organized April 12, 1799. On the twelfth of April, this year, the Society entered upon what is called the "Three Years' Enterprise." This includes: 1. A comprehensive review of the Society's position and methods in the mission field and in the home administration of the missions. 2. A large increase in the Society's evangelistic forces. "Advance first; commemoration afterwards," is to be the controlling thought in the preparation for the coming centennial.

—Among the more delicate virtues that graced the character of Romanes was one which again and again lends fragrance to the commonest actions. He had that spiritual refinement and courtesy—as distinct from mere politeness and conventional refinement as heaven from earth—that evinced itself in his unfailing considerateness. He could be unbending in the firmness of his own convictions without allowing a grain of discourtesy to enter in. There is a Christian way of differing from our opponents; Romanes had acquired the gift.—*St. Andrew's Cross*.

HOME MISSIONS.

Concert of Prayer For Church Work at Home.

JANUARY.....	The New West.
FEBRUARY.....	The Indians.
MARCH.....	The Older States.
APRIL.....	The Cities.
MAY.....	The Mormons.
JUNE.....	Our Missionaries.
JULY.....	Results of the Year.
AUGUST.....	The Foreigners.
SEPTEMBER.....	The Outlook.
OCTOBER.....	The Treasury.
NOVEMBER.....	Romanists and Mexicans.
DECEMBER.....	The South.

FOREIGNERS.

Every thoughtful man must have some conception of the perils that arise from the presence in our country of multitudes of people who were reared under institutions radically different from our own. Even if all our citizens of foreign birth were free from any feeling of hostility to American principles it would be impossible for them to enter into our national life without at least unconsciously engrafting upon it foreign ideas, foreign social customs, a foreign Sabbath. The Christian people of America have mourned over the demoralizing tendency in communities where foreigners of any nationality are largely dominant. We shall continue to see the evils and fear the perils until our immigrant population becomes Americanized and Christianized.

This does not necessarily imply that foreigners are more addicted to crime and ungodliness than our own people of like grades and classes, but it must be admitted that there is a tendency among foreigners to decline in morals and religion after they have come to America. This may be fairly attributed to several causes, not implying an unusual degree of depravity. One of these causes is their tendency to the cities, where crime is more rife than in the rural districts. One-half of our ten million foreign-born population lives in 125 of our principal

cities and a very large per cent. of the other half is found in cities of the second class. The pauper and mendicant classes of them invariably seek the cities, the centres of wealth, as most suitable to their conditions and occupations. The lawless and vicious among them can ply their vocations only under conditions which the cities furnish. Their tendency is to congregate by nationalities and so to perpetuate the language and customs of their fatherland. Their language, literature and social life isolate them from American society, so that if they feel the influence of American ideas and American customs it is only incidentally. Thus all over our land there are growing up separate and alien communities, possibly not intentionally hostile, but certainly not in harmony with American ideas and not helpful in the great battle for truth and right. There are always great perils in massed populations. Where there is human or physical power there is peril. Anarchism, riots, lawlessness, in all their varied manifestations, are almost peculiar to the cities, where the foreign population is dominant, for the liquor power and the boss must have masses to work upon and with.

Another cause, perhaps a more fruitful one, is found in the fact that the foreign populations in our country are not as well provided with gospel privileges as our own people are, neither are they as intelligent. The percentage of illiteracy among the foreign-born population is nearly or quite three times as great as that among the native whites.

Church work among foreigners is necessarily missionary in its method and character, for the reason that the classes of foreigners who gather into separate communities are seldom possessed of sufficient means, above what is required to establish homes and business, to support churches. Another reason is that they seldom find in this country churches and a ministry of their denominational choice. Whatever church-going habits therefore they may have acquired in their native land are sure to degenerate

under these new conditions into Sabbath-breaking conviviality. Another reason still, and a very potent one, is that most of them were reared in established churches where the maintenance of a ministry was provided by endowments or at public expense, and they are not accustomed to support the ministry by voluntary contributions. It is not strange, therefore, that the churches among our foreign populations do not advance toward self-support as rapidly as those among our American people.

While it is desirable that our immigrant population should receive the gospel in the language of our country and not in their own, it is nevertheless found by experience that an acquired language has not the sacredness of the mother-tongue; and besides the only knowledge of the language which most of them ever acquire is such as is needed for business or ordinary colloquial purposes and does not qualify them to follow a discourse intelligently, however simple the style and the diction of the preacher. English-speaking ministers do not, therefore, succeed as well with foreigners as those who use their own language. On the other hand, where ministers speak the language of the immigrants in our country, they not only preserve whatever of ancestral faith these immigrants may hold, but they promote family religion, arrest the tendency to moral degeneracy and save the children to the Church. In addition to this, these ministers invariably hold a second service, or at least a partial service, in English, and thus in course of time, in a community of foreigners, the church becomes an out-and-out English-speaking church. Many instances of this kind might be cited on the home mission field.

We have churches among about thirty different nationalities in our country. Those among the Germans are the most numerous. But we have churches among the Bohemians and Poles in eleven States. The Italians in this country offer most promising opportunities for mission work. They respond very readily to the efforts of our missionaries. Our Italian churches are in five different States, and every one is in a healthy, growing condition. Many very attractive fields are open to us among the Scandinavians, a religious and frugal people whose ancestral faith is very nearly akin to our own. But instead of enlarging our usefulness among them, we have been compelled to

deny many of their requests for the ministry of the word.

If the perils which have been referred to are real, we owe it to our country to evangelize more promptly and thoroughly the multitudes of foreigners who have come to our shores. If it be true that the gospel is the only means of salvation, the eternal destiny of these millions of our fellow-citizens rests with the Church to-day.

STANDING COMMITTEE'S REPORT

ADOPTED BY GENERAL ASSEMBLY.

The past year has been one of depression and trial in the financial conditions of the country. The strong business corporations of the States have found it necessary to curtail expenses and move cautiously in the direction of any advances. The men of wealth have felt the depression arising from a lack of confidence along all lines of business. The middle classes that compose a large share of our membership, and those in less prosperous conditions, have been sorely pressed.

Under these conditions our Board of Home Missions entered upon the work of the year, burdened with a debt that had been accumulating for several years. The debt had been the result of the demands of our growing home missionary work, and the cry of the destitute regions on the frontier. Added to these embarrassments, under which the year's work was undertaken, was the severe drought which had recently visited Nebraska and Kansas, not only cutting off the supplies of the people, but rendering large districts an actual charge on the country at large.

It will be readily seen that the work of the year, under these conditions, would impose large responsibilities upon our churches, and the Boards which were called to administer the gifts of our people.

Your committee desire to commend the courage with which the work has been taken up and carried forward. The conditions have been enough to engage the best thought and activity of the Board, and almost to stagger the faith that has so signally marked our home mission work in the past.

The churches, upon whose liberality all this work must finally rest, have felt the embarrassment of all business enterprises; and, to say the least, have responded very

cautiously to the large and imperative claims of this work.

Yet the work has been steadily prosecuted. All the means that have been put into the hands of the Board have been employed in the advancement of the evangelization of the people.

The Board has employed 1544 missionaries during the year. This is 287 less than last year, owing in part to the transference of some of the missionaries to the Synods that have undertaken their support, and the advance to self-support on the part of some other churches, and the non-employment of theological students.

These missionaries have toiled with a fidelity and heroism worthy of the Church which they represent. Through heat and cold, storm and calm, they have carried the gospel message to the homes of the people among whom they have labored. Under their supervision ninety church buildings have been erected, almost two churches every week. This has been accomplished at a time when it was most difficult to tax the liberality of the people, yet at a cost of \$165,900. They have received 9179 members on profession of their faith and 4308 by letter, making an aggregate of 13,487.

There was an earnest hope, at the beginning of the year, that the burden of last year's debt would be lifted by the gathering of a large thank-offering, in recognition of the divine favor which has rested upon the reunion of our beloved Church. While recognizing the heroic efforts and real self-sacrifice of many of our churches in their loyal response in the hour of need, we are yet convinced that the Church, as a whole, has by no means reached its full measure of consecration and must emphasize the conviction that the responsibility of securing the proposed relief, and of keeping our treasury supplied with resources for all our needed work, does rest, and must rest, with the men who stand in our pulpits and lead the noble hosts of our Church.

For the measure of relief which has come to our Board, through the effort to secure the Million Dollar Fund, we desire to express grateful thanks to Almighty God.

Our report would not be complete without hearty recognition of the noble auxiliary work of the Woman's Executive Committee of Home Missions. The systematic organization of women's work, and the energy

with which it has been prosecuted, have added largely to the results of our Church work for the year.

Their financial, educational and evangelistic helpfulness in this great work of the Church has not only buttressed the work of the Home Board, but greatly broadened and enlarged it.

They have gathered during the year \$314,941, and have employed among the exceptional populations 318 teachers, consecrated, capable and courageous women, with skill and will to do the Master's work. These teachers have had under their care 9326 pupils. The Woman's Committee has also aided in the support of twenty-one additional schools, and thirty-seven teachers in connection with the Freedmen's Board. Through their helpfulness our home missionaries have been provided with boxes to the reported valuation of \$36,780. Also your committee would recognize the value to the cause of home missions of the several congresses of missions, which have been held in the various synods. These gatherings of many of the missionaries and pastors have largely aroused and stimulated the missionary spirit, and have enlarged the contributions to the cause in the synods in which they have been held.

RECOMMENDATIONS.

1. We recommend that the Board of Home Missions revise its methods of appropriation so as to embody the following:

(1) To require of all churches applying for aid, that they send to the Presbyterian Committee with their applications for aid two copies of their subscription for pastor's salary, one copy for the Board of Home Missions, and one copy for the Presbyterian Committee, accompanying these with a full list of the membership of the church.

(2) That the Board, at the beginning of the fiscal year, require of each presbytery, through its Home Missions Committee, a careful, conscientious and conservative estimate of the least total amount necessary to aid the home mission churches within its bounds. This estimate shall give in detail the amount required for each church, answering all other questions required by the Board. The Board shall then communicate to the Presbyterian Committee the maximum total amount it is able to grant the churches of the presbytery, and the Presbyterian Committee shall then make final apportionment among the churches, not exceeding in aggregate the amount designated by the Board, and this distribution shall be recognized as final by the Board.

(3) The Board is instructed in all its estimates of total amounts to be granted to the churches of a presbytery to inquire diligently into the record of each church as to its gifts to this cause, and to use

every endeavor to stimulate the churches to greater liberality.

(4) Each presbytery is instructed to use every endeavor to enlarge its gifts to Home Missions, and, if the way be clear, to attempt self-support either by raising for the Board an amount equal to that received from the Board, or by adopting some form of self-sustentation.

2. In view of the present financial stringency and the difficulty of raising sufficient funds for the prosecution of the mission enterprises of our Church, we recommend that a committee of three ministers and six laymen be appointed by the Moderator with full authority :

(1) To confer with the Home Missions Board regarding its method of general administration and suggest what changes, if any, are advisable therein.

(2) To carefully examine the expenditures for officers, salaries and clerk hire, and to indicate what reductions, if any, may be made consistently with economy and efficiency of service.

(3) To examine the books and accounts of the Board, with the aid of an expert accountant, if such aid be deemed desirable, and to recommend any changes they may regard as essential.

(4) To ascertain the cause of the present accumulated indebtedness and to recommend such measures as in their judgment will most efficiently remove the indebtedness and prevent the recurrence of deficits.

(5) To publish in the church papers, at the earliest possible moment, such information as in their judgment will be of value to the whole Church, and make full report of their work with recommendations to the next General Assembly.

3. That the Moderator of this Assembly be authorized to issue a pastoral letter to the churches, to be sent out over the signatures of the officers of the Assembly, urging, in view of the immediate and imperative needs of the Board, a prompt and substantial manifestation of loyalty to the great work of Home Missions, and he shall also set forth in this letter the practical measures inaugurated by this Assembly, looking toward the promotion of efficiency and economy in the administration of the work.

4. We urge upon presbyteries and synods the importance of holding during the year assemblies or congresses, in the interests of the mission work of our Church, enlisting the aid of the best available talent, for extending information and arousing interest and enthusiasm for the cause.

5. We recommend that the Sunday-schools throughout the Church be asked to take their usual annual offering for the educational work under the Women's Executive Committee on the Sunday immediately preceding Thanksgiving.

6. Since the excessive burden of the Board's debt has been somewhat lightened, and the confusion incident to the removal of the offices is a thing of the past, we further recommend that the action of the General Assembly of last year, requiring the monthly payment of our missionaries, be faithfully and promptly carried out by the treasurer.

7. We recommend that the minutes of the Board, placed in our hands, be approved.

8. We recommend the reelection of the following members of the Board whose terms of office have

expired: *Ministers*—Rev. Thomas A. Nelson, D.D., Rev. James M. Ludlow, D.D., Rev. George L. Spining, D.D.; *Elders*—Mr. John S. Kennedy, Mr. John E. Parsons, Mr. Henry E. Rowland and Mr. Charles E. Green.

ADDRESS BEFORE THE ASSEMBLY.

REV. D. J. MC MILLAN, D.D., SECRETARY.

The Church is essentially a missionary enterprise. The sole warrant for its existence is the great commission to go into all the world and preach the gospel. Its program is from Jerusalem to the ends of the earth, and never in its entire history has it been confronted with grander opportunities and more fearful responsibilities than at the present time. The responsibilities of the Protestant Church in the United States of America have been greatly enlarged during the present generation. The inflow of populations has made us kin to all the world; the development of industries has attracted surplus wealth and active energy from all the nations of the earth. Our diplomatic relations have brought us prominently before the world. In all the elements of power and influence we stand conspicuous, feared by all, and rivaled by none, and it does not appear what we shall be. There are forty-nine million unsaved souls in our land. The highest estimate of the number who make any sort of profession of religion of whatever name, is 21,000,000, which include 14,000,000 Protestants and 7,000,000 Catholics. This means that the mighty multitude which are outside of the pale of covenant mercy are equal to the entire unconverted population of Persia, Siam, Korea and Japan. When we remember they are more than two-thirds of our entire population we are startled with the fact that instead of being a Christian nation, we are two-thirds Pagan.

While our country has been increasing in population, and developing its resources along the lines of all our industries, we have been steadily receding. Since the Board was compelled by its debt to place an embargo against all new work the increase of our population equals the population of Persia, or of Ireland and Scotland combined, while the Church has been standing still and its missionary forces reduced. This means a positive retreat. The religious destitution of our country has been caused, not by the failure of gospel truth to accomplish what is

claimed for it; not by the impotence of the Holy Spirit, for revivals are reported everywhere; not by any inability on the part of our missionaries to attract and influence men, for congregations gather wherever they preach, and not by reason of any revulsion of the popular mind from the treaty of Christianity, for men hear them gladly, but simply and solely by reason of the failure of the Church to do its part. We can solve the problem; we can conquer in this fight, for with Christ on our side "those that be for us are more and mightier than those that be against us."

It would have been most gratifying if our sister denominations could have taken up the work which we have neglected in addition to their own, but, unfortunately, they have suffered from the same disabilities which have restrained us and have not been able to do that portion of the work which properly fell to them.

Now let us look at the Board's finances. In spite of special and persistent efforts the receipts from the ordinary sources were below those of the previous year. But there are hopeful and encouraging features of the situation. It will be remembered that the year opened with a debt of \$364,850.05. Besides this large sum and in addition to it, there were missionaries' salaries and other outstanding obligations amounting to \$41,000 which had to be paid out of the receipts of last year. That sum and the expenses of the year were all paid up to April 1, 1896, so that there is not one dollar of outstanding obligations except the debt of \$299,062.42. Now don't go home and say that we are in debt \$300,000. We are not. The debt is only \$299,062.42. It is something to be proud of and thankful for that in a year of such financial stringency and with smaller receipts we have reduced the debts and obligations aggregating \$405,850.05 to \$299,062.42—a reduction of \$106,787.63.

Now, if you turn to p. 149 of the report you will see that the receipts of the past year, not counting the Memorial Fund, were the smallest in ten years.

During that ten years the Board received over \$800,000 six different years. In one year, 1892-93, the sum reached \$942,565.27, a sum greater by \$21,000 than the combined receipts last year from all the usual sources and the Memorial Fund. One such year, with the careful retrenchment

which the Board has planned, will lift the Board entirely out of debt before next General Assembly. Why can we not have it? The gifts of the poor and the rich combined will do it.

Jesus saw the rich giving of their abundance, but he did not think it worthy of special notice; he did not call attention to any particular man who cast in a great sum into the treasury, but when he saw the widow give her two mites he sent that fact ringing down the centuries preaching the most powerful sermon on Christian giving. She gave those two mites, not because they were going to help anybody very much, but because she wanted to glorify God with what she had, and so through these centuries she has put more money, more actual cash, into the treasuries of the Lord's house than even David did who gave \$104,000,000 out of his inexhaustible treasures. It was not the small amount she gave, but the fact that she gave with all her might that made it valuable.

Now a word about our expenses.

On p. 55 of the report the financial statement appears. Please don't jump at the conclusion, as some have done, that it costs \$81,000 to administer the affairs of the Board, because it don't. There are several large items that ought not to be chargeable to the Board, "Interest on borrowed money aggregating \$13,604.57." Then there are the *Assembly Herald* and *THE CHURCH AT HOME AND ABROAD*, which are wise and right, but which are not under the Board's administration.

It must be remembered that debt always increases expenses of many kinds. Taking out all such items, the expenses are but seven and one-half per cent. on the basis of the low expenditures of the past year, but on the basis of the larger sums of other years (and the expenses would be about the same if the amount administered were \$1,000,000, as it ought to be) the per cent. would be certainly moderate enough to surprise any business man.

As an offset to this debt it is cheering to know that we have \$29,970.81 from the estate of David S. Ingalls, deceased, which will be applied to that debt as soon as they can be disposed of to advantage. In addition to this we also possess real estate in Asheville, N. C., which cost us \$44,024.04, upon which we hope to realize a much

greater sum, which will also be applied to the debt.

I need not farther analyze our financial condition; it is set forth in detail very fully and clearly in the financial statement which forms a part of our report. We realize most gratefully the generous assistance extended to us by the Memorial Fund Committee, whose gift of \$191,230.84 reduced our debt and helped so far to clear our financial sky. Let us rejoice at the improving condition of the country, and, taking courage, lay hold of our task in earnest.

I have spoken freely of the debt because we have no right to conceal any fact connected with it, even if we so desired, for we are your servants and this is your debt. It was incurred in obedience to your commands, and until it is paid the right arm of our mighty Church is paralyzed.

It has been said that too much money has been spent on the educational work of the Board, which is under the special management of the Women's Executive Committee. It is exceptional work, supported by exceptional funds, which have been raised by exceptional methods, and is not therefore a drain on the contributions of the churches.

Respecting the expenses of the Women's Executive Committee it is but just to say:

1. Originally the officers gave their services without compensation, but now those whose entire time is devoted to the work must have salaries, and no salaries are better earned than theirs.

2. Increased work demands increased office force.

3. Greater efficiency requires expensive methods.

4. Debt, which has come to be a chronic state, means interest, field agents, appeals, printing, postage, traveling expenses and added expenses of all kinds.

But their work is an essential part of home mission work among the untrained, neglected populations among whom the schools are maintained. It is the simplest and most effective way of preaching the gospel to them. Religion appeals to the heart through the intellect. Without intellect there can be no moral accountability. Religion and education are therefore so related that in an important sense the one conditions the other. Every form of religion associates with itself a method of edu-

cation intended to promote its distinctive features.

That cowardly word, "retrenchment," restrains us from entering hundreds of inviting fields already white to the harvest, the foreign work in such cities as Milwaukee, Minneapolis, St. Paul, New York, and the cities of New England. It compels us to contemplate the sad picture of Indian tribes in this fair land of ours without a Christian missionary of any sort. It compels us to turn a deaf ear to the despairing cry of multitudes of Mexicans in our country languishing in the darkness and despair of superstition, welcoming even the early streakings of the dawn that seems to promise the rising day. It compels us to sit in silence and hear the sad tales of moral depravity and wretchedness in isolated Mormon towns without the ability of giving them the truth as it is in Jesus. It compels us to sit with folded hands while the Alaskan tribes are begging for relief from the imprisoning ignorance and the destructive vices of degraded whites. It forces upon us the consciousness that we are powerless to respond to the plaintive appeal that comes up from that interesting but unfortunate people who dwell among the mountains of the South, in whose traditions there are lingering echoes of the faith of their fathers. In all this the Board is compelled to retreat from its appointed mission and leave the waste places of our land to abide under the shadow of death. While the tides of emigration are rolling westward; while there are railroads for them to travel over, and cities for them to dwell in, the great Presbyterian Church sits in silence and watches the world go by. Those vast expanses of plain and valley, and mineral mountains, the future homes of the oncoming millions, with all their vast and varied resources of soils, and clays, and minerals, and forests, are but faint suggestions of the elements that will gather and grow and multiply on that vast theatre of human action. It were better that the railroads which are carrying them thither should be torn up, the mills and furnaces be cooled down, and the mines abandoned, than that the gospel should be neglected among their communities, for the destroyer would spread his hands over these beautiful valleys, and desolation and death would reign supreme.

The annual report of the Board of Home Missions but partially represents the contributions of our Church for the evangelization of our country. Our churches in all the synods contribute more or less to local, general and miscellaneous home mission work. Any just comparative statement must therefore be gathered from the home mission column of the "Minutes" of the General Assembly, which shows the aggregate amount given by each church for the Board and for local and other home mission operations. According to the "Minutes," the average contribution of the Presbyterian Church per member (leaving out the foreign and the freedmen synods) is \$1.11. The following table, prepared from the "Minutes," is instructive as showing that the synods making the largest average contributions per member are not all in the East, and that the largest average does not depend upon the largest aggregate wealth, but probably upon effective means of bringing the cause to bear upon all the people.

SYNODS.	AVERAGE PER MEMBER.
New York.....	\$1 74
Baltimore.....	1 65
New Jersey.....	1 60
Oregon.....	1 36
Minnesota.....	1 34
Missouri.....	1 14
Pennsylvania.....	1 10
Illinois.....	99
Washington.....	93
Ohio.....	85
Kentucky.....	79
California.....	78
Indiana.....	69
Michigan.....	68
Colorado.....	64
Wisconsin.....	63
Montana.....	62
Iowa.....	54
Utah.....	52
Texas.....	48
South Dakota.....	45
Nebraska.....	39
New Mexico.....	37
Kansas.....	36
Tennessee.....	33
Indian Territory.....	31
North Dakota.....	26

HAVE HOME MISSIONS PAID?

GENERAL R. W. JOHNSON, U. S. A.

Let us see what has been accomplished in fifty years from 1840 to 1890. In 1840, Fort Snelling was the extreme northwestern point of the United States occupied by white men and women. The country on the west side of a north and south line drawn through that post was to the white race a *terra incognita*. The hills, valleys and prairies were roamed over by the Indians, the buffalo and other wild animals. The census of 1890 places ten millions of men, women and children west of that line. What would be the character of that population had not the earnest self-sacrificing home missionary kept pace with the advancing columns? Where two or three families assembled together the man of God erected the banner of the cross and preached of Jesus and the life to come. Villages were built up, churches, schools and colleges were established, and from these centres went forth the purest and best influences of the gospel of our Lord. That territory would have been a "dark belt" had it not been for those devoted Christian men. The

people are moral, industrious and enterprising and the traffic between them and the people of the East is many thousand times greater every year than the amount expended by the Board of Home Missions. So as a pure matter of business, home missions have paid, but who can form an estimate of the good done in the bringing in of thousands of souls into the kingdom of God?

What a debt of gratitude do we all owe to the devoted missionaries who, almost without the necessities of life, to say nothing of the luxuries, engaged in this work? Then, too, we must not forget their wives who endured so many trials and hardships without complaints or murmurings and rendered such efficient aid to their husbands in their ministerial duties; and lastly, to the liberal generosity of our people who have given freely to the cause. Yes, home missions have paid, and will continue to pay until that time shall come when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

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Letters.

SOUTH DAKOTA.

REV. JOHN P. WILLIAMSON, D.D., *Greenwood*:—Dakota Presbytery is now composed of twenty-two churches and twenty ministers. All the churches and fifteen of the ministers are Indian. The work is located in remote country districts, not one of the churches being in what could be called a town, and the majority of them several miles from a post-office. The population is sparse, and their condition one that often calls for a struggle to provide the humblest necessities of life. Badly enough do they need to be taught how to live this life; still more do their souls need to be taught how to live the eternal life. This last is the business of the missionary, and we rejoice that God is helping us do this work for the Dakota Indians. Although the missionary does not use any forcible means to prevent crime, indirectly the gospel is the strongest bulwark ever erected to stay the flood of immorality. Rev. Henry Selwyn, a Yauktion Indian, in a sermon on the blessings of Christianity, made this among other statements: "Thirty years ago, before we ever heard of the Lord Jesus, although nature taught us it was wrong to kill, there was an average of five murders every year among the Yanktons, who numbered about 2000 people. Yanktons were all the time killing Yanktons. Now there has not been a single murder among us for several years. And what is it that has put a stop to this terrible evil? It is Christianity."

NEW MEXICO.

MISS M. E. DISSETTE, *Zuni*:—We now have forty-eight children. Every inch of space is taken, every worker is taxed far beyond her strength, and I have daily offers of children whom I cannot do anything for. Our success began when we gave the children something to do. It will increase just in proportion as facilities for work and more workers are sent us. I ought to have my whole time to advise with the Indians, give them medicine, soap and counsel, keep things smooth in the different departments, be able to relieve an overworked teacher or matron, attend to a case of discipline, see to the chores, which for a family like this are legion; do the buying of wood, meat, etc., for the school; order groceries for home and school and see them unpacked and properly stored, keep up an interest in the school by carrying on the correspondence with interested individuals and societies; cultivate the friendship of my girls and boys, instead of being merely a directing machine with the speed of a mile a minute.

I have been obliged a few times to sit up all night in order to get the writing done, and every night finds me up far later than I ought to be in justice to myself and the work. The school is in good condition every way; the growth in morals is as evident as that of numbers. We have prayed for increase, and, now that it has come, we know not where to put it. We will now pray steadily and work steadily upon the other side of the question, the side that lies nearest you. This side has moved up as far as it can go.

MISS LEVA THOMAS GRANGER, *Las Cruces*:—Christmas has come and gone, but it has left behind it, in this town at least, as happy a set of children as you can find anywhere. Children who have only this one yearly pleasure and who will talk for months to come of the Christmas that has just passed and will then begin to look forward to the next Christmas night. We had our tree on Friday night, December 22. At dusk the people began coming and continued to come until all the seats were taken and the aisles were crowded. The tree was a large one and was crowded with presents both useful and beautiful. At the foot of the tree were baskets piled high with sacks of candy. After a short programme, which consisted of recitations, Psalm, questions of the birth, life and death of Christ, and songs, we had a visit from Santa Claus. The children had never seen him before; so you can imagine their surprise and delight. Some of the little ones were frightened at first, but as he began to distribute the gifts they soon overcame their fright and all decided that he was a very nice man indeed. This has been a very successful school year. The number of scholars has been large. There has been much effort made this year to break down the work, but it has not succeeded. Surely the Lord will take care of his own and prosper that which he loves. The progress in church work has also been very great. The Sunday-school is large. The C. E. Society has prospered greatly since it was organized last February, and now there is also a Woman's Prayer Meeting.

REV. J. J. GILCHRIST, *Mora*:—I feel that I have accomplished very little, as my work has been so interfered with by sickness and matters beyond my control. Personally, I have had two sick Sabbath-days, and have had sickness in my family for five consecutive weeks; my little boy being to-day bedfast for eighteen days with a typhoid form of fever. I mention these facts as bearing on my regular work. There is one thing connected with them that is one of the hardships of mission work, viz., we are thirty-two miles from a good physician, a very trying matter in such a case as my little boy.

I had a very strange experience by which I lost one Sabbath this quarter, viz., my nearest neighbor was brutally murdered in his own house Saturday, P.M. I was chosen on coroner's jury, and missed all church services by having to be ready for a postmortem examination whenever the physician could come. It so happened that it occupied the whole day.

The church at Agua Negra received increase of five members, enabling us to elect two elders and one deacon. The prospect is much brighter there. Also in Mora we are reaching several persons regularly who have never attended our services before, while constantly new faces are present for a service or two, coming and going. The school is very helpful in Mora. About forty enrolled.

In addition to services recorded above, and the regular weekly prayer meeting, I have taken part in six other services, two being all-day Bible conferences. These stirred up quite a spiritual interest in our people, and gave to outsiders new proofs that we Protestants take the Bible as the word of life.

Our Mexican churches are suffering greatly owing to a failure of crops in all parts of New Mexico. The people are not in shape to do anything toward self-support, and personally I was urging on them to do all possible in that direction, so as to relieve the Board as much as possible of the support of the native preachers. I believe we have made some gain in that direction, but very little for reason above. The forced reduction of our native workers has materially prevented any spreading out to new regions.

WASHINGTON.

REV. THOMAS M. GUNN, D.D. *Synodical Missionary*.—The recent meeting of the Presbytery of Walla Walla, which was held in the church at Lewiston, Idaho, was one of the deepest interest for many reasons. First, it was fully attended by both the white and the Indian brethren. There were just thirteen of each race present. This gives our presbytery a very peculiar appearance, and throws the burden of the work of the session on the white members, as the Indian brethren are very reticent and diffident of their abilities.

The reports of the Indian churches showed a very remarkable advance in the spirit of their benevolence. Their gifts exceed those of the white churches. They have maintained a very good growth in members. Their presence and good character have made it comparatively easy for us to enter upon our work among the new white people who have taken up land among them. The Indians have been watchful of our interests and opportunities, and often have been the first to suggest new work, both in organizing Sabbath-schools and securing lots for permanent church buildings.

The labors of our Sabbath-school missionary, Rev. M. G. Mann, have been productive of grand results. He reported seven new Sabbath-schools, organized since the last fall meeting of presbytery, and several of the churches which had been previously organized had organized Sabbath-schools with the aid of Brother Mann. He had secured for us the opportunity for church organizations at several points, and the Sabbath-school work has so enlarged our field as to necessitate the call for several more ministers for this presbytery. The Home Mission Committee was instructed to ask for four men. I wish I could express to you how sorely they are needed.

There is Nez Perce City, the centre of the new settlement on the Reservation. It has now a population of three hundred, with a large transient population, tarrying for a time while their families are building tenements on their claims adjacent. We are the first on the field, and have the Sabbath-school organized, with plans devised for the full organization of the church and arrangements for the erection of a house of worship. Good lots are secured, and the field is recognized by the people as ours.

At Stuart, which is the new name for our old Indian outstation of Lahkas, we have a lot given for a church. They have a good Sabbath-school which is now held in a tent. It is composed of both Indians and whites, and is under the care of

the First Kamiah Indian church, Robert Williams pastor. This place is situated just across the river from Kamiah, which is on the east border of the Reservation. Kamiah is the great resort of the Indians, being their ideal of an earthly paradise, shut in as it is from the contact of the whites. But the opening of the Reserve has changed even that. They are now surrounded with a tide of whites who are opening their mines and settling in their towns as traders. As I was writing the above, news arrived of the death of Rev. Robert Williams. His aged father died on April 4, and he has followed in ten days thereafter, after a long series of carbuncles.

Gracious revivals have been enjoyed at Walla Walla, Moscow, Kendrick, Palouse, and a very hopeful state of affairs prevails in almost all the churches. If three of these ministers could be granted us we could hope in some adequate degree to overtake and conserve our work as now developed. It is very difficult to convey to you the true character of this pioneer work which has to fight its way through prejudices the most peculiar and often through opposition of the most unexpected character.

REV. ROBERT LIDDELL, *Everett*.—We commenced the year with every industrial institution "in full blast," and with a better prospect than I ever found in any young city for a large development, and with business in every line as prosperous, comparatively speaking, as in any city on the Sound or Coast. With these conditions the city grew amazingly, and our population increased until we could well number 5000, and are hopeful and enthusiastic, but for six months everything has changed complexion. All our large institutions have been closed up. The Steel Barge Plant, the Paper Mill (this reopened about three weeks ago), the Nail Works, throwing several hundreds of men out of employment, many of whom waited for a reopening, but that, with the exception of the Paper Mill, has not yet come, and as a consequence hundreds have been compelled to seek employment elsewhere, and among them many of our adherents and members. We have lost between twenty and thirty members, and probably as many adherents. Thus, while during the year we have been encouraged in reception of fifty-six members, we have been sadly depressed by the removal of a large number of our best helpers and financial supporters. This has thrown a heavy burden upon a comparatively small number. Of those remaining, about two-thirds are living amid difficulties and hardships, a kind of "hand-to-mouth" existence, hence the remaining one-third, with a little outside assistance, have had to bear the burden, and I am thankful to say that they have done so right manfully, although it has been a sacrifice. I have been further encouraged by the fact that our congregations have not been very materially lessened. The Sabbath-school has increased in numbers and in interest, which I look upon as a hopeful sign.

The church has met its obligations toward my salary, and I am now having a thorough canvass of the congregation made. If it is possible to reduce the amount from the Board we will do it.

NORTH CAROLINA.

REV. ALFRED M. PENLAND, *Beech, Buncombe County*.—In every neighborhood in these mountains there is a considerable element that is ready and even anxious to hear the preacher and is specially susceptible of serious impressions. The patriotism and Presbyterianism of the fathers are not forgotten; it is a tradition with them as sacred as Bible truth. They love to hear about these things, and while hearing about it one can see in countenance and manner self-respect and self-importance rise up a hundred per cent. A spirit of inquiry leads them to look back for something in which confidence can be reposed, and this suggests the church of the fathers and the spirit of '76.

INDIAN TERRITORY.

REV. S. G. FISHER, *Purcell*.—More has been given to the boards and other causes than ever before, notwithstanding a fire which swept away the larger part of our business houses. I think we are about to accept some plan which will enable me to secure sufficient funds on Scriptural grounds to do away with festivals, etc., etc.—abominable substitutes to replenish God's treasury.

A poor devout woman of my church said she made this vow to God: that over and above the milk which she used in her family she would give the proceeds from the sales to the Lord for missions. Her cow, which before this vow brought her from the sale of milk only four dollars, now in less than six months has netted her in milk nine dollars and seventy-five cents. At once customers, all colors, came for milk. Missionary cow! These little consecrations will stimulate the soul.

Besides the forty-six dollars which we have given to the Memorial Fund we have given about seventeen dollars more this year than last for home missions.

REV. H. A. TUCKER, *Talihina*.—The fields in the Presbytery of Choctaw are already white to harvest, while the laborers are few, since we have not the money for their support. Red, white and black people are pleading earnestly for help. In our efforts to provide for the needy, rescue the perishing, care for the dying, we are depending upon the Board of Home Missions for aid. This, we know, you cannot give until you receive money for this purpose. While I am writing this report my heart is earnestly pleading with God to give you the money to send missionaries to destitute fields in the Indian Territory.

The past quarter has been a busy but prosperous one. I have delivered more than one hundred sermons and addresses, averaging more than one for each day during the quarter. Sixty-six Indians were added to the church by examination; fifty-six of these were young people; one of this number, at the late meeting of our presbytery, was received as a candidate for the ministry. I have just received a letter telling me that two of the fifty-six have fallen asleep in Jesus. As time is uncertain we should go forth with pity to save them from sin and death. Thousands of white people are settling in this nation and are here to stay, making farms and building towns and cities. We are not able to supply them with preaching until you have the money to send more missionaries into the field.

MINNESOTA.

REV. CHARLES CAMPBELL, *Grand Rapids*.—At no time in the history of this church has there been so much cause for rejoicing. The congregation has increased from a mere handful until it now fills the church. The Sabbath-school attendance has increased thirty per cent. during the quarter. The Junior Endeavor Society, which was lately organized, is in a flourishing condition with a membership of over thirty. During the quarter a Junior Endeavor Society has been started, the only one in this county. Its members are full of zeal for the kingdom. The attendance at this society's meetings averages forty; the membership numbering fifteen. It has only been in existence one month.

The weekly prayer meeting attendance averages fifteen. A few months ago it was almost impossible to hold a prayer meeting. Six months ago it was almost impossible to get a man to come to church, and last night we had upwards of thirty there, including most of the business men of the town. Sin abounds on every hand, but our faith is in God and in his name we shall conquer. Several are ready to unite with the church at our communion in a week or two.

MONTANA.

REV. JOHN LOGAN MARQUIS, *Pony*.—After two and a half years of faithful seed-sowing, with but few additions to the church, I praise God that he has permitted me to see some of the fruitage. The immediate occasion was the presence with us of evangelist H. W. Brown and his singer, W. H. Wilcome. Coming on April 14, Dr. Brown held daily services through to April 19. The weather was very unfavorable, the mercury for two days standing at two degrees below zero while eighteen inches of snow covered the ground. Still the audiences were good, ranging from 90 to 150 each night. The devil also was active organizing an opposition dance one evening which was a total failure. Many confessed Christ by word of mouth for the first time. About forty came forward to give the right hand of fellowship signifying their intention to give themselves to Christ. Of these many were children. Since the meetings thirteen persons have united with the Presbyterian church and twelve with the Episcopalian, while at least five others have pledged themselves to join the Presbyterian church at the next communion.

Another event of joy was the session of Helena Presbytery at Pony, April 23 to 27, and the dedication of the new church building on April 26. President Reid preached the dedicatory sermon, and Rev. T. V. Moore, of Helena, offered the dedicatory prayer. The peculiar feature of the the dedication was the fact that no appeal was made for funds to pay off a debt. The new building represents an expenditure of \$3047.

Another item of special interest during the quarter has been the spiritual growth of the Junior Endeavor Society known as "Little Lights." Their prayer meetings each Saturday are full of power, and twelve of the children have openly confessed Christ, though but one of them has as yet been received into the church. May God greatly bless the work in this little mountain field.

NEW YORK.

REV. GEO. RUNCIMAN, *Versailles*:—We are going to dedicate our new church at Pine Woods in June. It is now almost completed. We have been working at it for over three years, and it is a very nice little building. The Indians have done this work themselves, with my aid. No white man has laid a hand on this building except myself, and it is astonishing how well they have finished it.

We need very much an industrial school, as Carlisle and Hampton are closed to us. I had the privilege of sending eighteen to Carlisle last fall, but it seems we can send no more. We have now, from this reservation alone, seventy at Carlisle and Hampton, and I have over forty more applications. So you see there is room for more school work, especially industrial school work.

I see a great change here in the last few years. These people are anxious to learn; anxious to go to school. One young girl has taken a teacher's examination, and has passed and has taken her certificate. She is the first from a reservation school whom I ever knew to get a certificate. She is now teaching and is very successful in her work.

APPOINTMENTS.

K. McKay, Houlton, Littleton and Monticello, Me.
 D. B. McMurdy, Lynn, 1st, Mass.
 A. R. Pennell, Cato, 1st, N. Y.
 W. W. Ketchum, Ludlowville, "
 C. T. White, Hebron, "
 R. B. Perine, Centerville, "
 R. J. Diven, Otisville, "
 R. A. Ward, Huron, "
 G. W. Newman, Ontario, Centre, "
 F. E. Hoyt, Sodus Centre and Joy, "
 S. C. Garlick, Junius, "
 O. C. Barnes, Evans Mills, 1st, "
 F. H. Watkins, Parish and Hastings, "
 J. L. Harrington, Middle Granville, "
 O. S. Hoffman, So. Pittsburg and Bridgeport, Ala.
 J. C. Lord, Sherman Heights, Tenn.
 D. Creighton, Brookfield, Elkton and Pigeon, Mich.
 N. D. Gridden, Oneida, 1st, "
 J. G. Grabel, West Bay City, Covenant, "
 L. F. Bricks, Colby, Sherry and station, Wis.
 A. Hilkemann, Platteville and Rockville, "
 N. H. Bell, Pastor-at-Large, Minn.
 G. E. Keithley, West Duluth, Westminster, "
 J. D. Gibb, Jasper, 1st, "
 T. D. Marsh, D.D., Virginia, Cleveland Ave., "
 T. E. Douglas, Willow City, Omeme and station, N. D.
 C. W. Berg, Milnor, "
 A. R. McIntosh, Canton and Crystal, "
 R. Johnston, Pembina, and stations, "
 C. D. McDonald, Grafton, 1st, "
 J. S. Butt, Groton and Hufton, S. D.
 G. B. Reid, Raymond and station, "
 I. S. Simpson, Gary, Lake Cochrane and Lone Tree, "
 A. Coe, Cedar and Heyata, "
 J. Loughran, White Lake, "
 E. Heilert, Arcadia, Iowa.

H. R. Schermerhorn, Knoxville and Plymouth, Iowa.
 E. M. Landis, Anderson, "
 J. S. Crousaz, Mount Hope, "
 W. D. Malcom, Atalissa, "
 W. N. Steele, Hansen, Neb.
 E. L. Dodder, Pastor-at-Large, "
 O. A. Elliott, Lincoln, 3d, "
 G. R. Lum, Craig and station, "
 V. Losa, Clarkson, Zion, Bohemian, "
 J. H. Byers, Bethel and Enterprise, Mo.
 L. Keeler, New Cambria, "
 A. D. Seelig, Gaynor City and Hopkins, "
 E. McNair, Gallatin, "
 S. R. Shull, Ft. Scott, Glendale, Mapleton and Pleasant Hill, Kans.
 J. K. Miller, Belle Plaine and Silver Creek, "
 J. W. Funk, Elmendaro, Madison and Neosho Rapids, "
 H. A. Zimmerman, Derby, Mulvane and Waco, "
 G. S. Lake, D.D., New Salem, Walnut Valley and stations, "
 M. Williams, Burrton and Valley, "
 F. M. Keith, Emerson, Macksville and stations, "
 J. I. Hughes, McCune, 1st, "
 S. S. Wallen, Russell and Belmont, "
 M. W. Kratz, Hoxie and Grainfield, "
 C. W. Hays, Western Highlands, "
 T. D. Davis, Pastor-at-Large, "
 B. J. Woods, Lenox, Spring Hill and vic. I. T.
 W. M. Hamilton, Tahlequah and Park Hill, "
 L. G. Battiest, Oka Achukma, Philadelphia and station, "
 E. Broyles, Tulsa, "
 D. E. Smallwood, Catechist and Interpreter, "
 D. Leerskov, Sapulpa, Red Fork and Lime-stone, "
 C. Manus, Catechist and Interpreter, "
 S. D. Noel, Lampasas and stations, Tex.
 A. S. Carver, Glen Rose, 1st, "
 C. H. Cook, Sacaton, Ariz.
 M. Matthieson, Socorro and stations (Spanish), N. M.
 H. S. Graham, Socorro, 1st, "
 H. S. Killen, Highland Park, Colo.
 A. McKay, Laird, Vernon and Wray, "
 J. F. Berry, Walsenburg and stations, "
 C. S. Barrett, Colorado Springs, 2d and stations, "
 D. G. Monfort, Antonito and Bowen, "
 G. W. Bell, Las Animas and Fredonia, "
 F. L. Moore, Otto, Schell, Warren and stations, Wyo.
 A. K. Baird, D.D., Synodical Missionary, Mont.
 A. C. Todd, Springville, 1st, Utah.
 J. Thompson, Smithfield, Richmond and stations, "
 T. P. Howard, Boise, 2d, Bethany and stations, Idaho.
 R. Arkley, Tacoma, Westminster, Wash.
 D. Ross, Seattle, Calvary, "
 D. Dunlop, Mount Tabor and stations, Oreg.
 D. H. McCullagh, Mehama and station, "
 J. A. Townsend, Yaquina Bay and Yaquina City, "
 G. B. D. Stewart, San Francisco, Franklin St., Cal.
 G. G. Eldredge, Fulton, "
 W. H. Wieman, Traver, Dinuba and Orosi, "

Young People's Christian Endeavor.

THE FIRST LAOS CHRISTIAN ENDEAVOR CONVENTION.

J. W. M'KEAN, M.D., CHEUNG MAI.

Last week witnessed the first Christian Endeavor convention ever held within the bounds of the kingdom of Siam. This important event occurred in the city of Cheung Mai and was a convention of the Laos Christian Endeavor Societies.

The first Endeavor Society among the Laos people was organized January 10, 1895. At this convention, held fourteen months later, fourteen societies were represented, while the whole number of societies reported was twenty, with a total membership of 613. We count this good growth when we consider that the whole Christian population among the Laos people does not exceed 3000 persons.

Like all conventions this one was beneficial particularly to delegates who felt the stimulation of meeting with large numbers of those engaged in the same work. But this first convention was particularly valuable in the correction of erroneous ideas that are so liable to be present in the beginning of any new work. The Endeavor idea in many of its features is entirely new to even the Christians of this land and some errors would of course arise. For instance, in some societies the president felt that the whole burden of the society rested upon him even to doing the work of the several committees. This, of course, was very harmful to growth.

A less harmful notion prevailed in several societies, namely, that each member was pledged to take part at every meeting, both by reading Scripture and by prayer. Again some societies understood that each member was required to read and explain a passage of Scripture at each meeting and if unable to explain the passage must secure some one else to do so.

These and other mistaken ideas and methods were corrected by the different speakers and also very largely through the medium of the question box. It was very gratifying indeed to note the excellent use made of this important agency. Some of the questions evinced considerable lack of information, others a more or less deep study of the Endeavor idea. One question, "Will one who is not an Endeavorer get to heaven?" was repeated on successive days and betokened the probability that the importance of Endeavor work had taken deep hold on some hearts.

Prayer was a marked feature of this convention. To secret prayer for days and weeks beforehand and to large prayer meetings in the Cheung Mai Church for four nights previous to the convention is no doubt attributable the manifest power and success of the meetings. Very wisely also during the progress of the convention prayer was given a prominent place. In the midst of interesting reports and discussions the business was stopped for a few minutes of waiting upon God and was then resumed.

The Entertainment Committee did their work well, although both to them and to the resident Endeavorers this was a new feature of Endeavor

work. Numbers of the delegates came long distances. Some were two and some three days on the road. The most distant society represented is eight days' journey from Cheung Mai. This delegate walked all the way, over mountain and plain, through forest and jungle, carrying his own food and bedding and sleeping where night overtook him.

It was a heart-warming sight to see these bright-faced, earnest Christians, sitting in God's house, clothed and in their right mind, anxious to learn more fully the way of service to the Master. It was a beautiful sight also, the people sitting on the immense plain floor of the Cheung Mai Church, the men on one side and the women on the other, all clothed in white coats and jackets and with the bright red badges indicating their membership.

The spirited singing added in no small degree to the pleasure of the occasion. "There Shall be Showers of Blessing," "God be with You till We Meet Again," and the Endeavor hymn were especially favorites. We hope and believe that this convention means much for the future of Endeavor work among this people. We thank God and take courage.

JOHN THE BAPTIST.

What a man he was! How wonderfully free from selfish personal aims! If he had not been, at such a time as that in which he lived, among such a people, with such opportunities, how different a course would he have pursued! It is not possible to doubt that he had sagacity enough to perceive his own power to influence and lead the people. He must have known the political situation—his country in degrading subjection to the Roman power and tyranny. He cannot have been ignorant of the temper of the people toward their oppressors, nor of the views prevailing among them concerning the prophecies of the coming Messiah and the hopes of speedy deliverance which they based upon those prophecies. John found at the Jordan how he could draw and sway the people. Behold him there. See the multitudes thronging toward him. See all the area over which his voice can be heard compactly covered with eager listeners. Beyond, see the white tents or green booths that shelter by night those who by day attend his preaching. Still farther off see the many groups coming and going—there a company going away whom home duties and business permit to remain no longer, and there, emerging from a ravine, or appearing over a hill or around the edge of an olive grove, a band of new-comers, approaching with eager steps. Among these crowds are people from various localities, representing all Judea, including Jerusalem, the sacred and glorious capital.

Finding himself able thus to attract the people and doubtless to sway them as he will, why does he not turn that power to his own aggrandizement?

Leaders of the people, men high in position and influence, come and ask him if he is the Messiah foretold by their prophets. Does not John see his opportunity? Why does he not seize it; allow the wave of popular enthusiasm to lift him to its summit; assume the direction of a political revolution, and wear, so long as his fortune will allow, the title and the crown of King of the Jews?

Surely many such enterprises have been attempted

by ambitious men with less inducement and no more promising opportunity. No one will allege a want of courage or of energy in John, who considers how he dealt with Herod and Herodias.

HIS HONESTY.

The explanation is obvious. John was honest. He would not claim to be the Messiah because he knew that he was not. He had a single eye to the fulfillment of his real mission, the doing of the work which God had sent him to do. That filled his mind, that engrossed his thoughts and energies. Projects of ambition could not enter a mind thus preoccupied. When others asked him who he was, ready to take for true whatever he should claim, "he confessed and denied not, but confessed, I am not the Christ."

HIS DISINTERESTEDNESS.

There is such a thing as disinterestedness. By the grace of God this quality does enter into human character. John's was not the last example of it. It is not true of every man—not of every public man—that his conduct must be considered inexplicable unless it can be accounted for by referring it to some motive of self-interest. There have been unselfish men; there will be again; there are now. The grace of God can raise a man above selfishness. There are disinterested men and women in obscure and in conspicuous positions. There have been many in our land in homes of poverty and in homes of affluence. There have been more than one or two or three in our nation's presidential White House.

Can there be a more truly Christian endeavor than to be such a man or woman? Trusting in Christ, let every Christian Endeavorer resolve to be such an one.

HIS MODESTY.

Closely related to disinterestedness is modesty—a moderate and reasonable estimate of one's own claims to consideration or distinction. John refused to accept distinctions which did not belong to him. His modesty also appears in his reluctance to administer baptism to Jesus. The genuineness of that modesty was evinced by his ready yielding to the Master's decision that it was the right and proper thing to do.

HIS COURAGE.

It need not surprise us that a man so disinterested and so modest should be a man of singular courage. No more beautiful compliment was ever given to Washington than this: "*Your modesty is equal to your valor.*" None was ever more just. Courage and modesty belong together. The soul that no danger can deter from duty is not apt to have any disposition for self-vaunting. We read (Mark 6: 20) that "Herod feared John," but we nowhere read that John feared Herod. Herod had power over John's life, but John had power over Herod's conscience. By simply telling him plain truth, John could make guilty Herod tremble. It is a far more fearful thing to know that you are guilty before God than it is to face death.

HIS FIDELITY.

This could not be wanting in such a man. A disinterested, modest, courageous man cannot be

unfaithful. On what side is such a man accessible to any temptation to betray his trust? He must be reliable. What nobler character is there? What else would you rather have true of you than that all who know you implicitly trust you?

We earnestly commend to all Christian Endeavorers the diligent and thorough study of the life and character of John the Baptist, the Elijah of the New Testament.

REV. W. S. NELSON, of Tripoli, gives the following illustration of Syrian industries, and of the "hard times" which that oppressed people have in picking up a scanty living. Did ever any of our young readers dream of such uses for eggs? Can you figure out how much that man probably made of clear profit on his bartering of soap and eggs, traveling, for the purpose, with his donkey over so large a space, and peddling his soap, taking eggs for pay, in so many villages?

EGGS.

A vacant room next to our church in Minyara has been made a store. One evening I saw a man come up with two donkeys, each carrying two boxes tied across his back. The owner asked some one to help him, and they very carefully lifted the boxes to the ground. Then came the owner of the store, and seating himself on an empty box removed the grass and straw from the top of one of the boxes and it proved to be full of eggs. Then began the counting and storing of all the sound eggs in other boxes ready for the city. In the four boxes there were two thousand one hundred and sixty-one good eggs, besides about a dozen broken ones. The price of these eggs is thirty-two cents a hundred—less than four cents a dozen! The owner of the donkeys told me that he had been away three or four days collecting the eggs, and often he travels as much as fifty miles from home, going to each village and trading for eggs in exchange for which he gives soap. But these eggs are not to be eaten. They are sent on camels or donkeys to Tripoli, a camel load being three thousand four hundred and forty eggs. There they go to an egg factory. The shells are broken, the white put in large tin trays and set on shelves to dry. The yolks are put into large casks with salt. These casks are then shipped away across the Mediterranean to France, where the yolks are used in preparing dressing for leather. When the white is dry it is packed up and sent away to Europe, where it is used in photography. So the chickens of Syria are useful to the people of Europe.—W. S. N.

CHURCH REMINISCENCES IN NEW YORK CITY.

In the *Evening Post*, of New York, we find a singularly interesting letter, said to be one from a large package embracing correspondence between two sisters of a well-known family, one at home in New York, and the other in Washington, where

her husband had official business during some years of President Madison's administration, including the period of the war with Britain. The letter gives vivid illustration of the vicissitudes of the time, of church life at that early day, and, quite amusingly, of the evolution of ministerial education in the Presbyterian Church. We have abbreviated the letter by omitting some paragraphs.

NEW YORK CITY, }
Oct. 25, 1813. }

MRS. JAS. A. B.:

My Dear Sister:—As the Reverend Mr. — leaves soon for Washington he shall be the bearer of dispatches for you. On account of this dreadful war it is hardly worth our while to attempt to post letters, so small is the chance of their reaching their destination. . . .

The Brick meeting house [the Brick Presbyterian Church in Park Row, and now and for many years corner of Fifth avenue and Thirty-seventh street] has been newly painted, with the addition of a mahogany pulpit and balustrade. They have placed in the church two of those new-fashioned Russian stoves. There are enough bricks in them for a new front to the meeting-house. The first Sunday they were used the church was so full of steam they were obliged to open the windows. Mr. Spring [Rev. Gardner Spring] called to see us last week. He constantly grows in favor. He has removed his family here. Mrs. Spring is a lovely and beautiful woman. They have been unable to obtain a house, and therefore he boarded. He has now hired one way down town among the merchants. The house Higginson and Dodge lived in by the Fly Market. This is the best that they can do at present.

Last week the Presbyterian synod met in our city. Considerable business was done of importance. The Reverend Archibald Alexander, late of Philadelphia, but now of Princeton, New Jersey, preached in behalf of the new and wonderful school for young divines which they have started in the Jerseys, as Rev. Mr. Smith called it. Dr. Alexander is a most delightful man and preached the best sermon I ever had the privilege of listening to; Dr. Romeyn excepted. He has come to a poor place, the Wall Street Church. [The First Presbyterian Church of New York City was in Wall street, near Broadway; it is now at the corner of Fifth avenue and Eleventh street.] He is a very learned man and is Colleague Professor in this aforesaid Jersey town, Princeton, with our former dearly-beloved pastor, Rev. Dr. Samuel Miller.

Oh my dear sister, you have no idea how sorrowful the parting was between our church and Dr. Miller; he is such a loss. Poor Mrs. Miller, she could only sob, and cry, as the ladies came up to bid her Good-bye, and he was also greatly overcome. To leave this delightful city, with its cultivated society and all its privileges, for a red-mud Jersey village! Could we only believe that it was of the Lord; we would be willing to give up our minister. But it is not; some of the rich men of Gotham have got hold of a wild-goose scheme of establishing a school to teach young men how to

preach, how to become clergymen. Why cannot they go on in the old manner? The goose-like scheme will never succeed. . . .

Mr. McLeod or McCloud, I really do not know how he spells his name, will preach once a day in Cedar street. He is the son of the pastor of the Scotch Church in the city, and is said to be a very brilliant young man. But Dr. McLeod, the father, has two objections to the arrangement, both of them sound rather strangely. One is the salary: they offer him eight hundred, \$800, for the season. He thinks it too much, or rather his father does; looks too worldly minded for a clergyman to receive so much money. But the greatest trouble is the Psalmody. True to his principles as a minister of the Scotch Presbyterian, our young clergyman can only give out the versifications of David's Psalms. Watts' hymns are against his conscience. This matter was arranged as follows: Mr. Divie Bethune and Mr. John E. Caldwell were to stand in front of the pulpit and read two of Watts' hymns for the congregation to sing, at each service. Now another difficulty arises. He could not officiate at the sacramental table of any church that does so wicked a thing as to use Watts's hymns; but he even cannot partake of the sacrament of those ungodly and profane altars. This was a poser. Here Dr. John M. Mason came to the rescue; on sacramental occasions (only twice a year in the Scotch Church) he will exchange with Mr. McLeod, dispense the sacrament, and sing the Psalms of David.

THE LARK'S NEST.

[We find the following in the *Congregationalist*, which justly calls it a "lovely prose idyl," written by the wife of the late C. H. Spurgeon, of London. Our readers will surely enjoy it.]

I must tell you what happened the other day and how beautifully a sweet singer's confidence was rewarded when fearlessly leaving her earthly treasures in our Father's keeping [Matt. 6: 26] she mounted upward to pay her full debt of daily orisons at heaven's gate. We were making a tour of the garden and pastures, admiring the beauty of the young year's fresh life, noting with tender interest all the charming details of newly awakened responsibility in every living thing, marking the sweet, impatient growth of leaves still crumpled and creased from their recent unfoldings and rejoicing in the whispered promise of golden days to come, which trembled in every scented breath of the perfumed air.

Down in the Dale field we came across a skylark's nest built in the long grass, a lovely little soft-lined cup of coziness, with three pretty brown eggs in it. The sweet songstress had flown up at the approach of human footsteps and thus revealed the secret place of her wee home to inquisitive but kindly eyes. We looked with profound admiration on her happy work and then quietly retraced our steps, having loving sympathy for the poor little fluttering heart which might, perchance, fear the despoiling of its treasures. A day or two afterwards the visit was repeated, but imagine our consternation when, on opening the gate of the field, we saw that the cows had been led into that pasture! How would the great clumsy, sweet-breathed creatures treat the little home in the grass? Would it

not be crushed and trampled by their unheeding feet?

When we reached the spot our surprise and delight were great to find the home intact and the wee birds safely hatched, for though the cows had munched the grass close down to the ground all round the nest not a hoof had touched the little inmates. So there they were, three cunning mites with stubby bodies and big, downy heads, cowering close together in instinctive fear of the human presence which overshadowed them. The cows grazed quietly by, and overhead the pretty mother trilled forth her delicious carol in the morning sunshine, pouring out her heart's gratitude and gladness in libations of song. And there, till the little birds were feathered and flown, the cows were every day pastured, yet never a hurt came to the wee nest in the grass.

Who watched over the mother in her peril as she sat and guarded the nestlings in their hourly danger, when the slight protection of her tender body was removed? Who shielded the tiny birds from the tread of the great beasts' feet? Did Daphne know that the nursery on the ground floor must be cared for and respected? Or did Strawberry's mother instinct tell her that little living hearts beat as truly in that wool-lined cup as in the sweet hay crib where her own darling was lying? I cannot tell, the matter is too deep for me; but the lark knew all about it, and it may be that, could our ears have been opened to understand the language of her hymn of praise as she rose higher and higher in the calm, blue sky, we might have caught here and there among the joyous notes some such words as these:

Not one,
Not one of them
Is forgotten
In the sight of God.
Not one,
Not one of them
Shall fall to the ground
Without your Father.
Fear ye not, therefore;
Are not ye
Of much more value
Than they?

Did she not do well thus to sing and trust? O, sighing and doubting one, cast away your fears and follow her fair example! You shall not only joyfully leave your earthly cares with your heavenly Father, but you shall get nearer to God's throne than you have ever been before.

THE BEST WAY.

A thoughtful mechanic once said: "I do not think we should only consider whether God forbids us to do things, I think we should ask: *Does God think this the best way?*"

The affectionate child does not simply consider whether the thing he is inclined to do has been forbidden by his parents, but whether his father or his mother would be pleased or pained by having him do it.

Should we treat our heavenly Father less considerately? Some pleasures and indulgences are not clearly forbidden, about which, if we ask ourselves, "*Does God think that the best way?*" we shall not indulge in them.

There are some things not *commanded* in the Bible which, if we only think, we cannot doubt that God *would like* to have us do. Is not that enough? Is not that a sufficient *call* from God?

Is it not a blessed thing to live so that we may not merely hope to escape God's condemnation, but so that we can believe that God thinks it *the best way*.

LITTLE TRIALS.—The little trials of an ordinary career—trials which involve nothing loftier or more sublime than the rubs and collisions of every-day life; the trials, in short, which range themselves under the heads of tongue and temper—make a larger demand upon our patience and, perhaps, a greater drain on our fortitude than even those in which God makes our flesh quiver with the tearing of the pincers of affliction. So wrote E. M. Goulburn on James i. 3.—*Bible Readers' Commentary.*

"In former days," said a young rustic, at one of our early conventions, who was reporting for his home society, in homely phrase, "you could not get a corporal's guard out to our young people's society unless you gave them a great feed! But now, since the Christian Endeavor was started, when we have only a pie-and-cake affair," and his lip curled scornfully as he spoke of the pie and cake, "we hardly get out a hundred of our young folks. But when we have a good rousing prayer meeting, as we do every week, the vestry is filled with two or three hundred of us."

The fundamental aim of the society, also, was not only to develop the religious nature of the young disciple, but to make each one supremely loyal to his own church. Emphasis has always been laid upon this point, and supreme importance is given to this thought to-day, as it was in the first year of the society. The first society was formed to help one pastor and one church. So was the second and so was the third, and every one since has had this strain of utter and absolute loyalty running through it. A society which is not thus truly faithful to the interests of its own church has no claim to call itself a Christian Endeavor Society. Its very constitution declares that it is "part of the church," provides for the approval or veto of its elections and all its actions by the church authorities, and, according to the polity of the church with which it is connected, puts itself in absolute subjection to the wishes of the pastor and the church.

F. E. CLARK, D.D.

As far back as I can remember, I had the habit of thanking God for everything I received, and of asking him for everything I wanted. If I lost a book or any one of my playthings, I prayed that I might find it. I prayed walking along the streets, in school or out of school, whether playing or studying. I did not do this in obedience to any prescribed rule; it seemed natural. I thought of God as an everywhere-present being, full of kindness and love, who would not be offended if children talked to him.

CHARLES HODGE.

THE CHURCH'S CHALLENGE TO HER YOUNG PEOPLE.

GEORGE B. STEWART, D.D.

The Church has a mission. She is charged with the defense of the truth, the advancement of the kingdom, the regeneration and sanctification of men. No organization has so world-wide, difficult and glorious a task. She needs divine help, and has the promise of her risen and adorable Lord that his Holy Spirit shall remain as her guide and helper until her mission is accomplished. She needs human help, and she invokes the aid of every one to the full extent of their several abilities. She to-day especially challenges the coöperation of the young people in the discharge of this task.

Many children and youth have responded, and are in full communion in the Church. To them she may appeal to protect her good name; to supply her with active workers and funds for her undertakings; to accord enthusiastic sympathy to other workers and loyal obedience to properly constituted authorities, and to pray always and with faith for the furtherance of her mission. By their own vows as communicants they have given her the right to make this appeal. To refuse to heed it when made means a distinct and culpable violation of a solemn covenant. No member of the Church ought to be guilty of such a breach of faith. No young member ought so early in life to stultify his moral sincerity, discount his sacred vows, cast suspicion upon his willingness to discharge solemn obligations, voluntarily assumed, and write himself down as unworthy of confidence.

But the Church in her challenge to the youth does not confine herself, in this day, to these comprehensive and brilliant generalities. She has learned how to specialize.

She sees that to-day new methods must be devised to meet new needs.

Nothing is newer than her special challenge to the young. Nothing has in it more promise and potency of life. She knows the power latent in her young people, and she calls them to help her solve her present problems. She is not content with committing to them the general obligations of church membership, but finds duties and devises appliances especially adapted to them. With these in her hand she approaches the young people, and calls them to great endeavors.

1. *The Church Challenges the Youth to Religious Knowledge.*

This is the significance of the Sunday-school, the Bible normal classes, the workers' training class, the mission band, the vast volume of helps to Bible study adapted to the young, the admirable courses of study in doctrine, missionary, denominational and general Church history.

The Church craves for her young people the largest, most accurate, most usable knowledge in all parts of religious learning. She has made it possible for every young member of the Church to obtain this at no cost, save that of effort. She challenges every young man and woman to make the effort. They no longer have valid excuse for ignorance of the doctrines, of the history, of the great missionary enterprises of the Church.

She puts into their hands the Bible and well-pre-

pared helps, and says: *study*. She multiplies missionary literature of the most entertaining sort, and says: *read*. She arranges training courses of the most approved type, and says: *use*.

Never did the young have better facilities for wide, accurate, invaluable knowledge of truth and fact in the religious world. Never did the Church press more insistently upon the young the duty of using these magnificent facilities. How many young people are in good faith accepting this challenge, and seeking to win the golden prize of knowledge?

2. *The Church Challenges the Youth to Religious Work.*

If the time ever was when all that the young people in the household of faith had to do was to "be seen and not heard," that time is passed. They are expected to be more than sponges; to give out as well as take in. They are to be doers as well as hearers. The responsibility for the work of the Church no longer rests solely upon the adult members. Each member, young or old, has his particular duty, and the Church appeals to each to do his duty. The young member ought to expect no exemption, and the Church now grants none. She makes special provision for this class in the Young Men's Christian Association, the Young Woman's Christian Association, the Brotherhood of Andrew and Philip, the Boys' Brigade, the Christian Endeavor Society, Junior and Senior, and various other organizations. These are appliances devised by the Church, through which she makes it possible for the young people to be most effective. Every one of these organizations is a standing challenge to the young people to enter upon aggressive work for Christ and the Church. Through them the Church calls to personal work, to committee work, to public speaking and praying, to missionary endeavor and to almost every imaginable kind of useful activity. Every variety of gifts, temperaments, acquirements has room now for exercise. No one can say, "There is no place I can fill in the Church," for the Church has made a place for every one. She aims at nothing less than a work for each one, and each one at work. The youth who is idle in the church to-day is without excuse. He ought to be making his life count for all that it is worth, and the Church opens the way for him to do so.

3. *The Church Challenges the Youth to Religious Aspiration.*

The ideal is the parent of the real. A high aim is necessary to high achievement. If one would get up he must look up. A Christian young man without ideals is a ship upon the sea making for no port and making none. He is adrift, the sport of his own variable desires, a menace to others, a reproach to himself.

The Church seeks to give purpose to purposeless lives. She presents ideals to her young people—ideals for the present time of youth as well as for mature years. She would have every young man say with Paul: "This one thing I do." She calls every young man to have a purpose, a definite purpose, a high purpose. She evokes a holy ambition to be a significant figure in the kingdom and not a cipher, to count for something rather than amount to nothing. She appeals to every bit of manhood

or womanhood in her youth, and calls it to the largest endeavor, the highest aspiration, the most brilliant achievement. She claims the best her youth can give her. She offers them the best she has to give. She not only bids them look up, but supplies the means by which each can get up. All her multiplied agencies and varied equipment in buildings, literature, organization, opportunity for the young, are a challenge, bold, unmistakable, to them to go to work to-day in the vineyard, to endeavor, aspire, attain, accomplish, and to make their lives sublime.

Nor has the Church forgotten that after all has been said in favor of institutions, societies, organizations, the most potent agency for calling young people out into the largest life of attainment and result is the crucified Christ.

It remains forever true that if he be lifted up, all men are drawn unto him. And the Church is true to him in presenting him to her youth as the model for their lives and the Saviour of them. "No emotion in human experience has been so masterful, none so fruitful as the passion for Jesus."

She challenges her young people to this passion. She asks her youth to follow him in service, in obedience, in character, in ideals. Church loyalty is in accepting the challenge. Our young people cannot be too eager nor too unanimous in such acceptance.

Jean Ingelow says that no man is worthy to follow in a good cause unless he is willing to throw into it his possessions, his talents, his time, and, as if all these together were not enough, himself. The Church of Christ calls her youth to this sort of following. She has chosen for the symbol of her glory not a crown but a cross. She would have every young person wear this badge of allegiance. Thus do we become partakers with Christ, have fellowship in his sufferings, and enter with him into his triumphs.

PRESBYTERIAN ENDEAVORERS.

Two young men, students in Park College, are canvassing Platte Presbytery during the summer in the interests of Presbyterian literature.

* * *

Serviceable fans, bearing printed notices of church and society services, were distributed in public places in the town by the Presbyterian Endeavorers of Union, S. C.

* * *

One successful method in the Junior Mission band is to let each child represent a missionary for a month, and bring all the information possible about that missionary's life and work.

* * *

Immanuel Endeavor Society, Chicago, changed the time of its meeting during July and August from Sunday evening to Wednesday evening, joining the mid-week prayer meeting.

* * *

A hint for the Good Literature Committee: Secure the name of some Presbyterian Christian Endeavor Society on the home mission field, and supply it with THE CHURCH AT HOME AND ABROAD.

* * *

The elders and other members of the church in Greensburg, Pa., open their homes to the young

people for the quarterly social and business meeting of the Christian Endeavor Society.—*Presbyterian Messenger*.

* * *

The student volunteers of Wooster University are carrying out a plan by which they hope to bring missionary information to every church in the Synod of Ohio. They believe that lack of interest is due to lack of information.

* * *

The members of the First Presbyterian Society, Richmond, Ind., have agreed to devote the time immediately following dinner on Sunday to the study of the Christian Endeavor topic for the evening, and to prayer for this service.—*I. M. H. in Golden Rule*.

* * *

To create and foster an interest in the subject of missions is the purpose of the Missionary Reading Club in the First Church, Oakland, which completed in May a successful year of work. It has seventy members, including the two pastors and their wives.—*The Occident*.

* * *

A member of the Endeavor Society in Pottstown, Pa., leads a weekly meeting for men who labor in the mills, and which they may attend in their working garments. Many thus enjoy the benefits of prayer and praise and Christian fellowship who would not attend the regular week-night service.

* * *

The Narrative of Religion presented at the spring meeting of Lackawanna Presbytery testified to the high order of the church life fostered by the Brotherhood of Andrew and Philip. The Young People's Societies, chiefly Christian Endeavor, have been very helpful to the churches by developing the talent and spirituality of the young. The results are in some cases eminently practical, as in the case of one church where the Christian Endeavor Society rents a pew for strangers, supports a reading-room, visits and aids the poor, and performs kindly ministries in the jail.

* * *

The Rev. J. R. Dickson, in the *Presbyterian Record*, counsels Christian Endeavorers to secure a better knowledge of church standards, of church history, of Presbyterianism, and a more thorough acquaintance with the word of God. "The Church standards are," he says, "a worthy part of a noble equipment. Let not our Young People's Societies of Christian Endeavor go without a full and intimate knowledge of them. They formed brave, heroic, well-balanced characters in the past, and they will do so still."

* * *

The Presbyterian rally of the Ogdensburg (N.Y.) C. E. convention, June 25, was devoted to missions. Cards of inquiry, previously mailed, elicited the information that of the thirty-three societies in the St. Lawrence Presbytery, six had, during the past year, contributed to home missions only; four to foreign only; seven to both home and foreign, and six to neither. \$325 had been raised during the year for home work, \$230 of which was retained for private use, and \$95 sent to

the Board. \$115 was contributed to the foreign work. This was a total of \$440, or an average of fifty-two cents for the reported members. But six societies, aggregating 250 members, gave \$300 of this, leaving the other 600 hundred members an average of twenty-three cents each. It was the sense of the societies represented that the young people of the presbytery ought to unite in supporting both home and foreign missions, having a representative on both fields. Delegates from the societies represented volunteered to enlist their respective societies in the effort. At the rate of giving shown by the six societies it would be an easy matter for the young people of the presbytery to raise \$1200 a year. They have set their mark, however, at \$900 for the next year, more than double that of last.—G. H. F.

LOYALTY TO PRESBYTERIANISM.

At the Presbyterian rally of the district Christian Endeavor convention, held in Ogdensburg, N. Y., June 25, the Rev. George H. Feltus, of Watertown, made an address in which he spoke as follows: "The confidence reposed in us by our General Assembly through the adoption of 'The Statement of Relations' of the Young People's Societies to the Church, ought to stimulate us to loyalty, not only to the principles, but also to the work of our denomination. There never was a greater need of a generous support of the beneficent work than at present. The debts are largely provided for; but the work has been seriously decimated to accomplish that end. The cause of Christian Endeavor demands that we lay hold upon our denominational work and prove the loyalty we profess."

SYSTEMATIC GIVING.

In the address mentioned above Mr. Feltus also said: "The only method to develop and perpetuate the spirit of liberality is systematic giving. To raise money by the old methods, while it may not be wrong (for the money is earned three times over by the work done), defeats its own end. Instead of cultivating the spirit of giving, you cultivate the spirit of bargaining. If you want a showy flower bed, the quickest way is to stick the ground with blossoms, but if you want a pretty, enduring garden, the best way is to raise living flowers. The process is slow, but the blossoms live longer and come again. Giving, pure and simple, may be slow at first, but once started it continues always. Once a giver, more than ever a giver. A penny given is better than a dime earned, for the income ceases with the dime but not with the penny.

Systematic giving

- (1) Bestows a blessing upon the giver.
- (2) Impels prayers from the giver.
- (3) Awakens interest in the giver.
- (4) Kindles the friendship of the giver.

AN OPPORTUNITY.

Dr. Francis E. Clark writes in the *Golden Rule*: There is a large colony of more than two thousand Americans in the City of Mexico, but scarcely two hundred church-goers among them all, and I am told that some people whose names appear on the

church rolls in their northern homes are found at the bull-fight that always takes place on Sunday afternoon, rather than at church, when they come to Mexico. Here, if anywhere, there is needed the tonic of Christian Endeavor with its strenuous pledge, its constant service, which allows the active member no time to grow cold, and its frequent consecration meeting to call one back to his duty and high obligation.

WOMEN AND CARD PARTIES.

The editor of the *Ladies' Home Journal* believes that the influence of "progressive card parties" is baneful. He says: "The thoughts of those addicted to the habit rarely rise above the card table. Talk to them about books, art, music, the topics of the day, and their answers are as monosyllabic as their interest is languid, but mention 'cards,' and in a moment a sparkle of interest comes to their eyes and they are ready for business. What a subject, after all, to arouse interest when one thinks of it! The woman who finds her chief interest in this amusement, instead of filling up her life with something worthy of her womanhood, drags it out through a succession of such enjoyments as these 'progressive card parties.'"

"The well-bred woman, the woman of intelligence who can see the relative fitness of things, the woman who believes that God gave her something to do in this world, the woman with nice perceptions, the woman who is wholesome in every sense, the woman whom it is good for another woman to know, who says something of value when she speaks, who lifts herself mentally and spiritually above others, whom mothers like their daughters to know and their sons to talk with—believe me, my friend, when I say all this, and I say it in kindness—such women do not play cards during the day time; they leave that sort of thing to others. They find something else to do—something worthier of them, something better, more elevating, more enlightening, and better fitted to qualify them for their positions in their homes, and their duties toward their husbands and children.

"It is an expensive pastime. Each woman in the club seeks to outdo the other in the costliness of the prizes, to say nothing of the souvenirs and the refreshments. Moreover, the moral influence is bad, for it engenders a spirit that is fatal to woman's happiest way of living."

CHRISTIAN ENDEAVOR IN MADAGASCAR.

The Christian Endeavor movement has taken firm root in Madagascar, says *The Chronicle*. At a convention held April 20, more than 1300 persons were present. The singing of hymns was interspersed by short prayers, in which one member of each of the great divisions of the societies present led the devotions of the Assembly, and also by short passages of Scripture, which had been previously learned by heart by each division, all the members of that section standing up and repeating the passage together. Among the passages chosen were: 1 Cor. 15: 58; Rom. 12: 1, 2; Eccl. 11: 9, 10; Matt. 5: 13, 14. Addresses by two gentlemen

from France were translated by one of the missionaries. The interest in this meeting was so great that an annual convention is proposed. The Malagasy Christian Endeavor Societies are known as *Fikombanan' ny Kristiana Tanora*, or "Union of Young Christians."

NOTES.

"The endeavor that is not born of consecration is no child of Christian Endeavor."

Warm socials and cold prayer meetings indicate lukewarm spirituality.—*Golden Rule*.

"Your Presence Solicited. Come Everybody," was the acrostic invitation to the Texas State Convention.

The foundation of agreeable manners is thoughtful consideration of others, or true politeness.—*Baltimore Sun*.

The best way for a man to serve the Church at large is to serve the church that belongs to him.—*Dr. F. L. Patton*.

The Young People's Society, some one has well said, is not the pastor's field to work in, but his force to work with.

Four thousand dollars to establish a cholera infantum hospital for poor children was raised by the Endeavorers of Buffalo, N. Y.

Surrender, complete and absolute, to the indwelling Christ, and to joy in his service, was the keynote of the Michigan State Convention, held in April.

The Students' Volunteer Movement, which has been in existence for ten years, has resulted in the sending of 700 missionaries to the foreign field.

The Christian Endeavor Society in the Reformed Church at Bagard, France, has adopted this motto: "A work for every member, and every member at work."

The Christian Endeavorer's mental training, character building, and aggressive work, were the topics discussed at the denominational rallies during the British National Convention.

A discussion of the question, How can this club promote the circulation of our denominational literature? is one of the items on a recent programme for the Golden Rule Mission Clubs.

The Reformed Church in America has seven "Christian Endeavor Churches," which have paid for their houses of worship with the aid of money contributed by the Christian Endeavor societies.

A little volume in the possession of Dr. Francis E. Clark, containing specimens of Christian Endeavor literature in seventeen different languages, illustrates the world-wide scope of Christian Endeavor.

A convention in India was thrilled with the privilege of receiving greetings from Endeavorers

in other parts of the world. "They felt the thrill of the world movement, and touched hands with comrades in many lands."

Mrs. Browning once asked Charles Kingsley the secret of his life. He replied, simply: "I had a friend." That answer sums up the Christian's power. Only he can put his answer in the present tense: "I have a Friend."—*Dr. Charles L. Thompson*.

The mother of Dr. Eliza Leonard, a missionary in Peking, gives this warning to mothers: "Missionary literature is dangerous in the home unless your children are consecrated to missions, for missionary literature makes missionaries."—*Woman's Work*.

It is better, says the *Epworth Herald*, for young Christians not to use the bicycle at all on Sunday even for religious purposes. Their motives are sure to be misunderstood, and their example will be freely quoted by those who wish to defend riding for pleasure.

The Rev. D. W. Lyon, Secretary of the Young Men's Christian Association of China, has enlisted several intelligent native young men in the city of Tientsin. Land has been given, and upon it, with the aid of a gift of \$13,000 from Mrs. Livingstone Taylor, a suitable building is to be erected.

The Christian Cycle Club is a suggestion made by *The Defender*, organ of the New England Protective League. The pledge for members is as follows: "I promise that I will not use the bicycle on Sundays to attend meets, runs or races; nor for mere pleasure riding; nor in such a way as to interfere with public quiet, personal rest, and divine worship."

"Give, give, be always giving;
Who gives not is not living.
The more you give,
The more you live.

"Give strength, give thought, give deeds, give self,
Give love, give tears, and give thyself.
Who gives not is not living.
The more we give,
The more we live."

Don't touch a newspaper unless you know how to read one, writes Amos R. Wells in the *Golden Rule*. If you have moral stamina enough to skip the gossip—political or otherwise—and pass over, with a glance at the head-lines, the robberies, murders, divorce suits, suicides, and prize-fights, and read the real news, the events and discussions that are of genuine moment to you as a citizen of the nation and of the world, then you may safely and profitably read the newspaper, and not till then.

Chaplain W. C. Gunn, of Fort Madison, Iowa, requests the Christian Endeavorers of that State to send a letter at least once a year to each inmate of the penitentiaries. Of the letters sent to the prisoners at Fort Madison last Easter he says: "Without an exception they breathed the true spirit of Christ. They were free from gush and sentiment, but full of good Christian experience and good advice, with many Scripture quotations. The influence on the boys was excellent, and several new ones confessed Christ—though that is the rule and not the exception with all our prayer meetings.

CHRISTIAN TRAINING COURSE.

BIBLICAL, HISTORICAL, MISSIONARY.

(For Young People's Societies and other Church Organizations.)

HELPFUL HINTS.

1. THE PURPOSE of the Christian Training Course is to meet the needs of church societies of young people and adults, and also of individuals, who have a limited amount of time for study, and yet desire to know the leading subjects of Biblical and Christian knowledge.

2. THE APPROVAL of the General Assembly of the Presbyterian Church in the U. S. A. was cordially given to the Course in May, 1896, when it was formally presented to the Assembly by the committee in charge of THE CHURCH AT HOME AND ABROAD, and was authorized to be circulated in the churches and printed in that magazine.

3. THE COURSE is simple and easily followed, and is concluded in three years of about nine months each, from October to June, being arranged in three Outlines, A, B, and C, one for each year. Each subject is treated in an elementary manner, and is connected with a small but standard textbook.

4. THE OUTLINES are complete, each in itself, and are related to one another, and are divided into three departments—Biblical, Historical, and Missionary.

5. OUTLINE A, the First Year, has been already followed to the end, and covers the following subjects: BIBLICAL, Doctrine and Life, *The Shorter Catechism*; HISTORICAL, Church History, Rev. Dr. Henry Cowan's *Landmarks*; MISSIONARY, General Survey of Mission Fields, *Selected Tracts*.

6. OUTLINE B, the Second Year, covers these subjects: BIBLICAL, the Character of Christ, based upon Robert E. Speer's *The Man Christ Jesus*; HISTORICAL, The Development of the Missionary Idea, based upon Dr. George Smith's *Short History of Missions*; MISSIONARY, Modern Missionary Heroes, a series prepared by Rev. Albert B. Robinson, Associate Editor of THE CHURCH AT HOME AND ABROAD (1334 Chestnut street, Philadelphia, Pa.) and printed monthly in that magazine.

7. THE STUDIES are arranged for eighteen meetings, extending through nine months, from October to June. At each meeting there will be one study from each department in the Course, Biblical, Historical and Missionary, that is, three studies every meeting, the time given to each study being thirty minutes. If desired, this time may be shortened.

8. THE MEETINGS may be provided for in different ways: (1) On a stated week-day evening twice a month, with three departments each time; (2) By having the Biblical and Historical in this way and using the Missionary at the Church Monthly Concert; (3) By using the Biblical Study at the society prayer meeting on Sunday evening. In any event two studies in the Biblical and one each in the Historical and the Missionary ought to be accomplished every month. Individuals will follow the same course, and can easily do all the required work.

9. THE TRAINING COURSE COMMITTEE should consist of three leaders, one in charge of each department, the best ones obtainable in the parish, to be under the direction and assistance of the pastor.

10. HELPFUL HINTS and Model Programmes will be furnished by the author of the Course, the Rev. Hugh B. MacCauley, the conductor of the Biblical and Historical Departments, and interesting material by the Rev. Albert B. Robinson, conductor of the Missionary Department, all of which will be printed monthly in THE CHURCH AT HOME AND ABROAD, and will be a necessary part of the Course.

11. THE LITERATURE required for the readings is in small book form, cheap but standard. The headquarters for the literature is the Foreign Missions Library, 156 Fifth avenue, New York. Prices are as follows, postage paid: *Outlines of Christian Training Course*, 2 cents each, or 25 cents in lots of twenty-five; *The Man Christ Jesus*, Robert E. Speer, 60 cents; *Short History of Missions*, George Smith, 80 cents; THE CHURCH AT HOME AND ABROAD, one year, \$1.00; by cash, money order or check. Enclose two-cent stamp for circular. WRITE TO THE LIBRARY.

BIBLICAL.

The topics follow the sections of the book, *The Man Christ Jesus*, by Mr. Robert E. Speer. They are intended to be set forth in Class by the proof-texts, paragraphs, etc., read aloud like a Bible Reading. The "Questions" under every Study, also prepared by Mr. Speer, will excite interest and furnish themes. Each one should bring to the meeting his own copy of the book for reading and reference. See Hints.

Study I. October (1). Pp. 17-24.

The Early Life of Jesus. Ques. 1, 2, p. 246.

Study II. October (2). Pp. 27-40.

1. His Plans and Methods of Work. Ques. 3-11, p. 246.

Study III. November (1). Pp. 40-53.

2. His Plans and Methods of Work. Ques. 12-16, p. 247.

Study IV. November (2). Pp. 53-67.

3. His Plans and Methods of Work. Ques. 17-22, p. 247.

Study V. December (1). Pp. 67-72.

4. His Plans and Methods of Work. Ques. 23-26, p. 247. Review His Plans and Methods.

Study VI. December (2). Pp. 75-87.

1. Some Active and Passive Traits of His Character. Ques. 27-31, p. 247.

Study VII. January (1). Pp. 87-105.

2. Some Active and Passive Traits. Ques. 32-37, pp. 247, 248.

Study VIII. January (2). Pp. 105-119.

3. Some Active and Passive Traits. Ques. 38-40, p. 248.

Study IX. February (1). Pp. 119-128.

4. Some Active and Passive Traits. Ques. 38, p. 248. Review Some Active and Passive Traits.

Study X. February (2). Pp. 131-142.

1. The Testimony Borne to Him by the Different Relations into which He Came. Ques. 41-52, p. 248.

- Study XI. March (1).* Pp. 142-150.
2. The Testimony Borne to Him. Ques. 53-56, pp. 248, 249.
- Study XII. March (2).* Pp. 150-158.
3. The Testimony Borne to Him. Ques. 57-59, p. 249. Review The Testimony.
- Study XIII. April (1).* Pp. 161-181.
1. Other Extraordinary Characteristics of Christ, most easily explicable by the Belief in His Divinity. Ques. 60-65, p. 249.
- Study XIV. April (2).* Pp. 181-198.
2. Other Extraordinary Characteristics. Ques. 66-68, p. 249.
- Study XV. May (1).* Pp. 198-213.
3. Other Extraordinary Characteristics. Ques. 69-71, p. 249.
- Study XVI. May (2).* Pp. 213-219.
4. Other Extraordinary Characteristics. Ques. 72, 73, p. 249. Review Other Extraordinary Characteristics.
- Study XVII. June (1).* Pp. 223-232.
His Bearing at His Trial and Death. Ques. 74, p. 249.
- Study XVIII. June (2).* Pp. 235-245 (end).
The Significance of the Man Christ Jesus. Ques. 75, 76, p. 249.

HISTORICAL.

The topics show *The Historical Development of The Missionary Idea*, and follow *The Short History of Missions*, by Dr. George Smith. The text should be read aloud in paragraphs by all in turn under the direction and questions of the Leader, and some of the topics should be treated in three minute essays. Topics marked with pointer are most important. See "Model Programmes" every month in *THE CHURCH AT HOME AND ABROAD*.

- Study I. October (1).* Pp. 7-14.
The Missionary Idea—Its First Revelation to Man.
- Study II. October (2).* Pp. 15-22.
Its Progressive Expression in the Old Testament.
- Study III. November (1).* Pp. 23-31.
Its Full Revelation in the Gospels.
- Study IV. November (2).* Pp. 32-46.
Its Successful Operation in the Acts and later New Testament.
- Study V. December (1).* Pp. 47-58.
Its Struggles in the Anti-Nicene Period.
- Study VI. December (2).* Pp. 77-84.
Ugla and the Goths. Missions in the Fourth Century.
- Study VII. January (1).* Pp. 59-64.
Patrick and Ireland. Missions in the Fifth Century.
- Study VIII. January (2).* Pp. 65-76.
Columba and Scotland. Missions in the Sixth Century.
- Study IX. February (1).* Pp. 85-90.
Boniface and Germany. Missions in the Seventh and Eighth Centuries.
- Study X. February (2).* Pp. 91-95.
Anskar and Norway. Missions in the Ninth Century.
- Study XI. March (1).* Pp. 96-100.
Methodius and the Slavs. Missions in the Tenth and Eleventh Centuries.

- Study XII. March (2).* Pp. 101-109.
Raymund Lull and the Mohammedans. Missions in the Twelfth and Thirteenth Centuries.
- Study XIII. April (1).* Pages 110-120.
Erasmus and the Reformation. Missions in the Fourteenth, Fifteenth and Sixteenth Centuries.
- Study XIV. April (2).* Pp. 146-156.
Xavier and The Propaganda. Roman Catholic Missions in the Sixteenth and later Centuries.
- Study XV. May (1).* Pp. 121-131.
Zinzendorf and the Moravians. The Dawn of Modern Missions in the Seventeenth Century!
- Study XVI. May (2).* Pp. 132-145.
Elliot and the English in North America and India. Missions in the Seventeenth and Eighteenth Centuries.
- Study XVII. June (1).* Pp. 157-168.
Carey and the Sunrise of Modern Missions in the Eighteenth Century! See also Modern Missionary Heroes in the Missionary Department.
- Study XVIII. June (2).* Pp. 169-199 (end).
The Great Missionary Societies. The Presbyterian Home and Foreign Boards. Missions in the Nineteenth Century.

MISSIONARY.

The topics follow a series of short lives of *Modern Missionary Heroes*, prepared by the Rev. Albert B. Robinson, and printed one each month in *THE CHURCH AT HOME AND ABROAD*, with other interesting missionary matter, and forming a vital part of the Course. See Hints.

- Study I. October (1).*
Joseph Hardy Neesima and Japan.
- Study II. October (2).*
Henry Martyn and Persia.
- Study III. November (1).*
Allen Gardiner and South America.
- Study IV. November (2).*
Marcus Whitman, M.D., and Home Missions.
- Study V. December.*
C. V. A. Van Dyck and Syria.
- Study VI. January.*
Robert Morrison and China.
- Study VII. February.*
Thos. S. Williamson, Stephen R. Riggs, David C. Lyon and Home Missions.
- Study VIII. March.*
Melinda Rankin and Mexico.
- Study IX. April (1).*
Adoniram Judson and India.
- Study X. April (2).*
Alexander Duff and India.
- Study XI. May.*
David Livingstone and Africa.
- Study XII. June.*
Titus Coan and the Pacific.

To those who desire books of reference to supplement the brief sketches which will appear in this magazine, we recommend *Great Missionaries of the Church*, by Dr. Cregan, and *Heroes of the Mission Field*, by Bishop Walsh.

Gleanings At Home and Abroad.

—It is said that Burma is fast becoming the paradise of emigrants from all parts of the Orient, and that languages and strange peoples multiply there.

—“The missionary spirit will be manifested just in proportion to the spiritual life of the Church,” said a speaker at the anniversary of the Wesleyan Missionary Society.

—An “honorary missionary” is one who supports himself from his own means. There are seventy such missionaries connected with the Church Missionary Society.

—Of the whole foreign trade of Japan in 1895—\$140,000,000—Great Britain's share was \$53,000,000; the United States had \$34,000,000; Germany, \$8,000,000.—*The Nation*.

—Devotion to duty, simplicity of life, and unselfish love for the souls of men, characterize the missionaries in the East, says Sir Charles Elliott, former Governor of Bengal.

—Says a writer in *The Christian*: The population of France is now 38,343,000, of whom about 680,000 are Protestants, or less than one in sixty; and more than half of the so-called Protestants are either indifferent or rationalistic.

—Many persons have resorted to me for confession, said Francis Xavier. The confession of every sin I have ever known or heard of has been poured into my ear, but no one person has ever confessed to me the sin of covetousness.

—Dr. W. J. Wanless, in his missionary addresses, contrasts the medical advantages of the United States and non-Christian lands. The 118 medical institutions of this country graduate 5000 physicians annually; yet there are only 400 medical missionaries in the whole world.

—“Die, but don't deny the Lord,” said a mother in Oorfa to her two sons. During the massacre in that city the two young men were caught by the mob, while men with drawn swords, ready to cut them down, demanded that they should accept the Moslem faith. They were firm, and were immediately slain.

—The last General Assembly of the Southern Presbyterian Church said: “We look with hopeful concern to the foundation of the missionary lecture-ships and other methods of education in our seminaries on the principles and history of Christian missions, and the needs of the world perishing in ignorance and sin.”

—When Mrs. Isabella Bird Bishop at the Ping Yang Mission looked into the lighted faces of the converts, so different from the ordinary apathy of the Korean expression, and on those now washed and sanctified, who were among the vilest of men, she felt that the gospel had lost none of its transforming grace and power.

—Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of praise, or teaching in a mission school,

or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.—*Dr. T. L. Cuyler*.

—“Can you spare so much?” asked the pastor of a small Protestant congregation in Lyons, when an old soldier brought his three months' earnings to help build a chapel. “My Saviour spared not himself,” was the reply, “but freely gave his life for me: surely I can spare one-quarter of a year's earnings to extend his kingdom on earth.”

—Numeral-type is the name of the system of teaching the blind in China to read, invented by the Rev. W. H. Murray, since the 408 sounds of Mandarin Chinese are represented by numerals. The system is equally suited to the blind and those who can see. It is so simple the ignorant and dull can learn to read and write in from one to three months.—*The Chronicle*.

—A church without a church debt has no reason for existence. We do not refer to its unpaid bills for the meeting-house, but to its obligations to Greeks, barbarians, and Americans as well. The debt is never paid; it seems to grow larger at each installment discharged, and its ratio of apparent increase is an index of true church prosperity. The only church that is injured by this debt is the church that repudiates it.—*The Standard*.

—The daughter of a Siamese pastor was married recently to Dr. Toy's medical assistant, says *Woman's Work for Woman*. The event took place by moonlight, on the lawn in front of the girl's school at Bangkok, under a beautiful canopy erected by the bride's father. Prince Nara, the king's brother, was a guest. In a speech during the supper he congratulated the missionaries on the good they are doing in training his people for the higher and important relations of life.

—Evangelization does not stop with either proclamation or witness-bearing. As Bishop Haygood has said: “We have enlisted for a long war.” Ours is not a system of propagandism, but of Christianization. The peril of some heathen nations to-day is that of grasping the fruits of Christian civilization and rejecting the processes of development so necessary to permanent character, whether individual or national.—*W. R. Lambirth, D.D., in Review of Missions*.

—The Rev. Thomas Craven, writing in the *Christian Advocate* on Methodist education in India, says: “In an article upon the work of the Young Men's Christian Association of India, the general secretary puts the number of young men attending colleges at fourteen thousand; of these, he says, ‘eight hundred are Christians.’ When we therefore consider that the population of India is as two hundred and eighty non-Christian to one Christian, this proportion of eighteen non-Christian students to one Christian student we contend is not a gloomy forecast of the influence Christianity is going to exert in the future.”

—The missionary, John Williams, tells how one day when at work with a native servant, at some distance from his house, he needed a certain tool and sent the servant to get it. He wrote a few words on a thin piece of wood, which he bade the man give to Mrs. Williams, saying that it would speak to her and tell her what he wanted. The servant was greatly excited by what his master had said about the wood speaking. When he gave the wood to Mrs. Williams, she read the message and at once gave him the tool. The man hastened back with it, full of astonishment, crying out, "The wood spoke! The wood spoke!"—*Dr. J. R. Miller.*

—The Hon. I. Garland Penn writes in *The Christian Educator* of the good that has come to the Negro through the exhibit at the Atlanta Exposition. It has strengthened his friends and made them firmer in the belief and hopes they cherish with reference to his possibilities; it has made for the Negro new friends both in the North and the South; it has encouraged the Negro in that he feels that he is recognized as a part of the South, and that what is business for the Southern white man is business for him; it has demonstrated the skill and tact in the Negro that were never known before to the outside manufacturing world; through this exhibit the Negro has made a favorable impression upon friend and foe.

—A missionary of the China Inland Mission replies to the question, "What kind of Christians do these people make?" as follows: Their love and devotion to Christ, their self-sacrifice and intense earnestness in seeking the welfare of their fellow-men, quite equals and in many ways surpasses anything I have seen amongst our Christians at home. The nearest convert lives at a distance of thirteen English miles, while all have been coming from thirteen to twenty-seven miles regularly for about three years in every kind of weather, with danger to life at times in crossing the swollen rivers during the rainy season. They contribute to the Lord's house on an average 2d. per head weekly, and an artisan's wage is only 3½d. per day; many of these farm laborers only receive 1½d. and their food.

—A writer in *Woman's Work for Woman* quotes this from Mr. Holcomb: "If you lived in Peking you would be surprised never to see a child's funeral pass, but if you go into the street very early in the morning you will find the explanation. You would meet a large covered vehicle drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few of them tied up in old reed baskets, and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night, pick up these pitiable remains, some of them mutilated by dogs; they are thrown in like so much wood and taken to a pit outside the city wall, into which they are dumped, then covered with quick lime. Does it make you sick to hear of such a thing? I have lived seven years in the city where that is a daily occurrence."

—George H. Wells, D.D., writes in *The Advance* of what he saw of worship in Japan: On either

side the doorway of a temple often stands an image which is little less than miraculously ugly, enclosed within a screen of wire netting and thickly spattered with blotches, which at first we cannot well make out. We watch the worshippers, however, and see them buy from the priests small bits of paper upon which are printed prayers. These they chew into what the Yankee boy would call spit balls, and throw them at the gods. If they pass through the screen and stay upon the image the suppliant is happy, thinking that his prayer has been accepted and the desired answer will be granted, but if they become entangled in the wire or fail to stick upon the idol he is sad and thinks that his petition has fallen to the ground. Between a conception of God, which permits men to represent him in such forms, and to do him honor by such means, and the Christian system which points to a holy and eternal Being who must be revered in spirit and in truth, there is a great gulf fixed which cannot be passed over.

—The Rev. E. P. Rice, in "A Primer of Modern Missions," summarizes as follows the fruits of missionary labor in India: 1. A Protestant native Church has been gathered, numbering half a million, and increasing at a rapid rate. 2. Uplifting has been brought to the women of India. 3. The fifty millions of low castes of India are rapidly being emancipated from serfdom; they are receiving education, and their social disabilities are being removed. 4. Missionaries have taken the lead in every branch of the education of the people of India. 5. The language of aboriginal tribes has been reduced to writing. 6. The Bible has been translated wholly into fifteen India languages, and partly into forty-six more (including Ceylon and Burma). 7. The message of Christianity has been widely advertised by extensive preaching in town and village. In this way much Christian truth has been half unconsciously accepted by the people. 8. Missions have had a large share in weakening the bonds of caste, and in preparing the way for religious and civil liberty, for equal justice, and for brotherly love. 9. Mohammedanism has been profoundly affected. Its traditional arguments against Christianity, which were thought to be unanswerable, have been widely refuted.

WORTH READING.

Periodicals are a great intellectual convenience. They abbreviate labor and place the results of a few at the service of the many.—*President Noah Porter.*

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—*Samuel Johnson.*

The Children of Chinatown in San Francisco, by Theodore Wores. *St. Nicholas*, May, 1896.

Mexico in Midwinter, by Justice Walter Clark. *The Arena*, June, 1896.

The City and its Church, by Rev. W. R. Richards, D.D. *Hartford Seminary Record*, June, 1896.

The Prospective Influence of Japan upon the Industries of America, by W. H. Mills. *Overland Monthly*, June, 1896.

Life in the Western Pacific, by Arthur Inkersley. *The Chautauquan*, July, 1896.

The Jewish Question in its Recent Aspects, by Morris Jastrow, Jr. *International Journal of Ethics*, July, 1896.

Reasons for an Immediate Arbitration Treaty with England, by President Charles W. Eliot. *The Forum*, July, 1896.

Arbitration and our Relations with England, by E. J. Phelps. *Atlantic Monthly*, July, 1896.

Child Life in North Africa, by Ella A. Baldwin. *Sunday-school Times*, July 4, 1896.

The South American Poets, by Hezekiah Butterworth. *Review of Reviews*, July, 1896.

On Things Persian, by C. J. Wills in Cornhill Magazine. *Little's Living Age*, July 4, 1896.

QUESTIONS FOR THE AUGUST MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. Where are our ten million foreign-born population chiefly found? Page 127.

2. To what is the tendency among foreigners in this country to decline in morals and religion attributed? Page 127.

3. Why is church work among foreigners missionary rather than self-supporting? Pages 127, 128.

4. Among how many different nationalities have our home missionaries established churches? Page 128.

5. State the number of missionaries employed by the Home Board; the number of church buildings erected under their supervision; the number of members received to the churches. Page 129.

6. What work has been accomplished by the Woman's Executive Committee of Home Missions? Pages 129, 132.

7. What is the effect of retrenchment upon the work of home missions? Page 132.

8. What is the average contribution per member in our Church for home missionary work? Page 133.

9. Have home missions paid? Page 133.

10. How has Christianity been a blessing to the Yankton Indians? Page 134.

11. What encouraging report comes from the school in Zuni, New Mexico? Page 134.

12. Tell the story of the missionary cow. Page 136.

13. What are some of the advantages of systematic giving? Page 144.

14. What excellent plan is adopted by one session to get the people interested in the work of the different Boards? Page 93.

15. What illustration is used to describe the relation of the various Boards to the progress of the Church? Page 100.

16. What is the colored man's cry? Page 102.

17. How was the Negro helped by the Atlanta Exposition? Page 149.

18. What aid is rendered to the Church by the business department of the Board of Publication and Sabbath-school Work? Page 106.

19. How do the expenditures of the Board of Education compare with the offerings from the churches? Page 99.

20. What illustration is found in an old letter of the evolution of ministerial education? Page 140.

21. What place does the Bible occupy in the curriculum of Coates' College for Young Women? Page 95.

22. Upon what is the claim of the disabled minister based? Page 105.

23. What is the fundamental aim of the Christian Endeavor Society? Page 141.

24. To what three great endeavors does the Church challenge her young people? Page 142.

25. Repeat the pledge of the Christian Cycle Club. Page 145.

26. Give some points from the recent Christian Endeavor Convention. Page 82.

27. What are the Florence Crittenton Missions? Page 82.

WORK ABROAD.

28. Describe the first Laos Christian Endeavor Convention. Page 138.

29. How does Dr. Clark speak of the need in Mexico of the tonic of Christian Endeavor? Page 144.

30. Describe the Endeavor Convention in Madagascar. Page 144.

31. What proportion of the offerings of our Church for foreign missions last year came through the Women's Boards? Page 109.

32. What sum did the Assembly ask the Church to place at the disposal of the Board of Foreign Missions this year? Page 109.

33. What Secretary of the Board of Foreign Missions has just completed twenty-five years of service? Page 112.

34. In what respects does the Korean mind differ from the American? Pages 116-118.

35. What is the Korean idea of education? Page 117.

36. What is the position of the Korean woman in the home? Page 117.

37. Describe the evening devotions in a Korean Buddhist temple. Page 121.

38. What does Mr. Adams say of the service he witnessed in the Buddhist monastery near Fusan? Page 120.

39. Repeat some of the incidents of an evangelistic tour in Korea. Pages 121, 122.

40. What service did our missionaries render to the Koreans during an epidemic of cholera? Page 123.

41. How were they able to serve the king? Page 123.

42. Give examples of true prayer to God, and paper prayers to helpless gods. Page 123.

43. Relate the incident of Korean converts who were arrested and brought before an official. Page 124.

44. What evidence of the grace and power of the gospel did Mrs. Bishop see at Ping Yang? Page 148.

45. Who were the first Koreans to receive Christian baptism? Page 114.

46. How is the variety and abundance of Korean missionary literature explained? Page 114.

47. Repeat the story of the conversion of a Korean butcher. Page 116.

48. Why is a child's funeral never seen in the city of Peking? Page 149.

49. What kind of Christians do Chinese converts make? Page 149.

50. What hopeful element is there in the effort to secure reform in China? Page 82.

51. How does a traveler describe the worship he saw in a Japanese temple? Page 149.

52. What recent encouragement has Mr. Loomis received in the distribution of the Scriptures? Page 81.

53. How did the missionary, John Williams,

astonish a native by making a piece of wood speak? Page 149.

54. What examples are given of the power of the gospel in Mexico? Page 110.

55. What proportion of the young men attending college in India are Christians? Page 148.

56. The fruits of missionary labor in India are how summarized in a recent volume? Page 149.

57. What mark of confidence and honor has our Dr. Holmes, of Persia, recently received? Page 111.

58. Should medical missionary work be made self-supporting. Page 109.

59. How do the medical advantages of the United States compare with those of non-Christian lands? Page 148.

60. How did an Armenian mother encourage her sons to martyrdom? Page 148.

61. What is an "honorary" missionary? Page 148.

62. How does a Montana pastor answer one of the objections to missions? Page 110.

FRANCE AND MADAGASCAR.

[From the *N. Y. Observer*.]

France has determined to change her relations to Madagascar from a protectorate to a kind of modified annexation, and to declare the great island a French colony. The modification of complete annexation promised is the retention of the present method of government and of internal administration, but the difficulties in the way of such a scheme are so many that its opponents are doubtless right in declaring that the principle of annexation will be fully carried out. One department of administration after another will be brought under the French system, the offices will be filled with Frenchmen for whom convenient shelves must be found, and the French colonial policy under which trade must be carried on as exclusively as possible with the parent country, will be rigorously enforced. In fact, the chief reason for the change from a protectorate to annexation is to close the markets of the island to foreign trade, one of the first results of French occupation being the attempt of the Paris government to abrogate the commercial treaties made by the Hovas. But Great Britain objected on the ground that under a protectorate France acquired no right to abrogate treaties, but only the duty of enforcing them, and it is mainly to remove her disability that France has decided to change her relations toward the island. As the trade of the United States with Madagascar is next in volume to that of Great Britain and France, and is quite as jealously safeguarded by treaties with the Hovas government, our interest in the matter is plainly the same as that of England, and the effect of any change likely to be as carefully considered. Although Great

Britain may be expected to meet the wishes of France so far as she can reasonably be asked to do so, the French have shown so little sympathy with British embarrassments in Egypt that they cannot justly complain should their request for consent to the abrogation of commercial treaties be deemed unreasonable. It is possible, therefore, that the annexation of the island may not solve the problem of the existing treaties as certainly as its advocates suppose, and in the interest both of France and Madagascar it will be hoped that it may not. For while politically it is no doubt best that France should take complete possession of the island, her success in making it a regular colony in the French meaning of the term will almost inevitably be disastrous to herself and to Madagascar. French colonial policy is that of the seventeenth century, a policy which compels the colonists to purchase all their supplies in France, one of the dearest of markets for the goods needed in new countries, and is thus certain to check all development. Worse still, by making living dear in the island, colonists, one of the chief needs of France, will be kept out, for the Italians, Germans and others seeking new homes are certain to go where they can get comforts and necessities the cheapest. The result will be that the new colony, forced to buy in a dear market, will not be self-supporting, and will only further increase the already heavy drain from this cause upon French resources. How much France's colonies cost her is not, of course, made public, but it is known that Algeria costs \$15,000,000 a year, and the other colonies at least as much more, and there is no present prospect that the expenditure will diminish, Algeria having been a colony for more than half a century. Tunis alone of all the French colonies pays its way, and that is rather a protectorate

than a colony, and is open to foreign trade under the old commercial treaties of the Bey.

AN ENEMY OF MANKIND.

REV. JAMES M. WHITON.

[From the Outlook.]

As recently as at the Parliament of Religions in Chicago, it was common to hear many good things said of Mohammedanism as a religion. It might be classified as a heretical offshoot of Christianity. It had exercised a plainly ameliorating influence on vast populations, especially in Africa. A Mohammedan missionary actually came to America. But all that has been changed since the devastation of Armenia by the now reigning successor of Mohammed.

Yet the facts on which these now silenced eulogies were based remain the same. Look at Mohammedans in India, orderly under British rule. What the recent horrors reveal is equally a fact, terribly emphasized through many centuries while Mohammedanism was a conquering military power, but forgotten during its subsequent repression by European preponderance till now, when the temporary paralysis of Europe by international jealousies has loosed the check upon it. The fact is that Mohammedanism as a *political power* is the same to-day as when at the point of the scimitar it carried the dread alternative, "the Koran or death," through half of southern Europe. Say what good one may of Islam as an order of religion, of Islam as a civil order, girt with military power, nothing can be said but evil. The only peace for the world is in annihilating it as such, as a foe to civilization, an enemy of mankind.

Under a Mohammedan sovereign an unbeliever cannot be granted by the faithful even the right to live. Necessity and expediency have till lately relaxed this rule. Hence treaty concessions, "the capitulations," so called, and the rights guaranteed to Americans in the Sultan's dominions. Hence whatever immunities his Christian subjects have till recently enjoyed, so long as the fear of European interference restrained him.

Under this enforced relaxation of the rigor of Mohammedan sovereignty, American schools, colleges and churches were planted among those Christian subjects. Education, enterprise, aspiration gave them the lead over their Moslem neighbors, and thus inflamed suspicion and jealousy. Hence repressive severities increasing for the last dozen years. Hence two or three mere sparks of revolutionary indignation—fostered, it must be

said, by Russian intrigue and Russian gold, but made a pretext for devouring many thousands of innocents with beastly outrage or the more merciful sword, and terrifying the survivors into a nominal conversion to Islam, to apostatize from which is death.

The lesson of these events should be writ large and pondered well. There can be no peace with Mohammedanism as a civil power, simply because it is of its very essence to slay the unbeliever, or enslave him if allowed to live. It is the religion of at least 100,000,000 human beings—tolerable as a religion, but when clad with sovereignty as intolerable as a fiend.

On the basis of these facts we consider that it is simply foolish to expect to maintain our rights in Turkey by mere pacific diplomacy. The Turk is bound by his creed to yield nothing to the Christian, except as enforced. The Turkish proverb is in point here: "To his superior the Turk is a cringing dog, to his inferior he is a lion."

Next, and in view of the fact that our countrymen in Turkey are there as missionaries to the two million down-trodden Christian subjects of the Turk, we ask, Can any course be more thoroughly un-American than for our government to show hesitation in standing by them to the uttermost of their treaty rights, both in securing prompt indemnity for the past and immunity for the future?

MORE ABOUT MR. RANDOLPH.

* [Since the earlier pages, in which we have spoken of Mr. Randolph, were made up, we find an affectionate tribute to him in *The Evangelist*, written by Rev. S. B. Rossiter, D.D., which we would fain give entire to our readers, but there is remaining only space for the concluding paragraphs.]

He loved the Church of Christ. He was too near akin to Christ himself to circumscribe his devotion by any denominational lines. He saw the Christ in all the creeds and outside their affirmations he found the larger Christ standing. He adhered to the received tenets, and yet felt his obligation to obey new truth. Simple as a child in his faith, living so near the unseen world, he used to think he could almost hear the voices through the separating veil. He walked with God in the raptures of faith as well as in the ordinary experiences. Death was to him a slipping away to be with Jesus. "I will come again and receive you unto myself." And to those of us who remain, these words of the Master make death to be a blood-red, beautiful thing.

He loved his friends. Very few men in New York City had such wide acquaintance as did Mr. Randolph. The little corner of his book store, with

the curtain drawn across, and within the desk or a chair or two, the floor covered with books and the desk with letters and manuscript, was a friendly place where ministers used to gather for a little chat on Monday mornings or off days of the week. Those who knew the man and knew his habits, when they observed a certain opaqueness in his eye and a preoccupied air, knew enough not to disturb his dreams or his business. But in the pauses of affairs, when the man let down the veil from over the eye and drew aside the curtain of his corner and came limping out to greet you, you were sure to meet a cordial welcome, and then you could talk of the latest book, the heresy trial, the coming General Assembly, or whatever else you happened to be interested in.

The younger men of the ministry will long remember him as an elder brother, a wise counselor and a genuine friend. I think in later years he turned somewhat appealingly towards the younger men, for the comrades of his early years had gone on before, and he longed for the freshness of young life and thought. And he was not disappointed. The young men loved him and are grateful to him for the pure and noble things he put into their lives. A beautiful picture of him is on my mind: A courtly, smiling gentleman, limping a little on his stiffened limb; that one refractory lock of hair that would persist in falling over his fine forehead; his old-fashioned ways and habits; a certain delightful antiqueness about him; his readiness in repartee and his ever-living interest in passing things. Many of us have received a loss in the departure of this genial, helpful spirit which we shall never make up this side of the great veil.

Book Notices.

STEPPING HEAVENWARD, by Mrs. Elizabeth Payson Prentiss.

The aim of all her writings, we are told in the Introductory Note, is to incite to patience, fidelity, hope and all goodness by showing how trust in God and loving obedience to his will brighten the darkest path and make a heaven upon earth. She loved to be of service to her friends, but was anxious that each should reach the highest possibilities of attainment. In trouble or sorrow she was one of God's ministering spirits—an angel of strength and consolation, but always more eager that souls should grow than that pain should cease. The keynote of Mrs. Prentiss' religious character is struck in her own hymn, "More love to Thee, O Christ."

"Stepping Heavenward," since its first publication in 1869, has passed through many editions,

and has been translated into French and German. It has helped many Christians to live the higher life, and in this new, attractive edition its influence and helpfulness should be still further extended. [A. D. F. Randolph Company, fifty cents.]

STUDIES OF THE MAN CHRIST JESUS. By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, author of "Studies in the Gospel of Luke" and "Studies in the Book of Acts." Fleming H. Revell Co., Publishers, New York, Chicago and Toronto.

The purpose of "Studies of the Man Christ Jesus" is to examine the character of Christ with twofold reference, first to its testimony to his divinity, and second to its revelation of what God means each disciple of Christ to be. It is not a life of Christ: it is a study of Christ himself. It is designed for use in college and school courses and in general Bible classes, as well as for general reading, and has been adopted as the text-book for use in the "Christian Training Course for Young Peoples Societies" of the Presbyterian Church. The "Studies" have been presented to groups of students and Bible classes at Northfield, Rutgers, Bryn Mawr and elsewhere, and have always found a ready acceptance.

CHILDREN OF GOD AND UNION WITH CHRIST is a little book containing 250 pages, 3 x 5 inches.

Its writer is Samuel B. Schieffelin, writer of "The Foundations of History: A Series of First Things," "Milk for Babes," "Children's Bread," "A Message to Ruling Elders," "Words to Christian Teachers," "People's Hymn-book," etc.

In a prefatory note Rev. John Hall, D.D., says of the author: "He has been a life-long student of Scripture, as all who have looked into his many books well know, and in this volume he brings the divine light, in a reverent spirit, to the reader's mind on two of the gravest questions that can be raised: Am I a child of God? Is Christ a Saviour whom I can trust, sinner as I am?"

Of the book Dr. Hall says: "I can vouch for its harmony with Scripture, not simply from my knowledge of the writer, but from having read it, and been so impressed by its truthfulness and its timeliness as to ask the privilege of writing these prefatory paragraphs.

Published by the Board of Publication of the Reformed Church in America, 25 East Twenty-second street, New York. Price, single copy, 25 cents; by dozen, 20 cents each; postage, 7 cents extra per copy.


A PRIMER OF MODERN BRITISH MISSIONS, edited by Richard Loveth, M.A., who wrote the Life of James Gilmour of Mangolia, is an attempt to give in brief space a comprehensive account of modern missions. This rapid survey of past achievement and present opportunity takes up fields of work rather than missionary agencies. The aim is to strengthen the faith, stimulate the zeal, and encourage the liberality of those who believe in the final triumph of the glorious gospel of the blessed God. It should be added that only brief references are made to American missions. [Fleming H. Revell Company, 160 pages. Forty cents net.]

AMERICAN CONFERENCE ON INTERNATIONAL ARBITRATION is a volume of 250 pages, [The Baker and Taylor Co., New York, \$1.50], giving an account of the conference held in Washington, D. C., April 22 and 23, 1896. It contains a documentary history of the movement, a full report of the proceedings, including the addresses by many eminent men present and the resolutions adopted. All this is followed by an exceedingly valuable chapter of Historical Notes on Arbitration, prepared by Professor John Bassett Moore, of Columbia University. This conference, held for the specific purpose of promoting the establishment of a permanent system of arbitration between the United States and Great Britain, will doubtless prove to have been an important factor in producing that result which the most thoughtful citizens of both countries desire. In the study of the whole subject this book will be of great value.

GOD'S BOX, A HOME MISSIONARY EPISODE, by Mabel Nelson Thurston. This is a touching tale of privation bravely borne by a home missionary and his family, in a northwestern winter. How they were relieved and cheered by a generously filled box, which the lisping little one of the family fitly named "Dod's Box," is charmingly told and beautifully printed. Fleming H. Revell Co., New York, Chicago and Toronto. Price, 10 cents; \$1 a dozen; \$7 per 100.

N. W. AYER AND SON'S AMERICAN NEWSPAPER ANNUAL, for 1896, is an acknowledged standard authority on American newspapers. It enumerates 21,000 newspapers and periodicals, giving character, size, circulation, names of editors, publishers, etc. In addition to this it is a *Gazetteer*, giving a vast amount of information concerning the location, population, products and industries of every state and country in the United States and Canada; also the location, population, railroad connections, express, telegraph and banking facilities of every place in which a newspaper is published. The volume is sent, carriage paid, on receipt of the price, \$5, by N. W. Ayer and Son, Philadelphia, Pa.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

FORBES, HUGH W.—Born at Dalton, O., 1821; graduated from Washington and Jefferson College, and Allegheny Theological Seminary; ordained by the Presbytery of Waterloo, 1852; preached at Dixon, Ill.; Cambridge, Ill.; Hancock, Ill.; West Irving, 1860-62; Millersburg, two years; Deep River, six years; St. Charles, two years; Rock Creek, 2 years; Iowa Centre, two years. Died, at Fonda, Iowa, June 4, 1896.

Married, July 25, 1849, Mary Broadwell, who died December 11, 1883, at Carroll, Iowa. Six children survive.

SPILMAN, JONATHAN E., D.D.—Born in Muhlenburg county, Ky., April 15, 1812. In his childhood his father moved to White county, near Carmi, Ill. He graduated at Illinois College, Jacksonville, 1835, and at the Transylvania Law School, Lexington, Ky.; practiced law at Nicholasville and Covington, Ky.; studied theology privately; licensed to preach by the Presbytery of West Lexington, April, 1858; ordained by the Presbytery of Ebenezer, June, 1858; pastor of the Second Presbyterian Church, Covington, Ky.; S. S. of the church at Nicholasville, Ky.; called to Maysville in 1864; S. S., Canton, Miss., 1878-81, and Carmi, 1882-92; preached for the church at Flora after he became II. R., 1892-95. Died at Flora, May 23, 1896.

Married, February 13, 1840, Miss Mary B. J., daughter of Major Menefer, of Jessamine county, Ky., who died October 18, 1843; married, April 10, 1845, Miss Eliza S., daughter of Hancock Taylor, and niece of Gen. Zachary Taylor, who died August 10, 1866; six children survive.

WALLACE, ROBERT MACK.—Born at Mt. Bethel, Pa., April 17, 1825; graduated from Washington and Lee University, 1849, and from the Western Theological Seminary, 1852; ordained by the Presbytery of Redstone, 1853; pastor of Brownsville, Pa., and Little Redstone churches, 1853-64; pastor of First Church, Altoona, Pa., 1864-75; pastor of the church at Stroudsburg, Pa., 1876-84; church of Milroy, 1884-94; Little Valley, 1888-96, ministering to both churches, 1888-94. Died, June 15, 1896.

Married, June 15, 1854, Miss Mary Rodgers, of Brownsville, Pa., who, with four children, survives him.

WILLSON, ROBERT EDMUND.—Born in Amenia, now Northeast, Dutchess county, N. Y., March 28, 1807; graduated from Hamilton College, 1835, and from Auburn Theological Seminary, 1838; ordained at Hammondsport, N. Y., December, 1838; pastor at Hammondsport fourteen years; at Corning, four years; at Clyde, fourteen years; at Havana, five and one-half years; resided in Hudson, 1875-78; since then resided in Philadelphia, Pa.; Beverly, N. J., and Pittston, Pa. Died, January 2, 1896, at the home of his son-in-law, William C. Lobenstine, 9 W. Eighty-sixth street, New York.

Married, February 20, 1838, Miss Mary Strong, daughter of Rev. William L. Strong, and a sister of the late Justice William Strong, of the U. S. Supreme Court, who survives him, with his three children, Judge Robert N. Willson, of Philadelphia; Mrs. Martha E. Fenn, of Pittston, Pa., and Mrs. Belle W. Lobenstine, of New York City. Mr. Willson's pastorates were fruitful in the best spiritual results. He was the author of many published sermons and reviews. His intellectual activity and cheerfulness were unbroken by the failure of his eyesight, which resulted in total blindness three years ago.

RECEIPTS.

HOME MISSIONS, JUNE, 1895 AND 1896.

	CHURCHES.	*WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$8,853 79	\$14,571 14	\$21,593 28	\$2,823 11	\$47,846 32
1896.....	6,654 10	10,373 83	8,087 50	17,387 75	42,503 18
Gain.....				\$14,559 61	
Loss.....	\$2,199 69	\$4,197 31	\$13,505 78		\$5,343 14

THREE MONTHS ENDING JUNE 30.

	CHURCHES.	*WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$20,793 68	\$25,348 44	\$30,387 06	\$7,752 12	\$93,281 30
1896.....	29,478 29	31,523 64	12,546 39	23,656 54	97,204 86
Gain.....		\$6,175 20		\$15,904 42	\$3,923 56
Loss.....	\$815 39		\$17,840 67		

* This column represents contributions specially designated for Educational Work.

FOREIGN MISSIONS, MAY 1 TO JUNE 30.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	SOCIETIES.	MISCELLANEOUS	LEGACIES.	TOTAL.
1895.....	\$23,925 43	\$5,610 53	\$2,255 50	\$3,537 84	\$15,297 94	\$1,658 39	\$52,285 63
1896.....	13,537 76	2,710 90	1,841 48	2,626 75	9,272 15	23,686 01	53,673 05
Loss.....	\$10,387 67	\$2,899 63	\$414 02	\$911 09	\$6,025 79	\$22,027 62	\$1,389 42
Gain.....							

Received, June, 1896, from Anniversary Reunion Fund, not included above, \$10,486.23.

MINISTERIAL RELIEF, JUNE, 1896.

Churches and Sabbath-schools, including \$118.67 from Reunion Fund..	\$2315 19
Individuals.....	303 00
Interest from Investments.....	4204 20
Interest on Bank Deposits.....	542 15

For the Current Fund	\$7364 54
For the Permanent Fund.....	2500 00

Total Receipts for June, 1896... \$9864 54

Total for Current Fund to date.....	\$21,848 74
“ “ “ last year to date.....	27,192 96

EDUCATION, JUNE, 1896.

Churches and Sabbath-schools.....	\$1,101 62
Miscellaneous sources.....	516 36
Refunded.....	200 00
Income from investments.....	972 83

Total.....	\$2,790 81
Total from April 15 to June 30, 1896.....	5,769 71

PUBLICATION AND S.-S. WORK,

APRIL, 1896.

Receipts from churches.....	\$2,239 18
Sabbath-schools.....	743 42
Individuals.....	45 02

Total, April..... \$3,077 62

MAY, 1896.

Receipts from churches.....	\$2,606 83
Sabbath-schools.....	356 27
Individuals.....	1,161 50

Total, May..... \$4,124 60

Total receipts since April 1..... 7,202 22

SYNODICAL SUSTENTATION AND HOME MISSIONS, SYNOD OF PENNSYLVANIA.

FOR QUARTER ENDING JUNE 30, 1896.

Churches and Sabbath-schools.....	\$5,831 23
Women's Sustentation Committee.....	500 00

Total..... \$6,331 23

CHURCH ERECTION, JUNE, 1896.

GENERAL FUND.

LOAN FUND.

Churches and Sabbath-schools.....	\$2,008 43
Individuals	8 00
Legacy	500 00
Miscellaneous	764 19
Special donations.....	192 63

Interest and payments on mortgages.... \$669 82

MANSE FUND.

Church	\$1 00
Miscellaneous.....	1,162 95

\$3,473 25

\$1,163 95

FREEDMEN, APRIL, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$2,342 71	\$198 10	\$1,000 77	\$915 02		\$4,456 60
1896.....	2,919 79	210 88	732 96	1,560 87		5,424 50
Gain.....	\$577 08	\$12 78		\$645 85		\$967 90
Loss.....			\$267 81			

MAY, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$4,147 83	\$82 12	\$667 62	\$2,318 84	\$180 00	\$7,696 41
1896.....	2,093 45	312 07	598 62	1,958 15	5,525 00	10,487 29
Gain.....		\$229 95			\$5,045 00	\$2,790 88
Loss.....	\$2,054 38		\$69 00	\$360 69		

JUNE, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$1,560 15	\$239 17	\$2,486 17	\$622 20		\$4,907 69
1896.....	1,583 36	71 00	1,424 47	155 00	\$500 00	3,733 83
Gain.....	\$23 21				\$500 00	
Loss.....		\$168 17	\$1,061 70	\$467 20		\$1,173 86

TOTAL RECEIPTS TO JULY 1, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$8,050 69	\$519 39	\$4,151 56	\$3,856 06	\$480 00	\$17,060 70
1896.....	6,596 60	593 95	2,756 05	3,674 02	6,025 00	19,645 62
Gain.....		\$74 56			\$5,545 00	\$2,584 92
Loss.....	\$1,454 09		\$1,398 51	\$182 04		

The Church at Home and Abroad.

SEPTEMBER, 1896.

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HARRIET BEECHER STOWE—SEE PAGE 164.

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THE CHURCH

AT HOME AND ABROAD.

SEPTEMBER, 1896.

CURRENT EVENTS AND THE KINGDOM

A Wise Ruler.—One year ago scarcity of food in the city of Tabriz led to a bread riot, in which several persons were killed. Now it is reported that the new Shah has proved that he cares for his subjects, and is especially thoughtful for the poor, by removing the taxes upon bread and other articles of food.

Temperance in Canada.—The Hon. A. S. Hardy, the new Premier of Canada, replying to a deputation of influential citizens who desired to learn what would be the policy of the government on the temperance reform, said: "This is a temperance government in sympathy with the temperance reform. It will take no step backward, and will go as far forward and as rapidly forward as public sentiment will warrant and our jurisdiction allow."

Education for Citizenship.—At the recent meeting of the National Education Association a timely address was delivered by Professor Butler, who said: If education and training unfit men for political life then there is something wrong either with our political life or with our education. The real question involved is an ethical one. It reaches deep down to the very foundation of morality. The public education of a great democratic people has other aims to fulfill than the extension of scientific knowledge or the development of literary culture. It must prepare for intelligent citizenship.

A Large Offering.—As a worthy culmination of the Christian Alliance Convention at Old Orchard, Maine, an offering was made for foreign missions amounting to more than \$100,000. It was estimated that about 10,000 persons were in the audience. After an effective sermon by Dr. A. B. Simpson, and an address by a missionary on the text, "What have ye in the house?" the baskets were passed. They were returned filled with bills; coins, watches, jewelry of various kinds, and even titles to property. Boys gave their bicycles, and a man promised his piano. Only one-third of this large offering was in cash.

Cuba and Spain.—After sending 120,000 of her soldiers to Cuba and spending \$100,000,000 in the attempt to subdue the island, Spain finds herself engaged in a hopeless task. The treasury is exhausted, and it is becoming quite impossible longer to convince the people that the Cuban revolution is merely the "unorganized uprising of a few discontented outlaws." The spirit of some of the Cuban patriots is illustrated by the case of the man who, before setting out with his sons to join the insurgent army, set fire to his house lest the thought of home should tempt him to turn back.

Opium in Formosa.—Of the anti-opium agitation now going on in Japan an exchange says: The Japanese are seriously

alarmed lest the habit of opium smoking should reach their own shores from the newly acquired island of Formosa, where it has long been widely practised. The Japanese Governor of Formosa has issued a proclamation bringing into force the Japanese law, which strictly prohibits the sale of opium, except for medicinal use, but making an exemption in favor of Formosans, who, having already acquired the habit, must secure certificates enabling them to obtain their accustomed supply.

Our Sunday-schools.—More than one-sixth of the population of the United States is numbered in the ranks of the Sunday-school. In the United States and Canada there are upwards of 13,000,000 members of Protestant Sunday-schools, 1,500,000 of whom are officers and teachers. The work of the International Convention, held in Boston during the last week in June, is thus summed up by the Rev. A. S. Burrows, in the *Sunday-school Times*: The Convention emphasized the spiritual needs of the youth of our times, the higher development of the teacher, the spiritual understanding and application of the Bible, another step toward Christian union through Christian courtesies, with mutual helpfulness in the common cause of Christ.

The Volunteers.—A prominent leader of this new organization has recently stated that the Volunteers will be in close sympathy with the churches, and will put no hindrances in the way of their converts joining the different churches. They will observe the sacraments, although as yet the form and method of baptism have not been decided. They will make careful provision for the instruction of their workers. Property will be held by trustees chosen for the purpose, instead of being deeded over to one man. So far as they can, without neglecting slum work, they will strive to reach a middle class of workingmen for whom no Christian body is specially working. A thorough knowledge of the Scriptures on the part of those who lead religious meetings will increase their efficiency and make this movement a great power.

"Chinese" Gordon remembered.—At Trafalgar Square, in London, Viceroy

Li placed upon the pedestal of the statue of Charles George Gordon a wreath bearing the inscription: "To the soldier and friend of China—a tribute of respect from Li Hung Chang." A similar wreath was placed upon Gordon's cenotaph in St. Paul's. This is a tardy tribute of respect to the memory of one who, having quelled the Tai-ping rebellion, left China as poor as when he entered it. In a thoroughly disinterested spirit he spent his pay in promoting the efficiency of his force, and twice declined a present of money. And he did not hesitate to express his righteous indignation at the murder of the Tai-ping leaders after he had received a promise that their lives should be spared. Is not this act of the great viceroy an indication that the noble traits of character possessed by General Gordon are held in higher estimation now in China than ever before?

The Stundists of Russia.—At the recent meeting of the Presbyterian Council in Glasgow, the following action was taken: "The Sixth Council of the Alliance of the Reformed Churches holding the Presbyterian System desire to remind their churches and congregations that the Stundists of Russia are brethren of our faith, having had their origin in a German colony belonging to our Presbyterian order; that their forms one of the most remarkable religious developments of our age, their number having grown within half a century to over hundreds of thousands of adherents. The Council commend them to the earnest prayers of our churches, and express to the Stundists their deepest sympathy with them in the difficulties of their present position and in the sufferings they have had to endure. The Council also exhort their brethren to remain faithful to their evangelical position, and assure them they will be remembered in the prayers of our congregations, and may count upon whatever help the Council may be in a position to give."

The Increase of Crime.—Startling facts regarding the rapid increase in the United States of the crime of murder have received much attention by the press. More than 43,000 homicides were committed during the last six years, an average of over seven thousand per year;

but so rapid is the increase that in the year 1895 the number was 10,500. Judge Parker in the *North American Review* expresses the opinion that inefficient administration of criminal law is one of the causes. An Associate Justice of the Supreme Court of the United States is reported to have said recently: "The taking of life for the highest crime, after due process of law, seems to be the only way of taking life to which the average American has objections." Among the remedies

suggested by Andrew D. White are the following: More attention to elementary instruction as to morals in our schools; the preaching of righteousness from the pulpit; constant effort to create a better sentiment through the press; repressive laws, carefully made and vigorously executed, regarding the educating the minds of youths in obscene books and sensational papers; a sharp and decisive method of dealing with all places known as contributing to crime.

"THE GREAT DEBATE" upon the issues presented to the American people, for their decision in the next autumn elections, proceeds with becoming earnestness and with improving courtesy. The seriousness of the questions involved, as viewed by the opposing disputants, is teaching them to respect each other's convictions, and to seek for union of action in matters on which they are agreed, "agreeing to differ" with mutual kindness wherein they cannot sincerely agree. This spirit is admirably exemplified by an eminent writer in the *Independent*, Rev. H. L. Wayland, D.D., who calls himself "an old Republican," and who believes that the success of that party this year is hardly less important than he believes it to have been in 1860 and 1864. Knowing that, now as then, many men in the opposite party agree with him and his fellows, in what they alike regard as the most vital question at issue, he says to his political associates: "It is not enough to say to Mr. Whitney and to Secretary Olney, 'You may vote for our candidates if you like;' we must make it easy for them to do so; we must make it possible for them to vote thus without loss of self-respect." He would have all who agree upon what they regard as of vital importance respectfully invited to meet and confer together, and devise a way of acting together for that, without compelling any to disown or discredit their convictions on other less important issues.

Even in respect to many of those from whom he differs on the supreme issue, he says: "It is not possible to doubt that they are well-meaning and patriotic men. We believe them to be misled and mistaken; it is our duty to show them that they are; and

to guide them into what we believe to be the truth, we must remember that men are not won by sarcasm, by ridicule, by caricature, but by honest argument presented in a conciliatory way." He also exhorts his fellow-partisans to recognize "whatever of good there is in the platform" of their opponents. This able writer is of course wise enough to see that such treatment of his opponents is the best way to win them to such alliance as his party needs. But we are sure that he only desires this help for his party in so far as his party is right. We rejoice in such wise teaching administered to either party by its leaders. We find only one word in Dr. Wayland's article to regret. He says: "It is wise to concede something to the *enemy's* position, when it is possible." Why could not he have written *opponent* instead of *enemy*?

In the same number of the *Independent* (Aug. 6) we find an editorial of the same irenic spirit, entitled, "Not Abuse, but Argument." Of the party which the *Independent* sincerely and earnestly opposes, after fairly stating their views on "the silver question," it says: "Those who thus believe are not robbers and traitors; they are as honest in their intentions and as patriotic at heart as any of their political opponents." It only asks them to concede the same to *their* opponents. This is excellent. It is manly. It is Christian. Here as before we find only one word to regret. "It is early in the *campaign*. It is sure to be an earnest and heated canvass."

Why keep up the sound and smell of war in this contest of peace? Why not let it be and be called only a "canvass" and never a "campaign?" "Words are things." There is no more need of warlike

words than of warlike weapons, in an earnest and honest debate—admitted to be earnest and honest on both sides.

The use of terms of belligerency and enmity will not help to keep it so. The “heat” which they engender is the heat

not of healthy vitality, but of deadly fever. The popular heart needs no such “firing;” it needs the cooling of mutual charity and the tonic of calm, candid, dispassionate reasoning.

HARRIET BEECHER STOWE.

The recent death of this famous woman has given occasion for numerous references, in the press, to her most famous book, “Uncle Tom’s Cabin.” Some things have been said of that book from which we are constrained to dissent. That which seems to us the most unjust has charged upon it the blame of sacrificing the thousands of lives laid down in the war unsuccessfully waged for the purpose of breaking the bond which holds the States of our Union together and constitutes them one country—*E Pluribus Unum*. We have no fear of such a view gaining any considerable prevalence, or having any large practical effect. That that war upon our national government was unsuccessful is matter of devout thankfulness now in every part of our land, and we believe there are very few if any who do not rejoice at its unintended incidental effect, the abolishment of slavery.

We have, however, been surprised that some admirers of Mrs. Stowe, defending and applauding her great book illustrating slavery, have spoken apologetically of it as perhaps giving undue prominence to the harsher features of that institution. We know of no writer, defending slavery, who has pictured the loveliest scenes to which slavery gave occasion more vividly. In its very first chapter she wrote:

Perhaps the mildest form of the system of slavery is to be seen in Kentucky. The general prevalence of agricultural pursuits of a quiet and gradual nature, not requiring those periodic seasons of hurry and pressure that are called for in the business of more southern districts, makes the task of the Negro a more healthful and reasonable one; while the master, content with a more gradual style of acquisition, has not those temptations to hard-heartedness which always overcome frail human nature when the prospect of sudden and rapid gain is weighed in the balance, with no heavier counterpoise than the interests of the helpless and unprotected.

This mild form of Kentucky slavery is as faithfully illustrated in Mrs. Stowe’s pictures

of the Shelby family and their Kentucky home as are its dark and cruel aspects on Legree’s remote plantation. Our reading of the story when it first appeared as a newspaper serial, made an impression of chivalrous manliness and of womanly loveliness in Southern people which subsequent personal acquaintance in Kentucky and Missouri confirmed, nor have we ever doubted that the same qualities characterized thousands of Christian men and women and households in all Southern States. No truer or purer friendships have existed anywhere than between many masters and mistresses and their domestic servants.

Mrs. Shelby was a woman of a high class, both intellectually and morally. To that general magnanimity and generosity which one often marks as a characteristic of the women of Kentucky, she added high moral and religious sensibility and principles carried out with energy and ability into practical results.

The candor and justice of Mrs. Stowe seemed to the present writer in excellent contrast to the wholesale harsh denunciation of slaveholders which he had sometimes heard from speakers who had no such personal knowledge of them as she had enjoyed. The reading of her book, he distinctly remembers, quickened his sympathy for slaveholders as well as for slaves, and thereby deepened his abhorrence of the legalized system to which both slaves and their masters were victims. The utmost humanity and piety of the owners were powerless to protect the slaves whom they honestly loved from liability at any time to pass from their possession and protection under the absolute power of selfish and frivolous or avaricious and cruel masters and mistresses. Death or pecuniary embarrassment might at any time work such cruel changes, and these only illustrated the dismal condition of other myriads who from birth to death knew only absolute subjection to selfish owners.

Whoever visits some [Kentucky] estates and witnesses the good-humored indulgence of some masters and mistresses, and the affectionate loyalty of some slaves, might be tempted to dream the oft-fabled poetic legend of a patriarchal institution and all that; but over and above the scene there broods a portentous shadow—the shadow of *law*. So long as the law considers all these human beings, with beating hearts and human affections, only as so many *things* belonging to the master; so long as the failure or misfortune or imprudence or death of the kindest owner may cause them any day to exchange a life of kind protection and indulgence for one of hopeless misery and toil—so long it is impossible to make anything beautiful or desirable in the best regulated administration of slavery.

The helplessness of Mrs. Shelby and her chivalrous son George seemed, in that first reading, and ever after, as truly pitiable as that of their poor slave, Tom. The educating power of that book was not so remarkable in its moving readers to pity the slaves, as in its teaching that pity to embrace the owners and their families, and rearing a generation capable of bearing patiently the national agony by means of which a system so ruinous to both classes of its victims should be utterly abolished, bearing that agony all the more patiently and bravely because convinced that only thus could our national unity and “government of the people by the people for the people” be saved, and “not perish from the earth.” Not many years after the publication of “Uncle Tom’s Cabin,” an article was admitted into the columns of *The Christian Observer*, then published at Richmond, Va., although the editor dissented from its sentiments, in which the writer said:

Under the system of *free, hired service* much evil and much wrong are possible, and do actually exist, and the gospel ought, in all practicable ways, to be applied for the correction of them. Nothing but the gospel can correct them, but *it* can, without overthrowing the system. Probably no man will assert that the complete ascendancy of Christian principles in any community would do away the system of *hired service*, although it would dispose every servant to be faithful and every master to “render unto his servants that which is just and equal.” This system, as a system, does not involve any violation of natural rights, nor does it make one class dependent for the practical enjoyment of natural rights and of the liberty to discharge moral obligations upon the *mere will* of another, but it is generally understood that the system of slavery does involve all this. A slave-holder, if he be humane and conscientious, may refrain from administering the system injuriously to the slave, and may be his friend and protector and Christian brother, “faithful and beloved.” That is to be set to his credit, or rather to the credit of divine grace operating in him, not at all to the credit of

the *system* in which he is involved by the force of circumstances, or by the laws of his State, and which you may be almost sure that such a man heartily disapproves. His practice in connection with the system may be all right and innocent; it may even be eminently kind and Christian. Still the system is wrong; for it offers him the opportunity and protection for grievous wrong if he were disposed to perpetrate it. . . .

The Presbyterian Church has always been understood to disapprove of the *system* of slavery, not merely for the actual evils or wrongs which are perpetrated in connection with it, but because, as a system, it does systematically provide for and sanction and legalize wrongs and evils. The Presbyterian Church has shown herself able to discriminate between this system and the practice, under it, of men who have not power to get rid of it.

About the same time on the floor of the (N. S.) Synod of Missouri, a member of that body urged that discrimination in such words as these:

I do not affirm that the holding of slaves is sinful *per se*, for I am aware that under the laws of slave States, one may be in the legal condition of a slaveholder, and those laws may withhold from him the power of escaping from that condition without harm and wrong to the slaves. He is not responsible for that condition, but I do affirm that a legalized system which makes one human being the property of another human being, exposing both to such evil and wrong, is sinful *per se*.

We have no doubt that the men of that time were greatly aided to insist upon that discrimination by the clear manner in which Mrs. Stowe had made it, and the vivid illustration which she had given of it in the pages of her remarkable book. We cannot think it a right reading of that book which finds its chief power in its exhibition of the cruelties and enormities practiced upon the persons of slaves. The real “hiding of its power” is in its demonstration that even when administered by kind, conscientious and godly men and women, in spite of their utmost modification of it, it was incurably a hideously cruel and wicked system.

It is not just to Mrs. Stowe to charge her with sectionalism. She did not love the North and hate the South. She loved freedom and humanity and hated slavery for its inhumanity. She did not charge its evil upon Southern people, but upon “frail human nature.” She doubtless knew that that same frail human nature could no more be trusted with the power and opportunities of such a system in Ohio or Massachusetts than in Kentucky or Louisiana. We trust that the nation has outlived the folly and injustice of regarding human nature as any

more frail or depraved in one section of the country than in another. Therefore, the whole nation consistently rejoices that, even at such fearful cost of blood and treasure, the whole broad land has been delivered

from that accursed system. We believe that among the many human agents by whom God wrought this deliverance, no one better deserves honoring and loving remembrance than Harriet Beecher Stowe.

THE CHURCH AND HEATHENISM—THE EARLY CONFLICT AND THE MODERN.

REV. HENRY T. BEATTY.

The conflict of the early Church, in some respects, was simple and easy, especially her conflict with savage tribes whose crude faiths, rising from nature-worship to forms of polytheism, had not yet become stereotyped in book-religious and strengthened by the pride of inveterate custom. Their war-gods had so frequently disappointed them in battle, and had so little to offer to hungry hearts, that when the missionary of the cross came to them he found them almost ready for a change. Thus, he found the Norsemen prepared to stake their religion on the issues of battle, and to accept Christianity after discussing the merits of both religions. Thus he won the Franks and tamed the wild migratory bands that swept down from the north. Thus also, aided indirectly by the Roman arms, he gained easy victories over the stronger and more elaborate faith of the Druids in the north-west.

But the conflict of the early Church was not confined to these simpler forms of heathenism. She had to deal with a strong intellectualism, coupled with the pride of advanced civilizations. To the Greek mind, delighting in symmetry and beauty, and reaching out into profound speculations and abstruse philosophy, the cross of Christ was the merest foolishness. To the fatalism and the self-righteous indifference of the Stoic the gospel meant nothing. Pantheism was in the air. The influence of such men as Socrates, Plato and Aristotle, while in some measure conducive to Christianity, still largely preoccupied the popular mind against the implanting of Christian truth. While to preach the gospel at Rome savored of treason against that ancient civilization.

Then, too, the early Church had the more difficult task of combating the subtle forms of error which learned speculators evolved from a mixture of several different religious systems; as, for example, when the Alexandrian school combined Greek, Jewish

and Oriental philosophy and religion into Gnosticism which, by admitting Christ in a new and special way, became the most dangerous enemy to Christianity; or when Manes combined Persian dualism with the gospel, thereby involving the Church in a serious doctrinal controversy.

In addition to these perhaps well-meaning foes, the early Church had not only to overcome the blighting influence of a widespread pessimistic philosophy, but also to defend herself against the direct attack of skeptics who charged that all that is best in the gospel was borrowed from heathen sources. Thus the early conquest of heathenism was by no means an easy one.

If now we glance at the present conflict with heathenism we shall find that the divine commission resting on the modern Church is no less difficult of fulfillment. While her conquests in the sea islands and parts of the west and south have been easy, she has to deal with formidable powers in the east. Hinduism with its schools of philosophy, rivaling the learning and lofty pride of the ancient Greeks, and looking with contempt upon the religion and civilization of the west; Buddhism, with its ethics and atheism and self-righteous millions; Confucianism, whose social and political institutions for more than twenty centuries have been fanning the pride and self-sufficiency of its vast multitudes, fit rivals of the ancient Stoics; Mohammedanism, the old enemy of the Christians, and, if we are to judge from the outrages in Armenia, not yet inclined to yield to the gospel; pessimism and subtle pantheism; eager attempts to prove that Christianity borrowed its treasures from heathenism; the strange mixture of religions and philosophies, with theosophy and mysticism in the west, and Darwin and Huxley in Europe—these are a few of the difficulties which the modern Church must meet and overcome before saving the world.

Such being the conflict of to-day, there is great encouragement in remembering that the early Church gained a splendid victory in the face of just such opposition. And this, too, while lacking many advantages of our day. While favored by the Greek language everywhere prevalent, by Roman organization and by Jewish Scriptures and proselyters in all parts of the world, she lacked the social prestige, the influence and protection of Christian civilizations, the printing press, the rapid transit, the vast wealth and numbers and the wider learning which favor modern missionary effort. Although at first the outlook was dark, as her little companies began the almost hopeless task of converting their proud conquerors, who frowned upon the preaching of Christ as unlawful, yet she won the day and triumphantly fulfilled her commission. And herein lies the hope of the modern Church, that what *was* done *can be done again*, with God's help; the more so, if, as we believe, the late Church, other things being equal, has large advantages over her victorious predecessor.

If, then, the early Church, accepting the (humanly speaking) absurd commission to Christianize the world, and prosecuting the work in the face of scorn, ridicule and bitter persecution, met with such splendid success, it remains for us to consider some of the ways and means of that conquest which so soon transformed the Pantheon into a Christian temple and ruled the world.

In the first place, we observe that the apostles were divinely inspired. They were baptized of the Holy Spirit, and accomplished great things because God was with them. And the Church of to-day must enter largely into such inspiration and fellowship in order to effective work. However peculiar the form or manner of apostolic equipment, the baptism of the Holy Spirit is still a fact and a privilege. If Christ's commission be yet in force, divine equipment must not be wanting. "Greater works than these shall ye do," and, "Lo, I am with you alway," are not confined to the first apostles. We have entered upon the special dispensation of the Holy Spirit, who is among men to baptize and inspire to fellowship and coöperate with them in saving the world. And if the Church of to-day does not enjoy her full share of such inspiration and fellowship, it is largely, perhaps, be-

cause she is not as hungry for the Pentecostal experience as she ought to be. Nor is it enough to gorge herself with worldliness before entering the "Upper Room," and, after impatiently serving out a brief period of prayer and fasting, to plunge again into the world; for such conduct is conducive neither to the acquisition nor the continuance of pentecostal experiences.

Christ was very real to the early Church. After patient training the skeptical disciples had come to believe him divine, and, when they set out to Christianize the world, they carried with them an unshaken faith in the divine personality of a crucified and risen Redeemer able to save unto the uttermost.

It was this conviction that laid hold of the Church and manifested itself in that spirit of "moral earnestness" which appealed so forcibly to the thinking heathen mind, and gave an irresistible impulse to the spread of the gospel. Owning all things with Christ, their living and reigning Lord, and assured that nothing could separate them from his love, what wonder that they endured all manner of hardships in heroic efforts to do his will! Old and young, rich and poor, wise and ignorant walked calmly to torture and death, as though they saw the open arms of Christ beyond. What mattered the light momentary affliction that brought them a far more exceeding and eternal weight of glory? There was no shrinking from the cross of self-sacrifice. The rich gave themselves poor, the poor gave of their poverty, noble women relinquished high social position and lived in seclusion. Frugal, honest, upright living took the place of heathen luxury and corruption. So real and so dear was Christ to every believing heart that no sacrifice was deemed too great for him, and the Church became a moral power which heathenism could not long withstand.

The modern Church, it would seem, has something to learn here. Is Christ as real to her? Are her convictions as positive, her "moral earnestness" as irresistible? It appears not. There is a good deal of religious opinion among Christians that neither positively believes nor disbelieves, that is too weak to take firm hold of a personal and helpful Saviour, and that looks upon the religion of Christ more as a luxury and a convenience than a life and a

commission. Christ is not real to them. Think of the Church's vast wealth and membership, sufficient to furnish enough missionaries and Bibles to evangelize the world in a single century! Think of her scholarship, culture and organization, her privileges and splendid opportunities! And yet her success is small, her missionary Boards in debt, her activities crippled, and largely because she is deficient in the spiritual power and earnestness which are born of faith in a real living Christ and which count no sacrifice too great, no duty too arduous for his sake. It would be a mistake to suppose that the early conquest was gained simply by the goodness, humility and patient endurance on the part of a few ignorant peasants and converts. These had their place, but when it came to winning over the proud and learned heathen, broader and abler men were needed. Thus Saul of Tarsus became the great apostle to the Gentiles, and was admirably adapted to the work. Learned, courteous, tactful, sympathetic and charitable and able to cope successfully with the subtlety of Greek philosophy, the bigotry of Judaism, the haughty Roman and the heathen masses, he was a model missionary. Proceeding on the broad basis that all men are the children of God, he laid bare the awful condition and impending fate of heathenism, yet affirmed that God is no respecter of persons, but gives eternal life to all who call upon him in

faith. Convinced, too, that men were groping after God, he did not indiscriminately denounce their religions and philosophies, but reasoned with them out of their own Scriptures, frankly acknowledging their virtues, pointing out their defects, and comparing them with the superior merits of the gospel. He could quote heathen poets and preach to the Athenians from a text on one of their own altars. Thus he won a hearing, and, gathering his converts into numerous churches, built them up in faith and holiness, and set them to work as missionaries of the cross.

Large charity and frankness are needed in dealing with heathenism to-day. Indiscriminate denunciation does not pay. Tertullian, Hermes, and others tried it with poor success; they lost their audience and crippled their influence over thinking heathen minds. But the great Augustine, who was led to seek Christ by the influence of heathen writings, and who could appreciate and frankly acknowledge the virtues of Socrates and Plato's almost Christian conceptions of the holiness and goodness of God, won the respect and confidence of the heathen and led them to Christ. And this was our Lord's own method. While exposing and condemning sins of intelligence and hypocrisy he frankly acknowledged merit and honesty and had large charity for the errors of ignorance. Here was Paul's model, from which the Church should never depart.

PRESBYTERIANISM IN LOUISVILLE.

THOMAS E. CONVERSE, D.D.

Louisville was settled about the year 1778. The location of the city was determined by the character of the Ohio river. With smooth and happy current it flows from Pittsburg down to this point, but there some series of rapids, commonly known as the Falls of the Ohio, interrupt navigation. In the days prior to the building of the Louisville and Portland canal, cargoes had to be transferred by wagon from boats coming down the river to other boats which started below the rapids and went to the Mississippi. This caused a settlement to grow up. Since the construction of the canal the city has grown, not around this original nucleus, but for miles *up* stream.

Not until the year 1816 was a Presbyterian church organized. In January of that year, Messrs. Cuthbert Bullitt, John Gwathmey, Alexander Pope and others, presented a call for Rev. Daniel C. Banks, a missionary from Connecticut to Kentucky, to become their pastor. Mr. Banks was to preach once every Sabbath, and to receive a salary of \$900 per annum. He commenced his labors August 16, 1816, and at the following meeting of presbytery was "appointed" pastor of the congregation.

On the first Sabbath of January, 1817, a "Confession and Covenant" was formally adopted by the members of the congregation. In the year 1822 the church dis-

pensed with that Confession and Covenant and subscribed to the Confession of Faith of the Presbyterian Church. The church at that time had a membership of fifty-six, but during that year an epidemic of malignant fever prevailed in Louisville with such seriousness as to cause the closing of the sanctuary, and then the death of the pastor, Rev. Daniel Smith, on February 22, 1823.

The renowned Gideon Blackburn, so well known as the man who gave shape to Presbyterianism in East Tennessee, took charge of this church from 1824 to 1827. After his departure (to accept the presidency of Danville College) Rev. Eli N. Sawtelle was called. But by reason of trouble in the church, Mr. Sawtelle and a part of the members withdrew and formed the Second Presbyterian Church in Louisville. Since that time the First Church has had the services of Drs. I. A. Hoyt, S. R. Wilson, Lowry, Guerrant, Witherspoon and J. S. Lyons. Its membership is in the neighborhood of six hundred.

This Second Church was served first by Mr. Sawtelle; subsequently by Drs. Bullock, Humphrey, Stuart Robinson, Pratt and Hemphill, and is now one of our largest churches. It has a beautiful building; it has nourished several missions and set off the worshipers into separate organizations, and still has a membership of more than six hundred.

The members who lived across the Ohio, about the year 1829, took their letters of dismission and organized a church at Jeffersonville, Ind. And those who lived *down* the river removed their membership and organized the Portland Church.

A singular and interesting circumstance that comes to our notice is a record in a minute book of the First Church of a sacramental meeting held in the spring of 1830, on "Corn Island," in the river opposite the centre of the city. Four persons were received into the communion of the "Corn Island Church," which was located in the midst of large forest trees. The visitor to Louisville at the present day would find on that spot neither church nor forest trees nor island. Every vestige of them has long since been swept away by the waters of the Ohio.

About the year 1834 the First Church took strong ground in endorsing the "Act and Testimony," which represented the Old

School positions in the controversy, and subsequent division then commencing. In January, 1836, Rev. Dr. W. L. Breckinridge (brother of Dr. Robert J. Breckinridge) was installed as pastor. During the pastorate of Dr. Breckinridge, the church building on Fourth street near Market was burned, and a new church was erected at Sixth and Green streets. In 1890 a yet handsomer sanctuary was built for it on Fourth street near Broadway.

One of the special characteristics of the church work at this time was the large number of colored people and slaves enrolled among the members, showing much activity among the Presbyterians of Louisville in securing their salvation.

About the year 1845-47, three other churches were formed. The Third Church, or the Walnut Street Church, was organized in the west end of the city, at Eleventh and Walnut streets, and the Fourth Church, on ground donated by Dr. Breckinridge, in the east end of the city, on Hancock street. Also, about this time, the Second Church was divided by the organization of the Chestnut Street Church in what was then the southern end of the city. Dr. E. P. Humphrey became the first pastor of this new church. It has since been served by Drs. Leroy J. Hal-ey, J. L. McKee, Simpson, William Adams, Willetts and Hamilton. The city has grown so that this church is now located about the centre of the population, having a very handsome auditorium, and (carrying the name of one of its most liberal donors) is known as the Warren Memorial Church.

The period of the war was an exceedingly disastrous one to the churches of Louisville. Being located on the border, the members of the different churches had variant political sympathies, and these political sympathies led to divisions. In the First Church, the pastor, Rev. Samuel R. Wilson, D.D., and a majority of its members, took vigorous action in remonstrating against the act of the Assembly of 1865 in excluding from membership in the Church those who upheld slavery, and those who had been in the Confederate army. The Second Church (Southern) was divided by the withdrawal of many members who organized themselves into the College Street Church (Northern). The Third Church, located at Eleventh and Walnut, furnished the subject for a long and

tedious law suit, over its connection with the Northern or Southern Church, which was carried through the courts of Kentucky and finally to the Supreme Court of the United States, and was known under the name of the "Walnut Street Church Case." The Fourth Church also was divided by the withdrawal of the Southern members who organized themselves into the Westminster Church, at Chestnut and Preston streets (now extinct). Thus was the plowshare driven through all the Presbyterian organizations of Louisville.

How much the growth of Presbyterianism in Kentucky was hindered by these conflicts perhaps will never be known. Suffice it to say that the ratio of Presbyterian church members to the entire population of the State, which, prior to the year 1837 had been a little more than one per cent. (.0105), was decreased during the Old and New School discussion, so that in 1860 it was a little less than one per cent. (about .00975). In the decade of the late war, from 1860 to 1870, there was absolutely a loss of Presbyterian membership in Kentucky, so that in 1870, the Presbyterians in Kentucky in the State amounted to only .00825 per cent. of the population. This loss may be attributed to the jars and discords which accompanied the war. The ratio of Presbyterian growth in the State was resumed after 1870, and at the present the Presbyterian membership is one and a quarter per cent. (.0125) of the population.

About the year 1880, the spirit of division and of strife in the Presbyterian church work in Louisville entirely disappeared, and since that time there has been much growth. Within about fifteen years, half a dozen churches have been organized in this city—the Highland Church, the Crescent Hill, the Stuart Robinson, the Alliance, the Westminster and the Calvary. Four of these are in connection with the Southern Church. Besides these there are several Presbyterian mission chapels. The Knox (colored) Church is doing good work. The spirit of the whole work at present is that of happy concord in the effort to build up the Master's cause. If only we can be saved from the growing influence of worldliness in the community there will be a bright future for Presbyterianism in Louisville.

About four years ago steps were taken to organize at Louisville the Louisville Presbyterian Theological Seminary (Southern). It opened its doors in a very informal way, with but one building for dormitory use, and dependent on the kindness of the Second Church for lecture rooms. It grew rapidly, and in its third annual session enrolled about sixty students, under the teaching of Drs. Marquess, Beattie, Witherspoon, Hemphill, Hawes and Muller.

The whole number of Presbyterians in Louisville is about four thousand five hundred, which is between two and one-fourth and two and one half per cent. of the population.

REV. S. R. BROWN, D.D.

REV. THOMAS C. WINN, A.M.

[From the Japan Evangelist.]

All who had the pleasure of an acquaintance with Dr. Brown were unanimous in their high regard for him. Those who knew him intimately *loved* him. The accounts which appeared in many papers on both sides of the Pacific when his decease was announced bear testimony to the unusual affection which many in both hemispheres had for him.

What better eulogy could be desired than that which was pronounced by the *spontaneous lament* which arose at the death of Dr. Brown! This good man was born June 16, 1810. A few days later (June 29) the formation of the "American

Board" took place. The mother of the new-born infant was a woman of fervent piety and had long prayed for the lands of the earth which were still in ignorance of the gospel. Learning that organized efforts were to be made to send messengers of God to those nations, she rapturously took her babe in her arms, and *then* and *there* dedicated him to the work of a foreign missionary. Dr. Brown, whether as a boy informed of that dedication or not I do not know, has left on record this statement, which agrees with what the writer has frequently heard him say: "Somehow I had always, from the time I was able to forecast the

future, felt assured that it was my destiny in life to acquire a liberal education, to study for the ministry of the gospel, and then to become a missionary to the heathen in some distant land. I contemplated no other course. I desired nothing else." This decision on his part may have been the result of the influence over him of that mother, for of her he writes in unusual language: "The memory of my mother has always cleaved to me as a power for good, stimulating to high endeavor and holding me to my work through life. If I have accomplished anything for the cause of God and man, I attribute it mainly to the mother who bore me, so far as human instrumentality is concerned. She who loved to steal awhile away

"From little ones and care,
And spend the hours of setting day
In humble, grateful prayer,"

has always seemed to be holding me by the hand and bidding me go forward in the path of duty with her own courageous and cheerful spirit."

But as is often the case with boys of noble aspiration, it was most difficult for young Brown to get a start in his most useful career. He "must go to college," but how to obtain the means necessary thereto he knew not. His father, a carpenter and house-painter, was too poor to render him any assistance. Indeed, the son's labor along with the father's seemed needed for the humble maintenance of the family. His parents, determined to give their children the best advantages possible, had moved to Monson, Mass., where there was an excellent academy which fitted young men for college. After having finished that school, and being ready to enter college, young Brown was left behind by two or three successive classes, because he had no money to go any further with his education. At this time he talked for the first time with his mother about his future hopes, and received encouragement to try and go on to their highest fulfillment. His father, though desirous of seeing his son carry out his plans, discouraged him, as there seemed to be no way for him to do so. The son promised his father that if he would allow him to try, he would use his first earnings after graduation from college to pay off the mortgage on the little house occupied by the

family. But the father thought that that would be a hard promise to keep; he would need all his earnings thereafter to pay *his own debts* incurred in getting through college! Thus hindered from pursuing his chosen course, he yet thought there was a more excellent way for him than to continue with his father at work as carpenter; so laying aside tools and paint-brush for part of the time, he taught school for two or three seasons. At the close of every such engagement *he brought home and presented to his father every dollar of his earnings.*

On returning from one of these places where he had been teaching school a glad surprise was awaiting him. A little while before his return his mother had devoted a day to prayer and fasting and spent it in the solitude of the forest. "With Hannah's faith she made known her request to God. With strong crying and tears the devoted mother besought the Lord for her son, laid the whole case before him; told her poverty and the desire of her heart; and appealed to him whose is the silver and gold, for means to educate her only son, whom she had given to the Lord. Soon after, a letter came from an acquaintance whom she had not seen for many years, announcing that he had selected *her son* as one of the young men he desired to assist in their education!"

Having the way thus providentially opened before him, the young man went to college, having six and one-quarter cents in his pocket on arriving at New Haven. When he graduated, he had paid most of his own expenses by teaching music, and had forty dollars in his possession. This only illustrates what was a matter of frequent comment among Dr. Brown's friends, viz., he was never in want of any good thing in after-life. "If men did not provide for him, he looked to God, and was never disappointed."

He was gifted with superior musical talent, as may be inferred from what is said above. He was always in demand at social gatherings because of his wonderful power of song. He also inherited something of his mother's poetical genius. After the death of his oldest sister he wrote a poem entitled, "The Sister's Call," for which he composed the music. Of this, an old friend says: "Who that ever heard his fine voice in 'The Sister's Call' can ever forget the

melody and pathos of that wonderful song! His very soul seemed to soar heavenward as, with uplifted eyes, and trembling tones, he sang:

"A voice from the spirit land,
A voice from the silent tomb,
Entreats with a sweet command,
Brother, come home."

The tune "*Monson*," found in most hymn books of the present day, was written by Dr. Brown for his mother's hymn, "I love to steal awhile away."

After graduating from the theological seminary, Dr. Brown offered himself to the American Board to be sent to China. But the financial difficulties of the Board that year prevented it from sending him. While waiting for the way to China to open, he taught in the New York City Institute for the Deaf and Dumb. While in that position, where he proved himself very efficient, an invitation came to teach in the first Christian school in China, "opened by Christian merchants, Scotch, English and American, resident in China." They founded the "Morrison Education Society." In this school, first at Macao and afterwards at Hong Kong, Dr. Brown taught for eight years. At the end of that time he returned to the United States on account of Mrs. Brown's ill health. Those years spent in teaching Chinese youths were cheerfully given to that work in the belief that even in that time of the beginnings of missionary labor there, the results would justify the effort. Dr. Brown was always attractive to the young. To the end of life he had the heart of a young man, and his influence over young men was very great.

During his residence in China his house was one night attacked (as was supposed) by pirates. Hearing a disturbance he went to the door to ascertain its cause, when a sabre was thrust into his side. In some way the family were able to escape into the yard and conceal themselves. There they waited for day, while the wounded father grew faint from loss of blood and the wife was distracted, not knowing how dangerous the wound might be. Moreover, should the babe in her arms cry, their place of hiding would become known, and they would all perish. The pirates ransacked the house, taking what they fancied and mutilating the rest. The Lord, however, delivered them from falling into the hands of the murder-

ous men. It was always difficult to get from Dr. Brown an account of the events of that awful night. He had no disposition to glory even in his infirmities. He was always a *very modest, non-self-asserting man*.

On returning from China he took three Chinese lads home with him to educate and train. Obligated to leave his field of missionary operations, he would even at home do something for that land. The success of the experiment was most gratifying. Those three boys became very useful and eminent men. One of them, Hon. Yung Wing, was for a time Chinese minister at Washington. It was he who induced his government to send young men to the United States to be educated and fitted to become public servants. Believing slanderous reports about the Educational Commission, of which Mr. Wing was the chief, the government gave it up. But now, as China lies defeated and chagrined, this loyal son, in the spirit of an humble Christian, has come over from the United States, where he resides, to give aid and advice to his government. He has gone to China "to try and do some good."

It would make too long a story to relate here in full the history of all of Dr. Brown's former pupils in China. But one incident deserves to be given a place in this brief sketch. A year before his final departure from Japan, Dr. Brown went as guest on a United States man-of-war to Hong Kong in search of health. He was there met by some of his pupils, who fitted up a house for his temporary occupancy, and provided him with every comfort and delicacy that an invalid could desire. Moreover they presented him with valuable silver plate and a check for five hundred dollars in gold. Thus they tried to show him "that all they had and were they owed to his early teaching and influence."

During the twelve years which intervened between his leaving China and his coming to Japan, Dr. Brown's work was of a two-fold nature, preaching and teaching. At "Sand Beach," on the west shore of Owasco Lake, near its outlet, he established a private academy, of which he was the principal, while doing duty also as a teacher in it. At the same time he was pastor of the Dutch Reformed Church at that place. Here he labored with indomitable zeal, having these two enterprises to carry on,



OWASCO LAKE, NEAR AUBURN, N. Y.

either of which would have been enough for one man. The church and parish were ardently attached to their pastor, and reluctantly gave their assent to his leaving them when, in the providence of God, he again felt the call of duty to go to a distant land. Being (I think) the very first to receive appointment as an American missionary to Japan, Dr. Brown thanked God as he was led again to leave native land and enter an unknown and untried field.

He and Dr. Hepburn had been acquaintances and more or less associated as missionaries in China. Without any conference between them they were appointed pioneers of their respective Boards in Japan. The years spent in China had been a preparation for life in Japan. A knowledge of Chinese literature meant ability with very little labor to read Japanese also. The study of Chinese in former years now stood him in good stead. As far as my information goes, Dr. Brown never did a great deal of preaching in the Japanese language. One of his chief endeavors was to exert an influence over the young men of this land and lead them to devote their energies to the spread of the truth.

He was a born teacher, and hence he had no difficulty in gathering around him as many pupils as he could teach. To such young men he gave his best energies during the time he spent with them. From this work he would turn with equal delight, for the remainder of the day, to the other work that was accepted as his from the earlier years

of his life in Japan, viz., the translation of the Holy Scriptures. Before his visit home in 1867-9, he had made a beginning in the translation of the Gospels, when fire destroyed his residence. His loved translations were the things he most prized and sought to save from the devouring flames. In the smoke and danger he was able to put his hand upon one copy only. Thus in an hour the results of many months and years of labor were destroyed.

Of the results of his training of youths in this land, it is not necessary to speak to any one who is at all familiar with the history of the "Church of Christ in Japan." His pupils have been and are to-day its leading spirits. Four or five of them are presidents of Christian educational institutions. These are all ordained ministers of the gospel. Besides these there are others in the regular work of the ministry. Some have been, or are, occupying high civil positions. I believe these men would agree in saying that one reason why they fill their present posts of honor was because they sat at Dr. Brown's feet to learn of him and imbibe his spirit. Under God, he was the instrumentality of leading them to become men of influence for good to their countrymen.

In the work of New Testament translation he was one of the three to whom the honor of that work principally belongs. Without in the least detracting from the high praise deserved by others, both Japanese and missionaries, the translation of the New Testa-

ment, with its excellencies and faults, must be assigned to Brown, Hepburn and Greene. Of this committee Dr. Brown was chairman, and his last act as member of that committee was to hand over his translation of Revelation to the others for their revision.

During the last few years Dr. Brown's work in Japan was accomplished while suffering greatly, much of the time from an acute disease. He bore this with fortitude, seeming only to lament what proved to be true, that he probably had but a short time to continue his efforts for Japan's welfare. He was so feeble that he could not take part in the preparations for the home-going after that was decided to be necessary. But to those who visited him during those days, his words were a real inspiration. He often expressed the wish that he were young again and had another life to live. If he had, he would be glad to give it for the evangelization of Japan. It was a sore trial to him to turn away from the land of his adoption and the people for whom he would fain do more than ever.

He left Japan, accompanied by his wife and daughter, in July, 1879. That winter was spent in Orange, N. J., but his health did not improve. In the following spring he removed to Albany, N. Y. During these months old friends flocked around him, delighting to do him honor. His Mission Board expressed to him special appreciation of his distinguished services.

According to promise, he started for New Haven to attend a reunion of his classmates and relate to them the story of his life. On the way, he visited Monson, the home of his youth—a place peculiarly dear to him. He went to the graves of his parents, and saw many old friends. As the night which followed that day of great happiness began to dawn toward the Sabbath, he suddenly and quietly “entered in through the gates into the city” above. Thus “the Lord gave his beloved sleep.” “Seldom indeed can the story be told of a life so modest in its beginnings—nurtured by motherly faith and prayer—so useful in its course, and so peaceful in its end.”

NOTE.—When Dr. Brown was teaching that boarding school for boys, and ministering to the church at “Sand Beach,” I was a pastor in Auburn, N. Y., only two miles away. I thus had the privilege of much personal intercourse with him, and some observation of his remarkable tact and power as a teacher. One boy who had been entrusted to his care, soon after entering the school and home, was called to an interview so kind, so serious and so faithful, that he was amazed at his teacher's apparent insight into his soul and life. The lad expressed his astonishment to one of his mates in words almost the same as those of the Samaritan woman concerning her interview with the Great Teacher: “He told me all that I ever did.”

Dr. Brown gave me, quite particularly, the history of his mother's hymn, “I love to steal a while away, From little ones and care”—afterwards changed, for general use, to “*every cumbering care*.” The story has been widely published since in works on hymnology, but may not be known to all our readers.

Mrs. Brown was living in Munson, somewhat obscurely, and much engrossed with the care of her young children, but becoming somewhat known as a writer. She had the habit of retiring at sunset into a grove not far from her humble home, for

meditation and prayer. A neighbor who observed her daily withdrawal into the solitude, not understanding its purpose, and mistaking it for neglect of domestic duty, made an ill-natured criticism upon it, which was reported to Mrs. Brown. That mistaken criticism evoked the poetic response which has become so popular a hymn.

Mrs. Brown resided with her son during his residence at the Owasco, and I was privileged with some interviews with the venerable lady. One of those has been memorable to me. I was then a father of little children, and hers, of whom she had so sweetly sung, were in their maturity. Learning from her that three then survived, one of whom resided in Chicago and one in New Orleans, while the one in whose home she then sojourned had already spent some years at the antipodes, and would probably return thither after a year or two, I could not help uttering some words of condolence, for such separation from her children. The look on her aged face was one of heavenly serenity and cheerfulness as she replied: “I have learned to enjoy my children at a distance.” Never was sweeter lesson set me by gentler or wiser teacher. No other words have recurred to my memory more often or more helpfully in recent years. I commend them to all parents whose daily thoughts and prayers are for children beyond seas.—H. A. N.

FOREIGN MISSIONS.

NOTES.

Dark as are the clouds which overhang the conditions of the Christians in Armenia and Mesopotamia, there are some indications that God is already turning their captivity into spiritual blessings. Letters coming from the missionaries announce a more friendly attitude on the part of the old Christian Churches which have hitherto evinced so much zeal in opposition to Protestant missionary work within their bounds. The fact that the Protestant Christians have suffered equally with those of the old Churches, and the widespread efforts of the missionaries to relieve suffering without distinction, have touched and softened the hearts of multitudes of the Gregorian Armenians. Their doors are open wide now to the messengers of the gospel, as never before. Calls to preach come from every direction. Armenian churches are open to the Protestant preacher, while the Protestant chapels are in many places crowded to their utmost capacity. We thus have a new illustration of the power of the Christ-life in winning to the truth of Jesus. Alone by Christ's bloody sacrifice could God win the world back from its lost condition to saving fellowship with him, and only by a like suffering in his name are these masses of nominal believers in Jesus to be brought into vital union with him. Under these aspects we are already able to recognize some of the purposes of God regarding this dark and awful mystery of the Armenian massacres.

It is the well-known sympathy of the American missionaries in Persia for the oppressed and suffering Nestorians of the mountains that has held the members of the Nestorian Church in such friendly relations to our mission establishment. Again and again have these missionaries come to the rescue of the Nestorian people, when jeopardized by some great calamity, from the uprising of the Kurds about them, so that among these Nestorians, too, is the door now open to an exceptional degree.

A census of the Christian charities in Japan has just been issued by J. H. Pettee, of Okayama. This census gives a list of schools for the poor, homes for various classes, orphan asylums, hospitals, and institutions for the Ainu. It does not profess to be a complete list, but, incomplete as it is, it is most suggestive. Thirty-seven schools for the poor are reported, with 1317 scholars. About seventeen of these are supported by contributions or earnings on the field, while most of the others are dependent, in whole or in part, on mission funds. Six homes for various classes are reported, for the aged, for the destitute, for rescued women, for young children of the working poor. These homes contain 106 inmates. Twenty-two orphanages are reported with 1189 inmates, eight of them appearing to be self-supporting, or supported upon the field. There are sixteen hospitals classed among the Christian charities, five of which are reported as receiving their support from the field.

All but twenty-eight of these different charities seem to be under the direct superintendency of Japanese. Eighteen of them are reported as connected with the Congregational Church, fifteen with the Methodist, eight with the Presbyterian, eighteen with the Episcopal, eleven with the Roman Catholic, two with the German Reformed, two with the Baptist, two with the Friends.

Eight of the twenty-two orphan asylums are connected with the Episcopal Church, while all of the institutions for the Ainu are under the direction of the English Episcopalians. It is an interesting fact that only one of the charities reported as connected with the Roman Catholic Church is independent of mission funds, while a great many of the others are.

The oldest of all these charities are a school for the poor and an orphan asylum at Yokohama, organized in 1871 by the Institute des Soeur de St. Enfant Jesus. The next oldest is an orphan asylum in Tokyo founded by the same sisters in 1873.

It is not easy to keep pace with some of our progressive missions. The statements of one day sound like old history shortly after. In our June number it was announced of Nan that it was the newest station in the Laos mission. To-day we must record the establishment of a still newer station, Chieng Hai. The mission and the Board have been looking forward to this step up into the north for some time, as an imperative necessity, and financial provision was made for it more than two years ago from the Mitchell Memorial Laos fund. A very competent committee, at the head of which was Dr. McGilvary, have made a very thorough exploration of the territory to the north, and have decided that such a station is of immediate necessity. Strong arguments back up their report, which has been endorsed by the mission and the Board. Chieng Hai is a large city about 150 miles north of Chieng Mai, in a very populous region. In fact, it forms a centre for nearly one-half of the whole Lao-speaking people. Dr. McGilvary mentions scores of tribes in the hills who are neither Buddhist, Brahman nor Mohammedan, who will be accessible from Chieng Hai. He says: "I am more and more astonished at the extent to which the Lao language is spoken beyond the Cambodia. I met at Chieng Kong a Mr. Filiol, connected with the telegraphic department from M. Oo, fifteen days north of Hluang Prabang. He says that the *Lu* dialect is spoken far beyond there. The population in the plains are *Lus*, while he reports still more numerous hill tribes to the east and northeast. One of the *Khas* tribes, he says, is very interesting, and he thinks would be easily Christianized." The present is an opportunity not to be let slip. At this time there is no other source from which these people can expect the gospel than our Presbyterian missionaries.

Aside from the extremely interesting character of the population which urges to the early occupation of Chieng Hai, it becomes apparent that some of the prominent native rulers will welcome the location of a mission station at this new point. And perhaps a still more encouraging fact is the unexpected friendliness of the French Commissioners who, by the new partition of Siam, are brought in close relations to this whole territory. Not only were the committee on their visit to Chieng Hai

received with the greatest cordiality by the French commissioners in the adjacent district, but on inquiring if they would be furnished passports for working in their territory, they were assured that already, in advance, instructions had been given from the chief Commissioner to issue such favors. The Roman Catholics have no missions in this territory, and remarks of the French commissioners seem to intimate that the Catholic missionaries would find their full employment in other parts of the newly acquired territory, so that the region around Chieng Hai is virtually conceded by the French authorities as the exclusive field of our mission. Is not this a plain call of God for an advance in our missionary ranks, to neglect which would be to incur, on the part of our Church, a guilty responsibility?

It is proposed to locate Dr. Denman and Mrs. Denman at Chieng Hai, while Dr. McGilvary will be temporarily associated with them. It is a matter of surprise even to our own missionaries to discover the wide extent of Dr. McGilvary's influence among the Lao people.

There has been a great deal of uncertainty as to the exact location of the new boundary lines agreed upon between Great Britain and France as defining the territory guaranteed to Siam, and this uncertainty leaves opportunity for skillful and unconscientious diplomacy to do great wrong. For some time it was feared that the new eastern boundary would throw some of our Laos work into French territory. These fears have been proved groundless, however, by a letter from Mr. Dodd, who has sent a map on which the British Vice-Consul at Chieng Mai has marked the real boundaries as officially agreed upon. The guaranteed zone is the Menam Valley, the water sheds in the east and the west constituting its boundaries. As Mr. Archer has drawn the lines, the eastern boundary runs between the hundred and first and hundred and second degrees of east longitude, as far as nineteen and a half degrees latitude north, where the line moves westward about a degree, and then runs almost directly north at one hundred and a half degrees of longitude east. The boundary line on the west separating Siam from British territory follows in the main a line half-way between

degrees ninety-eight and ninety-nine east longitude. If the reader will mark these lines on any good map, he will see that all the stations of the Laos Mission lie well within guaranteed Siamese territory. A water shed, however, is not the most definite line, and it may tempt Great Britain or France to encroach further upon Siamese territory. The conscience of Christendom is, we trust, becoming more effective against such international dishonesty. Whatever comes rightly under British dominion is made more accessible for missionary work, and nothing could be more kindly or considerate than the course pursued by the French officials with whom our Laos missionaries have thus far come into contact.

Civilization has not delivered men from the bondage of baksheesh; indeed the more highly civilized a community, the more firm is the hold of the abomination of tips. Japan has in some little measure at least escaped this curse. Mr. Haworth writes from Osaka that after the very severe accident which befell Mr. Porter, some time ago, when he was cared for at a town far away from his home by the police of Tsuruga, who were exceptionally kind and thoughtful, a present of a small sum of money was offered to the different policemen who were concerned in the matter. In every case, however, they returned the money, saying that they had only done their duty, and could not take a reward. Would that a man's honest wage and a sense of duty doing were sufficient to satisfy the less self-respecting men of civilized lands!

Mrs. Maria True, who for sixteen years was a faithful and effective missionary of Christ in Japan, but who several years ago severed her connection with the Board in order to take up more independent work which the Board did not feel able to undertake, passed away to the eternal rest and the higher service on April 19, in Tokyo, Japan. Large numbers of those whom Mrs. True had helped and by whom her kindly, Christian influence was felt, gathered on the day of her funeral to show their deep devotion.

Some time ago a letter from Persia enclosed a five-cent Persian stamp with the note: "A little girl came the other day and

begged me to send her Christmas offering if it was not too late. I enclose it in the form of a five-cent stamp."

If any young stamp collector desires to make an offering to the mission cause and add a good stamp to his collection, he can gratify both desires by buying this Persian child's Christmas offering at a sum as many times its face value as he thinks it to be worth.

"THE STORY OF THE TRUE GOD."

These words or their equivalent Japanese words, have been inscribed upon a lighted lantern which is suspended in front of a little house in Tokyo. Natives who were attracted by this and entered the house would there hear of the only living and true God and of his love for all mankind, moving him to give his only Son to save them.

MISSIONARY CALENDAR.

DEPARTURES.

June 20—From New York, returning to the Peking Mission, G. Yardley Taylor, M.D.

July 2—From New York, returning to the East Japan Mission, the Rev. George P. Pierson.

ARRIVALS.

April 29—At Vancouver, from the West Japan Mission, Miss Kate Shaw.

June 11—At New York, from the Brazil Mission, Miss Margaret K. Scott.

June 16—At Tacoma, Washington, from the East Shantung Mission, the Rev. Hunter Corbett, D.D., and Mrs. Corbett.

June 29—At Chicago, Ill., from the Mexico Mission, Mrs. J. G. Woods.

July 2—At Wellesly, Mass., from the Mexico Mission, Miss A. M. Bartlett.

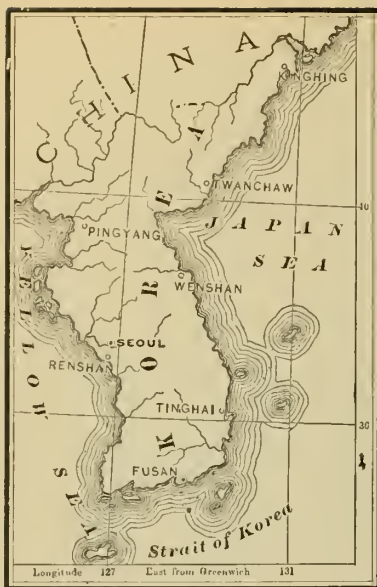
July 15—At New York, from the Eastern Persia Mission, Miss Annie Montgomery and Miss Mary Holmes.

MARRIAGES.

April 2—At Chefoo, China, the Rev. Rufus H. Bent and Dr. Sarah A. Poindexter.

May 8—At Bagdad, Persia, Carl C. Hansen, M.D., and Miss Lillian D. Reinhart.

May 14—At Panhala, India, the Rev. James M. Irwin and Miss Helen G. McIntosh.



Concert of Prayer For Church Work Abroad.

JANUARY	General Review of Missions.
FEBRUARY	Missions in China.
MARCH	Mexico and Central America.
APRIL	Missions in India.
MAY	Missions in Siam and Laos.
JUNE	Missions in Africa.
JULY	Hainan; Chinese and Japanese in U. S.
AUGUST	Missions in Korea.
SEPTEMBER	Missions in Japan.
OCTOBER	Missions in Persia.
NOVEMBER	Missions in South America.
DECEMBER	Missions in Syria.

MISSIONS IN JAPAN.

EASTERN JAPAN MISSION.

YOKOHAMA: on the bay a few miles below Tokyo; mission begun, 1859; missionary laborers—Miss Etta W. Case and Miss A. P. Ballagh.

TOKYO: the capital of Japan; station occupied, 1869; missionary laborers—Rev. David Thompson, D.D., and Mrs. Thompson, Rev. T. T. Alexander, D.D., and Mrs. Alexander, Rev. James M. McCauley, D.D., and Mrs. McCauley, Rev. H. M. Landis and Mrs. Landis, Rev. Theodore M. MacNair and Mrs. MacNair, Dr. D. B. McCartee and Mrs. McCartee, Prof. J. C. Ballagh and Mrs. Ballagh, Miss Isabella A. Leete, Miss Kate C. Youngman, Miss A. K. Davis, Miss Annie R. West, Miss Bessie P. Milliken and Miss Sarah Gardner.

HOKKAIDO—Sapporo—Otaru: Sapporo is the capital of the Hokkaido (Yezo), 550 miles north of Tokyo; station occupied 1887; laborers—Miss S. C. Smith and Miss C. H. Rose. Otaru is the western part of the Hokkaido, 550 miles north of Tokyo; occupied, 1884; laborers—Rev. George P. Pierson and Mrs. Pierson.

In this country: J. C. Hepburn, M.D., and Mrs. Hepburn.

In Germany: Rev. H. M. Landis and Mrs. Landis.

WESTERN JAPAN MISSION.

KANAZAWA: on the west coast of the main island, about 180 miles northwest of Tokyo; station occupied, 1879; missionary laborers—Rev. Thomas C. Winn and Mrs. Winn, Rev. W. Y. Jones, Miss F. E. Porter, Mrs. L. M. Naylor, Miss Kate Shaw, Miss Emma M. Settlemyer and Miss Mary M. Palmer. Outstation Toyama; 4 outstations, 2 native preachers, 4 licentiates and 25 native teachers and helpers.

OSAKA: a seaport on the main island, about 20 miles from Hiogo; station occupied, 1881; missionary laborers—Rev. B. C. Haworth and Mrs. Haworth, Mrs. George E. Woodhull, Miss Alice R. Haworth, Miss M. E. McGuire, Miss Martha E. Kelly, Miss Ann E. Garvin and Miss Stella M. Thompson; 1 native preacher, 8 licentiates, and 4 Bible-men and Bible-women.

HIROSHIMA: on the Inland Sea; station occupied, 1887; missionary laborers—Rev. Arthur V. Bryan and Mrs. Bryan, Rev. J. W. Doughty and Mrs. Doughty, and Miss Elizabeth Babbitt; 4 outstations, 1 native preacher, 7 licentiates, and 3 Bible-women.

KYOTO: station occupied, 1890; missionary laborers—Rev. J. B. Porter and Mrs. Porter; 2 outstations, 1 native preacher, 3 licentiates, and 6 native teachers and helpers.

YAMAGUCHI: station occupied, 1891; missionary laborers—Rev. J. B. Ayres and Mrs. Ayres, Rev. S. F. Curtis and Mrs. Curtis, and Miss Gertrude S. Bigelow; 21 outstations, 4 native preachers, 9 licentiates, and 8 native teachers and helpers.

FUKUI: station occupied, 1891; missionary laborers—Rev. G. W. Fulton and Mrs. Fulton; 2 outstations, 3 licentiates, and 2 Bible-women.

In this country: Miss Alice R. Haworth, Miss Kate Shaw, and Rev. and Mrs. S. F. Curtis.

PROBLEMS BEFORE THE CHURCH IN JAPAN.

REV. T. T. ALEXANDER, D.D.,

PROFESSOR OF SYSTEMATIC THEOLOGY IN THE MEIJI GAKUIN, TOKYO.

The coming historian who shall undertake to write the history of Japan in the nineteenth century will have an interesting as well as a difficult task to perform. In addition to a thorough knowledge of his subject, he will need to have an especially well-balanced and unprejudiced mind. In the beginning, and until the middle of the century, Japan was practically a *terra incognita*, so far as the civilized world was concerned. Since that time she has come rapidly forward and has taken a place in the front rank of the great nations of the earth, and is to-day fast becoming one of the best-known of all countries. To give a fair

presentation of this mighty political and social revolution will require a clear head, a steady hand and a sympathetic heart.

Now it is safe to say that no one who fails to take into account the influence of Christianity during the last two or three decades can hope to do the subject justice. The Christian Church must be recognized as an important factor in the history of modern Japan. With her more than two hundred and ninety ordained ministers and a large corps of lay workers; with her Christian schools of all grades; with her hospitals and orphanages, and with her total membership of forty thousand, she is justly

attracting the attention of intelligent and thoughtful men throughout the empire. To many such minds it is becoming daily more and more clear that not only is the Christian Church in Japan an established fact, and one that has come to stay, but that she is destined to exert a powerful influence upon the future of the nation. The Japanese have always been a religious people and it is not likely that they will ever rest satisfied for any great length of time without a religion. But it is equally clear that they will not be satisfied with the religions of the past. For these old faiths there is nothing left but to turn to Christianity and say: "Give us of your oil, for our lamps are going out." This is what thoughtful men all over Japan are saying to-day, and for this we ought to be devoutly thankful. But in order to reach even this point Christianity has had to fight her way inch by inch. True, there was a time, only a few years ago, when she went forward with rapid strides and people talked about the "immediate Christianization of Japan," and of "a nation being born in a day," etc. But that season of prosperity was brief, and was speedily followed by a reaction which shook the Church to its foundations, and showed conclusively that here, as elsewhere, the gospel was to win the day not by a sudden and convulsive triumph, but by a slow and toilsome process. History repeats itself, and it was to be the old story over again of Christianity in conflict with heathenism. The struggle is not essentially different from that which took place in the early centuries of the Christian era, and the young Church of Japan has but fairly entered upon it. Difficulties beset her from without and from within, and many important problems press upon her for solution. Let us look briefly at two or three of these problems and see what is being done to meet them.

1. There is the problem of how to reach the masses, or of Church extension. Again, as of old, the Master divides the five barley loaves and the two small fishes among his disciples and bids them give to the multitudes. An easy and pleasant task, one would think! But, to feed the hungry multitudes with the Master sitting by is one thing; to carry out his final command to preach the gospel to every creature is another, as the disciples all had occasion to

learn sooner or later. The last ten years have witnessed a very widespread evangelism in Japan. Both missionaries and Japanese evangelists have gone on evangelistic tours throughout the land, penetrating into the remotest country districts, not only preaching, but, as far as possible, making the work permanent by establishing regular preaching places or churches. They have been followed, and in many cases preceded, by colporteurs and Bible-women carrying the gospel to the very doors of the people. In the great centres like Tokyo, Osaka and Kyoto churches and preaching places may be counted by the score, in some of which the gospel is preached daily. Preaching services are frequently held in the public parks. Opportunities are sought on festival days and at national or local expositions; and mass meetings are often held for preaching the word. In short, there has been a steady, faithful and persistent effort made to give the gospel to the people whether they would hear or forbear. Over and above the more direct results, a general impression has been created that after all Christianity is not such a bad thing, that in fact it may be a very good thing. And yet, it must be confessed, the masses have hardly been touched and the question, How shall we reach them? presses hard upon the Church to-day. It is essentially the same problem that confronts the Church in every land, varied only by conditions and circumstances peculiar to Japan. The lower and peasant classes are still powerfully under the influence of the past and largely Buddhist in faith, loose in morals, idolatrous and superstitious to the last degree. The middle classes are more hopeful, but still largely indifferent, not to say hostile, toward Christianity; while the higher classes, for the most part, are skeptical and distant in their attitude. Young men of all classes are generally non-religious and atheistic. To meet these hard conditions and overcome them is the problem. Many thoughtful and earnest Japanese preachers and laymen are giving their time and strength to its solution, while the leading branches of the Church all have their own organized home mission societies. But a higher type of Christian living in the Church, a deeper consecration and sense of responsibility and most of all a baptism of the Holy Ghost are the great desiderata at present. At

best it will be many a day before Japan is truly a Christian nation. The Japanese Church must put her shoulder to the wheel and keep it there; missionaries must give practical aid and sympathy; the Christian people of Europe and America must continue to give men and money, and all must give their prayers.

2. Then there is the problem of *self-support*. How shall the churches be made self-supporting? The majority of Christians in Japan are far from being rich, and yet they cannot be said to be extremely poor. In one way and another most of them can make ends meet, but have little or nothing to spare. After a church is organized, therefore, it is a serious question how it is to maintain itself. Some say that a company of believers should not be formed into a church until there is a reasonable prospect, at least, of their becoming self-supporting in the not distant future. But this is doubtful policy, to say the least of it. It may well be questioned whether in most cases it is not better to organize than to leave a large number of believers without the advantages of organization and without ecclesiastical connection and representation. Besides, while the matter of delaying organization may in some cases, and to some extent, act as a spur, it does not solve the difficulty; for if the flock is to be kept together and made to grow, it must have the services of a pastor, as well as incur other expenses, and the question of where the money is to come from remains to be met just the same.

But, discussion aside, let us look at facts. Of the four hundred and twenty-six churches of all denominations, only eighty are reported as self-supporting. The rest are given as "partially self-supporting," but in fact many of them are doing, and are able



PLANTING RICE IN JAPAN.

to do, but very little. Moreover, of the eighty churches said to be self-supporting, some of them are not really so, because they are without competent pastors, or else the pastors are compelled to eke out an inadequate support by doing outside work of one kind or another. This state of things is not due to want of liberality, or lack of consecration, on the part of the Japanese Christians. The record of their contributions for all purposes shows them to be ahead, rather than behind, Christians of other lands in this particular. But there are many calls upon their liberality. Chapels and churches must be built; the poor must be fed and clothed; ecclesiastical dues—expenses of presbyteries, synods, conferences, etc.—must be paid; besides the contributions called for by the regularly organized mission boards and societies, many special calls for money to be used in the spread of the gospel must be met. There is, therefore, a constant drain upon the resources of every church from causes outside of itself. The question of self-support is thus seen to weigh heavily upon the Church in Japan, and especially so now that our Boards of Foreign Missions at home are pressing the matter by cutting down appropriations for churches and for evangelistic work. Earnest efforts are being made by the Japanese

Christians to attain to self-support, and the struggle and self-sacrifice put forth in this direction in many quarters command our admiration. To secure self-support throughout the Church will require long and patient effort—and aid from abroad judiciously administered will do much to bring about the desired result. No mere artificial rules or methods such as those suggested by the "Fourth Conference of the Officers and Representatives of Foreign Mission Boards and Societies" (see Report for 1896, pp. 47, 48), will avail anything in Japan, whatever they may be worth in other fields. Experience has also demonstrated that too much pressure of the subject upon the churches by the missions is unwise and pernicious. Missions and missionaries may help in the matter, but the burden of devising ways and means for the solution of the problem rests with the Japanese Church.

3. The problem of Christian education. This is one of the most important and most pressing of all the questions now before the Church. Christian education must be had; but how can it be secured? The government schools, from the kindergarten to the university, are on a purely secular basis, religious instruction of every sort being strictly ruled out. Religion may, however, be freely taught in private schools, and these may be multiplied indefinitely without interference on the part of the government. On the face of it, therefore, the problem would seem to be easy of solution. As long as so much liberty is accorded private schools there ought to be no serious difficulty, one might suppose, in providing Christian education for all who will avail themselves of it. Now it is true that there are a great many Christian schools in Japan for both sexes and of different grades, most of them dependent upon the missions for financial aid as well as for help in teaching, and so long as the missions are willing to continue their support the schools can be kept going. The chief difficulty, however, does not lie here, but rather in the fact that private schools as such labor under very decided disadvantages when compared with the government schools. The latter confer upon their students certain privileges which private schools cannot confer—such as freedom from military conscription while in school, admission to competitive examinations for civil service, etc. To put it in

another way, students of private schools are not exempt from military conscription and hence may be drafted into the army at any time; they cannot enter government schools except by examination, and when they have graduated from the private schools they are forever excluded from the civil service, so that no public career can ever be open to them, no matter how great their abilities or attainments. Hence, the number of students, particularly of boys, in Christian schools is kept down to a comparatively low figure; even Christian men preferring to forego their natural preference for a Christian education, in order to secure for their sons the advantages which the government schools alone can give. Various ways of trying to meet the difficulty are now in practice, but I have not space left even to mention them in detail. Let it suffice to say that none of them are quite satisfactory, and that the problem weighs heavily upon the minds of all who are engaged in school work in Japan. It is cheering to note that there seems to be a growing sentiment among leading Japanese Christians, especially in the Presbyterian Church, that it is better to be content with a small number of students and with a comparatively narrow circle of influence, and give a truly Christian education to those who will take it, than to undertake to compromise with the government and be compelled practically to throw Christianity overboard.

The above are some of the problems which seem to me to press most urgently upon the Japanese Church for solution just now. Questions of doctrine and of creed are important and as yet largely unsettled; but for the time being they are shelved, and rightly so, in view of problems more practical and more urgent.

I bespeak for the struggling Church militant in Japan the earnest prayers and the helpful sympathy of all in Christian lands who love the cause of our Lord and Saviour Jesus Christ.

A Buddhist periodical in Japan acknowledges that "Buddhism is holding its own to-day by the mere force of inertia. By force of custom, the older and middle-aged people of the present day are still sustaining the old religion, though even the faith of those is gradually growing cold. . . . Within ten years Buddhism will fail in its endeavors. Its discipline will become powerless, its temples deserted, its believers and priests decimated."



A CLASS OF NURSES BEFORE RED CROSS DAYS.

A SPECIAL EVANGELISTIC EFFORT.

REV. G. W. FULTON, FUKUI, JAPAN.

We who live and work in the interior find it a great help occasionally to secure the services of good speakers and distinguished men of the Church for an evangelistic tour through the field in which we are laboring. A new face and a strange voice are attractive to the Japanese, and the gospel thus reaches a larger circle of people. It is usually best to have a native and a foreigner go together. They supplement each other nicely, the two together furnishing about a proper amount of preaching for the average audience, and make the meetings more lively and enthusiastic. This is one of our ways of working in Japan.

During the first week in June it was our privilege and pleasure to have with us the Rev. G. F. Verbeck, D.D., the venerable missionary of the Dutch Reformed Board, thirty-seven years resident in Japan, and now located in Tokyo. He is easily chief among foreigners in his knowledge and use of the Japanese language, has had a wide and varied experience in the country, knows well the Japanese nature and customs, and being much beloved by the gov-

ernment and people, is peculiarly fitted to be a messenger of the gospel everywhere throughout the land.

We tried to secure the services of a good Japanese also to accompany Dr. Verbeck on his tour, but unfortunately were unable to do so. It being a busy time, a time of general awakening to renewed activity among the churches, none of the pastors could leave their charges. But the doctor being a host in himself, and quite able to hold the attention and interest of an audience for two hours at a stretch, we did not suffer, on the contrary had a very profitable time.

Coming to us from the south, the first station touched was Tsuruga. This is a large town, population about twelve thousand, and very beautifully located on the bay of the same name. Work has been going on here under considerable difficulty for many years, with varying results. At one time there were about a score of believers, but through persecution and boycotting the number has been reduced to almost nothing. The young evangelist happened to be absent just at this time, so all preparations for the meeting fell to his wife. She managed well, however, and succeeded in getting together a good-sized audience of respectable people.

The next day Dr. Verbeck directed his journey over the mountains toward Fukui, reaching the next town, called Takefu, early in the afternoon. This also is a town of twelve to fifteen thousand inhabitants, a very thriving place. One of its special traits is its hatred of Christianity. Before we entered the place it had succeeded in worrying out of patience two other denominations, who had given up and retired from the field. We have had an evangelist located there now for over two years, but as yet no visible fruit from his labors. The former worker having a short time ago gone to another field, and his substitute not yet arrived, we had to make preparations from Fukui. We advertised as best we could, and managed to get an assembly of about thirty together.

On the day following we returned to Fukui, where Dr. Verbeck was to spend several days. Desiring to get as wide a hearing as possible, we arranged to hold two public meetings in the theatre. For several years back they have refused to rent the theatre for Christian meetings, and it was only by hook and crook that we were able to get it this time. In the first place we had to pay a higher rent—about twice the proper price. Then we had to allow the theatre company to charge admission. To be sure, it was only three cents, but that amounts to a great deal to the Japanese—about the price of a good square meal. We were somewhat anxious on account of this, fearing that few people would be zealous enough to pay this amount to hear a Christian lecture. As it was, a great many people were turned away, who would otherwise have been glad to hear. Then again we had to pacify a certain rowdy class, persuading them with promise of reward to refrain from causing trouble.

Thus we were able to get a place for the meetings. The meetings were widely advertised both in the newspapers and by means of posters at the principal street corners, as also by the public crier circulating the streets with drum and stick to attract popular notice. As a result, a very select audience of about four hundred was present each day. By means of the admission, all but those who really wished to hear were kept away; and disturbance was prevented. Students and teachers, members of the official class and well-to-do business men

made up most of the audience. They listened quietly and appreciatively, from beginning to end, pleased with the speaker's thorough command of their language, amused at his wit and anecdotes, and deeply impressed with his eloquence and downright earnestness.

On the third day we arranged to vary the character of the meetings by having one for specially invited guests. This was held in a large restaurant on the mountain side—the park of the city—a place much used for popular social meetings. A large room in the third story, capable of seating about three hundred people, was placed at our disposal. Invitations were issued to the principal families of the city, accompanied with tickets of admission. There was not as generous a response as we would have liked, but nearly a hundred were present. This kind of meeting is intended to be more informal—a meeting for friendly talk, as it is in the Japanese, and is very popular in Japan. After the speaking, tea and cake were served. At this meeting, Dr. Verbeck first gave a lecture on Christianity, then after a brief rest related some of his early experiences in Japan, the whole occupying about three hours and a half.

On Sabbath morning and evening we had preaching at the church. In the morning the other two churches united with us in listening to a very good and practical address on the study of the Bible and its power over the life; in the evening a fair-sized mixed audience assembled to hear Dr. Verbeck's final address on the subject of "Eternal Life."

On the day following we visited the outstation to the north of Fukui—the town of Maruoka; population about five thousand. We have had a long and trying time at this place, and hardly expected much of an audience. We have no evangelist there at present, the former worker having left us in the spring. For about two years back our hearers have persisted in remaining outside the preaching place, and not a single person can be induced to enter. It is quite easy in good weather to get an audience, such as it is—the greater part of it invisible, with just the front row peering through the lattice, but it was with some hesitation that we invited our guest to face such an audience. On this particular day it was drizzling rain, but we concluded to go on anyhow. As we



THE MISSION SCHOOL IN YOKOHAMA.

expected, the hearers were not very numerous, and, as usual, kept their station on the outside. Dr. Verbeck testified that it was a unique experience to him, and he found difficulty in preserving his gravity. I am inclined to think he rather thought it was time to shake off the dust from our feet against this city and wait until the people were more willing to hear the gospel. Here our visitor left us to continue his tour northward, visiting in the Kanazawa field.

During this tour two or three things were impressed anew upon us: First, that the foreign missionary with a knowledge of the language can do a great deal of good yet in Japan. One thing, he preaches the pure and living gospel. Perhaps his limited vocabulary prohibits his doing anything else; perhaps it is because the truth has taken deeper hold on him, or because he sees it is what the Japanese need above all things else, and all else is useless to make men wise unto salvation.

At any rate, the gospel is preached, and the people do not dislike it. Another thing, the foreigner is still a drawing power. The people like to hear him, even if he makes mistakes and carries his brogue about with him. One can see it in their faces, the renewed interest and intent expression,

vastly different from that with which they listen to one of their own people.

Besides greater numbers are present almost invariably when it is known that a foreigner is to speak. It would have been utterly impossible to get audiences such as greeted Dr. Verbeck in Fukuji, for any other than a foreigner.

Second, opposition to Christianity diminishes as we enter large cities, and increases almost proportionately as we go out into the smaller cities and towns. The reason for this is perhaps twofold: The larger cities have a broadening influence; broader educated minds are found here; people have traveled, read books and newspapers, and know something of Christianity. While in the smaller places the people are more narrow and bigoted, uneducated, untraveled, unread. Again, in the smaller places where one man's business is everybody's, and where everybody is known or has some connection with everybody else, organized opposition is possible; whereas in the larger places people from all quarters collect together, and such diverse interests are represented that such opposition is next to impossible. When we try to enter the smaller towns and villages, we usually find them barred, doors, windows, and hearts,

too, against "Yaso;" whereas as we approach the capital, and the larger cities of the empire, all outward opposition at least vanishes, and the way is open to preach and teach as one wishes.

Third, Christianity must make its aim, and find its strength in the middle classes in Japan. The upper higher classes are, humanly speaking, beyond our reach. The bonds of rank, family connection, pride of heart and regard for reputation, are too strong for them, and few are willing to humble themselves and be called Christians. They are not even willing for the most part to take any notice of our religion or countenance it by their presence at our assemblies. "Not many wise after the flesh, not many mighty, not many noble are called." When Jesus made humility the mark of a disciple, he placed a stumbling block almost greater than all others before this people; and in fact before all peoples. But the wisdom of Jesus is fully vindicated. As in the days of Jesus, the common people heard him gladly, so in Japan they are the ones his messengers most easily reach. They are willing to accept him and ready to bear his cross. It is by these and through these we must save Japan.

QUIET PROGRESS IN JAPAN.

Notes from a Station Meeting.

REV. B. C. HAWORTH, OSAKA, JAPAN.

Miss Garvin was the next to report. She reported that the Monday women's meeting which she had been carrying on in connection with Miss Kelly was keeping up well, some ten or twelve women attending. It is a work meeting for teaching fancy work, etc., each meeting being followed by a half-hour or more of Bible instruction. Miss Kelly at this point said she wished to supplement Miss Garvin's report by something which the latter would not say herself, that the part of the religious instruction in which the women were most interested was Miss Garvin's talks on the Scripture. Although a trained and efficient Bible-woman assists in these meetings, she is not able to interest the women as Miss Garvin does.

Miss Garvin next spoke of the night-school at the Sakaimachi preaching place, which has been increasing in numbers until there are now over thirty young men in

attendance. Twice a week special Christian services are held for these young men. Nearly all of them stay for the sermon every Thursday night, and quite a number come out to the Sunday-night meeting when they have nothing to get by coming except the Christian teaching. The interest among these young men in the religion of our Lord seems to be ample justification of the time and labor expended by the missionaries and helpers in keeping up the night-school. A very interesting social evening was provided for the students of this school recently at the home of Mr. and Mrs. Porter. The young men enjoyed the occasion highly. In connection with this night-school the work of Mr. Aoki, a graduate of the Kanazawa boys' school, now a student of theology in the Doshisha, is very highly spoken of. He is said to be especially skillful in winning and dealing with young people. Miss Garvin has found it well to advise him to be on his guard against making use of the loose theology taught by some of the Doshisha professors (Japanese) in his sermons to the young men at the preaching place. He shows an excellent spirit in taking this advice, and has borrowed Hodge's Theology from Miss Garvin's library as an antidote to the bad theology he may hear at school. The Sunday-school at this place, Sakaimachi, has rather gone back of late. This is partly due to ridiculous stories told to frighten the children away, such as, for instance, that the children who go to the Sunday-school will be nailed to the cross. This is the second time the school has suffered in this way. The school becomes very prosperous in numbers and interest when these stories will be started and the children will at once stop going. They will come and try to peer into the door, but if one tries to get them into the house they scamper off as if in fear. This is thought to be the work of two or three unknown persons. Miss Garvin and her helpers tried the plan of going out into a neighboring street and gathering up new children, but the same influence extended to them also and drove them away.

The principal feature of Miss Garvin's report for this month was her trip to Iyo in Shikoku from which she had just returned. She pinned to a curtain a map of the region, drawn by herself, pointing out the various places visited on this most interesting journey. Only those who have itinerated in

Iyo and felt the stimulus of the reception which the hospitable people of that province give to the foreign missionary, can appreciate the enthusiasm with which the missionary speaks of his experience. This field is reached either by steamer direct from Osaka or Kobe, via the Inland Sea, or by rail to Hiroshima and thence across the Inland Sea, a voyage of four to five hours to Mitsugahama, where another boat takes the missionary in two hours to Nagahama, where the missionary work of the trip begins. We usually choose the Hiroshima route as it enables us to spend a night with our Hiroshima colleagues, always a delightful privilege.

The connection at Mitsugahama is usually bad, and in Miss Garvin's case there was no exception. She reached that port at 9 P.M., waited two hours and reshipped for Nagahama, but did not reach there until seven next morning, the greater part of the night being spent at anchor at an intermediate point. A night on one of these little Inland Sea steamboats is not like a night on a Canadian "Empress," or a Cunarder. At Nagahama, evangelist Kikuchi rented an upper floor in a hotel and a public meeting was held Friday night, March 6. The meeting was quiet, with the exception that there were some cries of "No, no," when Miss Garvin's Bible woman addressed the meeting. But the Bible woman was not disconcerted. She told the audience that she and Miss Garvin had not expected to address men, the meeting being for the other sex, but if the men chose to come and hear there was no objection, only they should certainly have the courtesy to be quiet. This appeal was seconded by the evangelist and by members of the audience, and quiet was at length secured. Miss Garvin's address was listened to with respectful attention.

On Saturday, Miss Garvin and her Bible woman went on to Ozu, some two hours or more by jinriksha from Nagahama, toward the interior of the island. At this place there is an organized church with a licentiate as its supply. There is no church building, but there is prospect of their having one in the near future. There is an efficient Bible woman here working in connection with Mr. Sasaki, the evangelist. On Sunday afternoon, Miss Garvin visited the Sunday-school conducted by the Bible

woman, and was highly pleased with the excellent organization and working of the school. After the Sunday-school a woman's meeting was held. Sunday night a public meeting was held in the new town hall, a building never before thrown open for a Christian meeting, capable of accommodating 2000 people. There was a play going on at the Ozu theatre, and as the people are great theatre-goers, many who would have attended the service in the hall were at the playhouse. But in spite of this, the janitor, whose business is to take care of the footgear of the audience, reported over 400 pairs of clogs. Evangelist Sasaki has since written me that a number of people were much impressed by Miss Garvin's address. She spoke of sin and atonement, and the evangelist confesses that he was anxious lest her plain talk about sin would not be well taken. But it was, and many were set to thinking.

Monday the ladies went from Ozu to Yawatahama, on the coast at the western end of the island. The distance is only about sixteen miles, but as it involves crossing a range of mountains either in a kago (a sort of basket palanquin) or on foot, it is by no means an easy journey. Miss Garvin and her Bible woman chose to go on foot, and a very interesting picture was presented by the little Japanese lady with her skirts tucked about her waist exposing the lovely, bright-colored crepe undergarment, and her bundle tied to her shoulders, her feet shod with straw sandals. If not literally with the preparation of the gospel of peace, her attire and this journey were in preparation to preach the gospel of peace. This mountain trip proved exceedingly tiresome, and the ladies were cheered after descending to be met by Evangelist Sasaki and other Christians who had walked out several miles to meet and welcome them. That night between 100 and 200 people came to the preaching place to the meeting. At this place five are awaiting baptism.

On Tuesday, March 10, they returned by kago to Ozu, and thence east five miles to Nijia, where Mr. Sasaki has a preaching place and where several members of the Ozu church reside. Here lives the estimable Mrs. Mise, widow of a noble samurai, who has given herself to the true God, thrown open her home as a preaching place and a lodging place for the Lord's servants, and is

using her large influence in leading souls to Christ. A remarkable woman and a great help in the work in that region. That night, Tuesday, a large meeting was held in a place rented for the occasion in the centre of the village. At this meeting much annoyance was given by some rude boys who shouted saucy remarks while Miss Garvin's Bible woman was talking. Miss Garvin's address, however, was listened to most respectfully by the audience which filled the house and extended back into the street. Some rowdies who could not get in amused themselves by marching up and down the street blowing trumpets and shouting, much to the annoyance of many who were trying to hear Miss Garvin.

An incident was related to Miss Garvin at Mrs. Mise's which well illustrates the power of the old Japanese idea of honor, even with those who have become Christians. Some two or three years ago a boy in a Christian family in Nijia stole some money, but was persuaded by Miss Hiroi, the Bible woman in that field at the time, who happened to discover it, to restore the money. Later the lad fell into the same sin, and this time it came to the ears of the mother, together with the knowledge of the former theft. The mother, feeling that the family had suffered disgrace, which, according to the old code of honor, could only be washed out by death, seized her son and jumped with him into a well, holding him down with the purpose of drowning him and afterwards herself. In some way he managed to struggle out of her grasp, and to scale the stone wall of the well and escape, running with all his might to call help. After the boy had escaped, the mother, feeling that her purpose was defeated in the escape of the child, and that her own death would be of no avail if he were left alive, tried to extricate herself, but was unable to scale the wall which the terrified lad had climbed like a squirrel. The boy's little sister, who had been aroused by the commotion at the well, ran and looked in, lost her balance and fell in. By this time neighbors arrived and rescued both mother and daughter unhurt. From that time this woman has been a changed being. Believing that the escape of all unscathed from the terrible situation was nothing less than a miracle of Divine Providence, and repenting of the family pride which had led her

to so desperate a deed, she and her family are all zealous Christians with no wavering in the faith.

On Wednesday, the 11th, the lady evangelists went on five miles further east to Uchiko, a wealthy town, formerly a daimiate, where Mr. Sasaki makes frequent visits in his missionary work. Here a number of the best families, including the head man of the place, are interested in Christianity. An evening service was held in the house of a prominent young physician who is in sympathy with our work and will no doubt apply for baptism. A good audience came out and listened quietly. This was the last of a most interesting series of meetings on this tour. On the following day the two ladies took kago over the mountains to Gunchu, a distance of about twenty-six miles. Gunchu is on the coast about seven miles from Mitsugahama, which place is reached from there by jinriksha.

The Itoya Machi kindergarten is doing well. An incident related by Mr. Matsuoka, our evangelist in that section, is of interest as showing the good that is being done by the children's schools. One of the pupils in the Itoya Machi school is a little girl of ten years, the adopted daughter of a lady of good family, but a devout Buddhist. This lady had in her house a shrine which was worth about \$70, which she constantly used in her idolatrous worship. The little girl learned at the Sunday-school at Itoya Machi that there is but one God, and the worship of idols is sin. She at once set about the application of this truth at home with the result that the mother sold her idols and began to attend the meetings at Mr. Matsuoka's preaching place. She is now a believer in Jesus, and will doubtless be ready for baptism soon.

The Y. P. S. C. E. at the Girls' School which is in Miss Thompson's charge continues to flourish. The meetings are well supported, and the girls seem greatly attached to the society. One of them who was about to return to her home recently showed great sorrow at having to give up the Endeavor meetings.

Miss McGuire, reporting for the Naniwa Girls' School, said that the only new item this month was that the whole school had had the influenza, pupils, teachers and servants. Fortunately, that attack this time was not very severe. The present school

year closes with this month. There is no graduating class this year. The outlook for next term is promising, there being many applications for the course of study on the part of those who contemplate patronizing the school. The industrial department continues to thrive. The Sunday-school is described as "swarming." On one very stormy Sabbath the attendance was only about a dozen, but ordinarily there are seventy or eighty or more. These children come from the neighborhood and adjoining districts, and the influence of the Sunday-school is extending constantly. It is gratifying to notice the change in the attitude of these children. Children who before getting acquainted with the missionaries at the Sunday-school used always to call after them disrespectfully on the streets, now bow to them with a glad smile wherever they see them. One little girl, whom Miss McGuire met near the castle half a mile from the school, said, "I will be sure to be at Sunday-school next Sunday."

The older Christian girls in the Girls' School are taking interest in Christian work, and their influence is a power for good. Miss McGuire's remark in closing her report that "nothing has happened" during the month to call for special mention is evidence of the quiet steady manner in which the school is doing its noble work.

With a prayer by Mr. Porter, this third monthly meeting of the Osaka and Kyoto stations closed. We all came away feeling greatly encouraged with the present outlook of our work. We feel that we have entered upon a period of wonderful opportunity in this field. Open doors invite us on all sides, and we are trying to enter in with joy and hope. Pray for us that God who is our help will give us the necessary strength and wisdom to make the most of our abundant opportunities.

THE SITUATION IN JAPAN.

[It is well to hear all sides. The following is the less hopeful view of the new Japan.]

Since in the Japanese diet, some time ago, funds were voted for the erection of two temples in Formosa in which the spirit of the late Prince Kitashirakawa is to be worshiped, further action has been taken looking to the revival of Shintoism.

I quote from the proceedings of the

diet as reported in the *Japan Mail*, March 7: "Mr. Kitahara Nobutsuna introduced the representation for the re-establishment of a department for the management of *Shinto* affairs. In ancient times an officer of that nature had stood at the head of all the departments of State, but when the country fell under military rule the office had gradually sunk to a condition of insignificance. *Yet the Shinto creed was the foundation of the empire, and the basis of the imperial authority. The sovereign himself to the admiration of the nation maintained the old forms of worship in sincere integrity, but the people at large had become reprehensively remiss.* The only apparent means of applying a remedy was to reestablish a Shinto department. It was true that an ecclesiastical bureau already existed in the Home department, but it dealt with Shinto and Buddhist affairs indiscriminately, and could not serve the purpose contemplated by the representation.

"Mr. Hayakawa Ryosuke supported the representation. At present the rank of the various shrines, as well as the ceremonies pertaining to them, were fixed by a Bureau of the Home Office. Considering that the matter involved such high issues, such an arrangement seemed most inadequate. The worship of the *Kami* (gods) according to the *Shinto* cult was not a matter of religion: it had relation solely to the virtues of loyalty, fidelity and filial piety. The existence and practice of such a cult was an honor to the country. Hence the necessity for the proposed department. It ought to be presided over by the emperor himself, or by one of the princes of the blood.

"Mr. Komuro Shigehiro opposed the representation. The project embodied was altogether too vague and the language employed did not seem becoming. Apparently the idea was to reestablish a department such as had existed in the early days of the Meiji era (1868-1896), a department charged with the conduct of administration and religious duties indiscriminately. Such a measure could not be approved.

"Mr. Hayakawa Ryosuke said that Mr. Komuro was probably the only Japanese that did not understand and sympathize with the proposal contained in the representation. There was no question of religious controversy, still less of politics.

The simple object was to establish the source of the national virtues, loyalty, fidelity and filial piety.

"The closure having been put and carried, the House passed the representation."

Comment upon this legislation having in view the stimulation of ancestral worship is hardly necessary. Many of the Christians look upon it with foreboding. It is quite within the range of possibility that such a bureau, in attempting to cultivate the virtues of loyalty, fidelity and filial piety on traditional lines, may do so at the expense of the religious liberty of the enlightened among the people, who have come to be worshippers of one Supreme Divine Being.

It is also to be regretted that Japan, counting upon her having, by her late military successes, obtained an assured position among civilized nations, is now showing signs of retrogression in other important respects, which may sooner or later come to have significant bearing upon the Christian work, and the safety of life and property of American and European residents here.

The remarkable attitude of the government in the matter of bringing to justice the confessed murderers (in purpose and plan) of the unfortunate queen of Korea, notwithstanding all the protestation made of intent to punish severely Viscount Miura and each and every Japanese who might be found to be implicated in the affair, is enough in itself to awaken grave doubts as to the efficiency of the Civil Code promulgated five years ago in securing justice according to western practices.

It should not be forgotten that it was on the adoption of this Civil Code, as an evidence of her advancement in civilization, that Japan was able to secure the revision of the treaties with the western powers, giving her jurisdiction over all residents in the empire. This Code, however, upon the compiling of which seventeen years was expended, was never acceptable to the Japanese people.

The *Japan Mail* of March 25 contained the following: "Promulgated by the government in 1891, it" (the Civil Code) "was to have gone into operation from January 1, 1893. But a strong agitation was organized against it, chiefly on the grounds that sufficient care and time had not been devoted to its compilation; that it did needless violence to the established cus-

toms and immemorial traditions of Japan; that it was virtually but a transcript of foreign laws, and finally, that its purpose was to pave the way for treaty revision, rather than to minister to the legislative wants of the nation. The last of these charges undoubtedly embodied the gist of the Code's unpopularity."

On March 18, 1896, one of the ministers of State announced to the House of Peers that the work of revision had been completed; that in its process the "fullest attention had been paid to the customs and laws of Japan . . . ; that he was thus in a position to say on behalf of the revision committee, that the body of laws now submitted for the House's approval was not excerpted from the laws of any foreign country, but represented a careful adaptation of modern legal principles to the customs and traditions of Japan. The House might rest assured that the enforcement of these laws in their revised form would not entail any inconvenience or embarrassment upon the people."

"Mr. Murata Tanotsu, having been closely connected with the work of compiling the Code from its initiation, begged to say a few words. The House would remember that he had strenuously opposed the Code when it was submitted four years ago, his conviction being that due attention had not been paid by the compilers to the immemorial customs and special conditions existing in Japan, and that dangerously slavish subservience to foreign laws could be traced in many of the provisions. . . . He was happy to note that the revising committee had consisted solely of Japanese, no foreigners being consulted. Further, he found on comparison that nearly all the objectionable features of the Code, as originally compiled, had been removed, and he considered that the body of laws now before them might be put into operation without apprehension."

In commenting upon this action of the diet, the *Japan Mail* says:

"To foreigners the importance of all this lies in its bearing upon treaty revision. That an intelligible body of civil laws adapted to modern requirements should be enforced in Japan is a preliminary essential to the operation of the revised treaties."

But it seems that we are to have instead a Civil Code conformed to the "immemorial customs and traditions of Japan." Viewed in this light the conduct of the trial of Vis-

count Miura and his accomplices loses much of its singularity. Justice is to be administered by judges who can clear confessed murderers, if no one can be found who will swear to having witnessed their performance of the deed!

Something of the character of the future judiciary of Japan may be gathered from another action of the House of Peers taken January 18.

"Prince Tokugawa reported in favor of the bill for abbreviating the period of practical training in the case of judicial probationers. The committee, with the exception of one member, had decided that the proposed measure was absolutely necessary for the purpose of filling up the vacancies among the judges and public procurators.

"The House voted the second reading unanimously, and agreed to pass the third reading at once, which was also voted without discussion."

As far as possible I have preferred to give in this letter quotations from the *Japan Mail* a paper conducted by one who is a friend of Japan in every sense of the word, and in which one may count on finding the least possible adverse criticism of the country and people. In a recent conversation of a friend with one of the leading Christian men of Tokyo, the latter said, "Why cannot some American public man review the events of the past autumn and winter and show the world that Japan is only playing at civilization?"

It is utterly useless for either a missionary or a Japanese Christian to attempt it. The former would be supposed by the general public to be making out a story to suit his own ends, and the latter would simply be thrown into prison when it was known what he had done. A Christian editor not long ago began a series of articles, in which it was to be demonstrated that the worship of one Supreme Being was not incompatible with loyalty and patriotism, and his paper was promptly suspended.

A FRANK STATEMENT FROM JAPAN.

BY A MISSIONARY.

No events of striking or special importance have taken place in the direct work of the Presbyterian Mission. The best of feeling and cordiality exist between the native workers

and the missionaries. Although the *Fukuin Shimpō* has seen fit to predict trouble in the near future for other leading missions similar to that experienced by Congregationalists, there is no present evidence of friction of any kind to justify the prophecy. Our assistance in preaching, in advice and general coöperation seems to be sincerely and heartily desired by the pastors and evangelists, and there is no doubt that the attention of unbelievers is directed to the investigation of Christian doctrine to a hitherto unknown degree. A missionary in a sister church has recently tried the novel experiment of advertising that he is willing to expound the tenets of his faith by correspondence, and with the result of numerous inquiring letters of a most interesting and encouraging character. There have been reports of revivals in certain of the churches and communities of believers, and an outpouring of the Spirit is the hope and expectation of the faithful. One writer in a native periodical frankly inquires whether the believers are not in many cases receiving only chaff when they should be having the Bread of Life broken to them, and the suggestion made that the attention of active Christians has been turned too much to works that command attention—hospitals, orphanages and the abolition of public evils—to the detriment of their own advance in spiritual things. All things point to changes in the religious atmosphere, and for the better.

To those among the Christians who cherished the hope that the coming of the deputation from the A. B. C. F. M. would bring about the long-desired "readjustment" there has come disappointment. The publication of the letter of the deputation to the Japanese churches written just before their departure from Japan, and, later, of their official report to the Board in America, the whole distinctly condemning the course of the Doshisha Company in demanding rent for houses built by the Board for missionary use, and reproving the spirit that so completely ignored all moral considerations in the matter, has, we believe, had salutary effect on the Christians of other churches.

The general condition of our own churches finds reflection in the interest taken in the work of Home Missions. The Synod's Board publishes monthly reports of receipts and expenditures, and from those of the past half year I have gathered the fol-

lowing items. The contributions to the fund came from thirty-seven churches, thirty-seven "communities of believers" and thirty-eight individuals, amounting to 672.32 yen. Eighty yen of this sum was contributed by about ten missionaries. With these 672.32 yen plus 216.52 yen remaining from last year's contributions as a working basis, in all 888.84, the Board has carried on its work at a cost of 506.08 yen, leaving a surplus of 382.76 yen yet in the treasury. It must be understood that the above thirty-seven "companies of believers" are entirely dependent on mission funds for their support, as are also many of the churches. The churches that help themselves are not as yet in a position to do much toward helping others.

During the first days of April the spring meetings of Presbytery were held, and there was also an informal gathering of most of the pastors and evangelists connected with the two presbyteries centring in Tokyo. The latter meeting was of two days' duration. Reports of the condition of Christian work in various places were made and then followed a long discussion of ways and means of increasing religious interest amongst church members, and of extending the work of the church amongst unbelievers. It was felt that to the regular work that pastors and evangelists are doing there might profitably be added frequent visitation by such prominent men as Messrs. Ibuka, Inagaki, Uemura, Ishiwara, and that it would be right and proper to ask the Home Mission Boards of which these brethren are members, to undertake work of this sort within the bounds of the two presbyteries, the churches and preaching places benefiting by the visitation to help in defraying the cost of it. Such work is of course not new in either theory or practice. The Home Mission Board has used a considerable part of its funds in this way, and the missions also have felt the importance of the method and supported it from mission funds and are to some extent still doing so. There should be no difficulty hereafter, as there has been none in the past, in arranging that representatives of the Home Mission Board when thus traveling shall visit not only the few places where the Board has regular work, but also the places under the care of the missions. One danger has, of course, to be guarded against, viz., that of loss to the

actual pastorate. The number of settled pastors is small, but four, for example, in the First Tokyo Presbytery amongst more than twenty organized churches. Some men who were formerly connected with churches are now engaged in this traveling evangelistic work. The mission is careful not to encourage what it must be confessed is a native disposition to make light of the pastoral office in favor of a kind of work which combines undoubted usefulness with freedom from the cares, etc., incident to the pastorate. Persistent pastoral effort is by far the greatest need of the Church, and we regret that this is not realized by the Christians, ministers and people, in a much higher degree.

A noteworthy feature of the two days' meeting was the sermon of Mr. Uemura on Luke 12 : 49, preceding the communion service on the morning of the 4th inst. It was an earnest appeal for a more vital faith, on the part of Christian workers, as evidenced by lives of thorough consecration to Christ's service, so that the Church may make headway in winning the land for Christ.

There was present on this occasion a Chinese gentleman from Formosa, who was then visiting Japan as the guest of the government. He is a Presbyterian Christian of some forty-five years' standing, in fact, from his youth. He went from Amoy to Taipeh, in northern Formosa, thirty years ago, and has ever since been engaged in business there and amassed a large fortune. He had brought his grandsons to be educated in Japan. He was invited to address the gathering and did so in *English*, Mr. Ibuka interpreting, and Mr. Kimura said a few words in response also in the English language.

About the middle of April a meeting was held in one of the Tokyo parks, at which were present nearly 2000 of the Christians of Tokyo, as estimated, representing all the various denominations. Open-air addresses suitable to the congratulatory occasion were made by several of the most prominent men of the church.

The annual commencement of the Meiji Gakuin was held on March 28. There were fifteen graduates, ten in theology and five from the academic department.

A feature of the exercises was the admirable address of Dr. Henry Hartshorne, of Philadelphia, who has been spending the winter in Japan.

EDUCATION.



GLASGOW UNIVERSITY.

HELPING MEN INTO THE MINISTRY.

THE MINISTRY A LEARNED PROFESSION.

It is the settled conviction of the Presbyterian Church that the ministry should be a truly learned profession. The history of the Church in this country has been in large measure the history of a persistent effort to secure this end. At no period has she been found willing to lower the standard; not even when most pressed for an adequate supply of laborers for her immense fields, and when most conscious of her deep poverty. It must be said for her that her efforts have been crowned with no small degree of success. The means which she has employed have been the following:

I. *She has written in her Form of Government a recommendation that the candidate be required to produce a diploma of Bachelor, or Master, of Arts from some college or university; or at least authentic testimonials of having gone through a regular course of learning.* An examination

in the Latin language is also made a constitutional requirement; and also in Greek and Hebrew; together with an examination in the arts and sciences, theology, natural and revealed, ecclesiastical history, the sacraments and Church government. Written evidences of his skill in composition and in the exegesis of Holy Scripture must also be produced.

II. *She has spent millions of dollars in erecting and endowing schools, colleges, and theological seminaries of a high order, at which, under the best influences, candidates for the ministry may secure their training.*

III. *She has provided scholarships for her candidates, by means of which a part of the strain and anxiety with regard to their pecuniary necessities may be removed, and the need of stealing time from sleep and study for the earning of money may at least be diminished.*

Long experience has shown that God, for the most part, has chosen the poor of this world to become preachers of the Word, and it is evidently unreasonable to require

candidates to earn a living and attend at the same time to all the exacting requirements of a college curriculum.

THE SUCCESS ACHIEVED IN THIS MATTER.

The success achieved by the Church appears from the fact that the men ordained by the presbyteries are, with very few exceptions, men who have pursued a full course in one of the theological seminaries of the Church, and, as a preparation for the seminary, have had a classical education at college.

It is further made conspicuous by a comparison of the state of things in the Presbyterian ministry with the corresponding state of things in the medical and legal professions in our land. When you call in a physician to the intimacy of your family in time of need, and introduce him to all the sacred privacy of the sick chamber, you have, on the average, only one chance in twenty that he will be a man of real literary culture, and of that refinement which comes from suitable training. On the other hand, when you call into your home, in the hour of trial, a Presbyterian minister, you have every reasonable assurance that he will be found to be a man who has had the benefit of such a training.

It is to be noted, too, that this is the case in spite of the fact that the presbyteries are admitting every year a very considerable number of ministers from other denominations to our body, and that these men are not always up to the standard which we are requiring of our own men. Eighty-two were received from other denominations during the year 1894-95.

CRITICISMS OF THE CHURCH'S METHOD.

There have been from the beginning men who have more or less stoutly opposed the whole principle upon which the Church has been conducting her educational work with such distinguished success for so many years. The subject is of fundamental importance and the criticisms made deserve the most careful consideration.

A. It is said that *there are too many ministers already*. It may be said at once in reply:

(a) That *there are by no means too many ministers of the right kind*. It need not be disputed that there are many men in the ministry who are not an ornament to the

profession. So there are a great many men in the medical and the legal professions who are not ornaments, but the reverse. A comparison will show, however, that the proportion in the clerical profession, so far as *our Church* is concerned, is very much smaller than in the professions of law and of medicine. It is, nevertheless, a fair question whether our methods are responsible to any degree for the failures which do occur. If so, it is obvious that a remedy should be sought without delay.

The undesirable men in the ministry are partly *the imperfectly educated men*. But the fact is that the Church's method, so far from being responsible for them, has been instrumental in reducing this class to a minimum. The Board of Education is the Church's agency for the accomplishment of this all-important task. The Rev. A. T. McGill, D.D., in an address delivered in New York in 1869, declared that the Board had put the Church and the world under obligation by setting high the standard of learning, as well as of piety and talents, required for the ministry. "It is," said he, "mainly owing to the Board of Education that the full course at college and three years at the seminary have been secured now at length as the indispensable training of our ministers. More than all causes combined which can be conjectured for the change, the pledge to take the full college course required by this Board has secured it. Half of our students of theology thus marshaled and required, and this half men of humble circumstances in the world, will, of course, constrain the other half to attain the fullest preparation which the wants and wisdom of our day prescribe."

Again, the undesirable men are partly *such as are of doubtful character, destitute of the special talents necessary for the ministry, or characterized by general inefficiency*. It is not pretended that the Church's method, as exhibited in the work of the Board of Education, effectually eliminates all of the men belonging to such a category. It uses, however, all the precautions which experience has suggested as likely to secure such elimination; and when men of the kind just described gain an entrance into the ministry the presbyteries are themselves rather to be blamed than the Board. It is a matter of common and not unfounded complaint, that, while entrance to a Metho-

dist conference is most jealously guarded, the door into presbytery is left open so wide that men from other denominations which have grown weary of them, or cast them out, find an easy entrance. The men who enjoy the scholarships of the Board, on the other hand, are under the closest watch and inspection through each stage of their career, and generally through quite a number of consecutive years; so that it seems as if a conspiracy of misinformation, or misrepresentation, or both, would be necessary to enable a man decidedly unworthy or unfit for the ministry to complete a course of study under such checks and regulations as our Church employs through the Board by which to guard the entrance to the sacred office.

(b) It must be observed further with regard to the allegation that there are too many ministers already that *the need of the prayer dictated by our Lord himself was never more apparent than at the present moment*. When modern conditions are considered, and when the prospect of a world-wide movement is before us, all that the Church is doing is so utterly out of proportion with what the state of the case imperatively demands that thoughtful men cannot but feel a measure of alarm. It may be confidently affirmed that both the men and the means are very far below the actual needs both for the home and the foreign fields.

The contrary impression is sometimes gotten because the Church allows her rolls to be more or less clogged by the incapable, the idle, and the indolent; because she pays little or no attention to the immediate, economical and full employment of the whole capable ministerial force at her disposal; and because the provision she makes, on the average, for the support of her ministry is so far from adequate that a feeling of unrest is created, and a multitude of candidates appear eagerly seeking a hearing before every vacant church which promises a somewhat nearer approach to a sufficient support. This is a heavy indictment, but it is true, and *the time has come when it is of the highest importance that a radical reform should be instituted that the ministry may be saved from degradation and the work of the Church put upon a plane of honor, dignity and success*.

(c) It is also a matter of the utmost sig-

nificance that *the Lord of the harvest is still evidently calling laborers into the harvest*.

The sons of the Church who give good evidence of being called of God to the sacred office are numerous; and the people of God dare not be indifferent to the obligation which lies upon them to give these young men, consecrated of God to his service, the best preparation for their work which their means permit.

B. A second objection made to the Church's method of helping men into the ministry by means of scholarships is *the alleged injury to the character of the men who are thus aided*. Those who make this charge probably do not realize that it implies that pretty much the entire ministerial force, not only of our own denomination, but of others besides, has been already demoralized. Mr. H. W. Harriman, in an article in the *Church Review* for June, 1887, makes the following statement: "Some years ago two clergymen, who were in a position to know the circumstances of many students in the General Theological Seminary, N. Y., compared notes and found that all the students there at that time, except two, were receiving assistance from some source, and it was not certain that these two were not." In our own theological seminaries there are very few who are not enjoying the benefit of a scholarship, either of the Board of Education, or of the seminary, or of both. The alleged injury to character does not appear in actual experience. "We would ask any one," wrote Dr. Charles Hodge, "who holds that our system is a failure, to go to the General Assembly and see if he can distinguish those who were self-supported from those who had been aided in their preparatory studies by the Church. The thing could not be done." He further declared that "in intelligence, in general culture, in activity, in orthodoxy, in usefulness, the American clergy—not the Presbyterian only—are equal to any body of clergymen in the world—the Moravians perhaps excepted." If it does not injure the character of the cadets of the nation at West Point to receive every man each year from the government \$540 in cash, besides free tuition and many other privileges, why should it injure the character of a candidate for the ministry to receive \$80 or \$100, besides free tuition and other privileges?

C. A third objection sometimes urged is *the alleged uselessness of the expenditure*. It is said that a man of real value to the Church must be a man of energy capable of pushing his own way into the ministry; and that those who are conscious of a true call of God to preach the gospel will not be deterred by difficulties, and in the end will be all the better qualified for the work by the experience and manliness gained by contending with them. No man of good sense will readily deny the general statement that strength comes by struggle with difficulties and that personal character is often improved by the experience of trials. It must be borne in mind, however, that the moment the burden of trial and difficulty which is laid upon a young man becomes too great for his strength, great mischief, if not ruin, is likely to be the result in place of advantage. The experience of the veteran missionary, Dr. Paton, may be cited with advantage. He and his chum had divided between themselves the toil of some mission work for which a small stipend was given, and this was similarly divided. The result of the experiment was disastrous. The attempt to do two things at once, to labor for their living while devoting every possible moment to toilsome study, was too much for their strength. Mr. Paton soon began to suffer from bleeding of the lungs, and was compelled to retreat to his father's farm. His companion also fell ill and died, so that the Church was deprived of a de-

voted servant, who had fondly hoped to go with his friend to the heathen world as a missionary. No sensible man would treat a valuable colt, in which he had invested his money, as many men insist that we shall treat our impecunious candidates for the ministry. The policy of our Church, which gives a moderate degree of aid to save her candidates from excessive strain upon their powers, is abundantly justified by experience. It has been her glory and boast that she can say to her young men with some degree of confidence: "From whatever other profession or walk in life a condition of poverty may shut you off, it shall not be said that simple poverty shut you out from the holy ministry. Poverty shall not of itself constitute a passport into the sacred office; only it shall not shut you out. You must have brains and energy and piety and love of souls; and, above all, you must give satisfactory evidence that God has called you to preach the gospel." Let us make all possible improvements in our method, but let us gratefully recognize the fact that this method, operating through the Board of Education, so far from tending to introduce undesirable elements into the ministry, has been to a very remarkable degree instrumental in bringing into that office many of the choicest spirits from the choicest sources, trained in the school of self-denial and suffering, and made in the end the means of the greatest blessing to the Church and to mankind.

COLLEGES AND ACADEMIES.

HOW THE COLLEGE BOARD DOES ITS WORK.

I.

The College Board is the Church's steward. The steward here renders account of its stewardship. By the Church's direction funds are entrusted to the Board to be used for specified purposes in accordance with principles and methods which the Church has established or approved. How is the work done?

The Board has twenty-four members, twelve ministers and twelve laymen, each

Assembly appointing eight members to serve for three years. The office is in Chicago. The president of the Board from its organization in 1883 has been Dr. Herrick Johnson. During his absence, Dr. J. L. Withrow has acted by request of the Board as adviser of the other officers. The treasurer of the Board gave his services gratuitously for nine years, and since then has been given \$1500 a year to cover his clerical expenses. His office is adjacent to ours for our convenience, and he gives daily hours of his valuable time in making our funds both safe and productive, reading important

correspondence, and advising regarding details of the work. A member of the Board, an eminent lawyer, advises gratuitously regarding legal questions. There is a secretary who has a clerk and an office boy.

An institution asks aid in meeting its current expenses. What does the Board do? We send three printed blanks to be filled out. One requires detailed statement of the institution's property, debts, insurance, officers and ecclesiastical relations. Another requires detailed statement of its faculty and students, of its Bible teaching and religious exercises and influences, and of its expected income and expenses for the ensuing school year. The third requires detailed statement of its income and the sources of it, and of its expenses for the previous year. Correspondence and conference are had with leading men of its region. It is visited. Careful study is made of the body that controls it, the community where it is located, and the region about. We consider its history and prospects; and however short or poor their histories, most institutions see before them enrapturing prospects. No application is considered unless the institution is incorporated; is under one of three prescribed forms of Presbyterian control; is sufficiently remote from similar State or religious schools; has reasonably sufficient property; has no indebtedness, and has the loyal support of its region.

Now imagine the Board at its annual meeting, the third Tuesday of June. Not all the members get to any one meeting; and if they should, our little office, closely packed with files of letters, catalogues and books would not have room enough to receive the blessing. After prayer, the minutes of the last meeting are read; excuses of absent members are received, the action of the recent General Assembly is noted, and officers are elected. The financial condition of the country has been studied, an estimate of the Board's probable income is made, and the amount that may be safely appropriated is fixed; for the Board has never had a deficit, and purposes never to have one.

Study is made of the location, history, needs, desires, actual work and prospects of each institution, and comparative study of all the fields. The appropriations are voted and other business transacted.

How much is voted for the current expenses of each institution—what it needs and ought to have? About one-half what is absolutely needed, because that is all we have to give; and many applications which we would grant are denied because we cannot take bread from half-starved children to half starve additional ones. When the Church shall give us \$100,000 a year we shall make schools and colleges flourish, the world wonder, and the Church exult.

How is the money paid to institutions? One-half of each appropriation is paid in the middle of the school year, when the following conditions are met:

1. The application of a college must have the approval of its synod endorsed on it; the application of an academy the approval of its presbytery.

2. We require an itemized schedule of estimated income and expenses for the year. This is compared with the statements made in the application, and it must appear probable that the institution will close the year without debt.

3. Fire insurance must be adequate.

At Christmas time it makes one's heart happy to authorize remittances. Many teachers have received little money, some none, since the June before. They owe for board or bills at stores. They want money for railroad fares to join the home circle in the holidays. They have done double work, are weary, and need change and rest. "God bless them!" the heart cries, "as devoted, strenuous, self-sacrificing, illy-paid noble men and women, as necessary to the kingdom's conquering progress, and as useful, as any that serve our Lord Christ!"

That is in the middle of the school year. In June the second half of each appropriation is paid, when the following conditions are met:

1. Insurance must be adequate.

2. A balance sheet must show all expenses, and all income and the sources of it, for the year just closed; and it must show that the amount to be remitted by the Board will discharge every dollar of obligation incurred during the year. A dollar of debt forfeits the Board's appropriation. "But," you will ask, "how is that always possible? How can institutions, in hard times and inadequately aided by the Board, avoid deficit?" They do it. "How?" Well, often trustees or other friends put

their hands in their pockets. But often that is not enough; and then--then the presidents and principals, the professors and teachers, relinquish their claims to a part, perhaps a large part, of the insufficient stipends they were promised. And they stand by those institutions year after year under similar conditions. Why are they

so foolish when they are offered larger and promptly paid salaries in State schools? You know why: they are Christ's; and they will do the work he has called them to do, leading young minds to him, at any cost to themselves. God bless them! Say it in your hearts: "God bless them!"

FREEDMEN.

Rev. Henry T. McClelland, D.D., president of the Board of Missions for Freedmen, writes us, that Rev. Dr. Cowan, the Secretary of that Board and our editorial correspondent, has been "called to experience the sorest possible earthly loss. His beloved wife, at the close of a most distressing illness, at the end fell peacefully asleep," on Friday evening, July 24. On this account our brother was unable to write anything for these pages. It was beautifully said that he was finding it "too dark to write in the valley of the shadow of death." He may be assured that a great number who read this page will affectionately pray that the rod and the staff of the divine Shepherd may comfort him now. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God."

Dr. McClelland adds:

"We have been feeling the rod in our work in the way of sickness and bereavement for several weeks past. I enclose a notice of the death of the Rev. I. M. Muldrow, who was in our work at Cheraw, S. C., and who after a severe illness of more than two months "fell asleep." The letters we have from Mrs. Muldrow illustrate not only the tenderness of the loving Christian heart in sore affliction, and the victory of faith over the last enemy, but also the especially near relation which exists through the Board between our contributing churches and the faithful workers among the Freedmen.

"A letter just at hand from Dr. J. B. Smith, president of Mary Allen Seminary, says: 'We have the sad news of Miss Mel-

ville's death on the 8th inst., at her home in Colgate, Wis. She was a very lovely Christian, and we shall miss her greatly.'

"Miss Melville was a teacher in the Literary Department at Mary Allen. She entered the work in October, 1890. Six years of faithful missionary work in such a school, and for such a people, is a glorious segment in the fullness of a Christian life.

"Our treasurer, Dr. Beacom, has been quite ill for the past two weeks. He is still confined to his room. We hope and pray that he may soon be at his desk again.

"Meanwhile the work goes on, and never appealed more forcibly than now to the prayers and benefactions of the people of God."

REV. I. M. MULDROW.

(From the Africo-American Presbyterian.)

With profound regret we record the death of Rev. I. M. Muldrow, who departed this life at his home, Cheraw, S. C., last Monday, after a prolonged illness. Rev. Mr. Muldrow was a native of Sumter county, S. C., where most of his relatives now reside. He obtained his early schooling in the Goodwill school, near Mayesville, and subsequently entered Biddle University. There he took the regular preparatory and college courses, and was graduated from the latter with the class of '89. He immediately entered the theological school of the same institution, from which he was graduated with the class of '92. He was licensed and ordained to the work of the ministry by the Presbytery of Fairfield and took charge of the church and school at Cheraw as his first field of labor. The work prospered under his care and latterly he also served the church at Chesterfield Court House and was doing an excellent work there. Amid

his labors, and while yet comparatively young in the cause, he was stricken down at his post—called from labor to reward. Rev. Mr. Muldrow was a young minister of good personal presence, of fair abilities, and of decided energy in his work. He leaves

a wife and several small children, who have the cordial sympathy of a wide circle of friends in this their hour of bereavement. We commend them to the care of him who is the Father of the fatherless and a Judge of the widow in his holy habitation.

PUBLICATION AND SABBATH-SCHOOL WORK.

A PRACTICAL TALK ABOUT RALLYING-DAY.

Rallying-day will fall this year on Sabbath, September 27. It will, we trust, be widely observed. The General Assembly emphatically approves and recommends its observance. It is essentially and practically a Sabbath-school rally. There are rallying-days, so-called, for the advocacy and support of many good objects, but this day—the last Sabbath in September—is distinctively a rally of the Sabbath-school for the furtherance of Sabbath-school aims.

Rallying-day brings with it its own special opportunities and obligations which the earnest, wide-awake superintendent will gladly seize for the advancement of the interests of his school. In doing this he will step into line with a host of fellow-workers, and the moral and spiritual effect will be grand beyond computation. A neglect of the opportunity means inertness, or incapacity, or a criminal disregard of sacred interests.

Rallying-day is the voice of the Church calling upon her Sabbath-school forces to marshal themselves together for a new campaign. Summer everywhere brings more or less of laxity in work. In cities this is peculiarly the case. In city and country alike the autumnal air is tonic and bracing. It is a good season for "putting on strength," planning new work, making up lost time, calling the roll, searching for absentees, canvassing for new scholars.

The Sabbath-school and Missionary Department has this year prepared a programme or Order of Worship, for the use of Sabbath-schools on Rallying-day, and also some suggestions on the subject for the united movement for the canvass for new scholars. Samples have been generally distributed, and the supplies will be sent

free of charge to schools promising to take up an offering for this work.

Last year the income of this Department fell short by some thousands of dollars of the amount received in 1894-5. The tendency this year is very marked towards a general shrinkage in the amounts of individual collections. We must make up for this in some way, or, instead of advancing, or even barely holding our own, we shall have to retreat. What can be more appropriate than an offering on Rallying-day to the cause of Presbyterian Sabbath-school missions? Surely it will be a pleasure to our Sabbath-schools to supplement their Children's Day contributions on this occasion! The special object for which the offering is asked is the providing of lesson helps and literature to our mission schools—a most important and practical feature of our work.

By command of the General Assembly this Department energetically advocates and promotes in every possible way the observance among our churches and Sabbath-schools both of Children's Day and of Rallying-day. The general observance of those days in our Church, with the good effects flowing from that observance, is mainly due to the persistence of the Department in keeping the subject prominently before the churches. The church considers this a part of her educational work, which she entrusts to this Department to carry out. And as this cannot be done without the expenditure of money, it is fitting, on that ground alone, that the Sabbath-schools and churches should aid us by their offerings on these special days. But beyond this we must plead the vastness and the importance of our work among the children of our country and through them among all classes of the people. It is only by persistence in asking that we can make sure that the necessities of this work will be duly considered

among the hosts of other claimants for beneficence.

But Rallying-day is peculiarly OUR day—the day of Sabbath-school improvement and extension. A small thanksgiving offering from each school would replenish our exchequer and enable us to plan further aggressive work for Christ. Will not the schools encourage us in this blessed but onerous duty?

ACCIDENTS TO TWO SABBATH-SCHOOL MISSIONARIES.

Our missionaries are exposed to many perils in the discharge of their duty, and it is a cause for much gratitude that we have had so few casualties. Last July, however, witnessed two very serious accidents. One of them befell Mr. Joseph Brown, our devoted synodical missionary in Wisconsin, the other injured brother being our equally zealous synodical missionary for Michigan, the Rev. J. V. N. Hartness. Mr. Brown was on his way to an appointment at McGregors, three miles from Hancock, in Waushara county, Wisconsin, when the pole strap broke causing the pole to fall to the ground. Mr. Brown was violently pitched out of the wagon, breaking three ribs and sustaining other injuries. He was promptly cared for and as soon as possible removed to his home in Marshfield, and is, we trust, by this time fairly restored, thanks to his good constitution. This accident happened on July 3. On the 18th, Mr. Hartness was pushing forward to keep an appointment in Delta county, Mich., and in his zeal he undertook a part of his trip on what is called a "railroad bicycle," which jumped the track, and he sustained a compound fracture of the thigh, and was sent to Chicago for hospital treatment. We trust that he also by the time this article is published will have recovered from his injuries. By these accidents two most useful men were laid aside in the best working period of the year, but this is a risk all must take, and it will rejoice many hearts to know that they are both spared for further service in the cause which they love so well.

NOTES OF MISSIONARY WORK.

Rev. M. E. Chapin, our retiring Sabbath-school missionary in Aberdeen Presbytery, South Dakota, sends a sketch of his doings

on Children's Day. Breakfasting at his home in Aberdeen, he started with a young man in a livery rig to the Gem schoolhouse. Their way lay through level fields of wheat ten miles. On arriving, at nine o'clock, they ran up a large U. S. flag on the chimney of the schoolhouse, and soon the people began to flock in, a service was held and a Sabbath-school organized. The superintendent-elect lives nine miles from the school, but has accepted office. At 11.15 A.M. Mr. Chapin led a class of fifteen nearer Aberdeen, and afterwards took dinner. In the afternoon, accompanied by another friend, he visited a school five miles north of Aberdeen, and in the evening after a long drive he visited another school established two years ago. At each place he distributed the literature of the Board. Over sixty persons were brought under instruction. Forty miles were traversed and the day was felt to have been profitable.

Rev. J. G. Harris, one of our Sabbath-school missionaries in Southern Virginia, has been successful in organizing five Sabbath-schools in Petersburg, Va. He expects to secure good teachers for these schools from the State school after the return of the students from their vacation. He sees much work still ahead. Petersburg is a Baptist stronghold. Including the above, Mr. Harris has organized ten schools in the present year.

Brother Mann, writing from Idaho, concerning the reorganization of a Sabbath-school at Cedar Creek, says: "My preaching every two mouths is the only religious service they ever have, except their Sabbath-school. They are very poor, have nothing to sell except a few eggs and a little butter. Their homes are a one-room loghouse with a shed addition for a kitchen. Yet they find room to entertain the preacher and Sabbath-school missionary."

Many a Sabbath-school missionary can give like testimony to this of Sabbath-school missionary Mann in Idaho: "People come from all directions even in mud and darkness to hear preaching. They very much enjoy the sight of a minister of the gospel."

Many of our Sabbath-schools in the frontier States are open only during the summer,

and with the return of spring the zealous Sabbath-school missionary counts them all over by name and hopes that they will blossom again into life. Not a few, however, remain closed till he visits them.

Presbyterial missionary Mr. J. M. May says of a Sabbath-school which he organized in 1893, at Summerville, Kans.: "This school has been a fruitful vine. At its organization there were only two professing Christians in the community. Our last meeting brought the number to forty-nine, all attendants of the school, and leaving very few unconverted adults in the neighborhood.

The Synod of Indian Territory, in the report of its Sabbath-school Committee, lays stress upon the distribution of the Lesson Helps and literature provided by the Board. The Committee say: "The Missionary Department of the Board has been very generous in its donations of literature and books to our needy Sabbath-schools, and we desire to put on record our hearty appreciation of the sympathy of the superintendent, Rev. James A. Worden, D.D., who has never failed to meet our requests for assistance. We also call attention to the fact that our church publications are of sufficient variety to meet the requirements of all attending our schools, and we insist that the principle of loyalty to our ecclesiastical organization has a paramount claim upon us in all the branches and methods of our work."

The report of the Rev. R. H. Pollock, Sabbath-school missionary in Nebraska City Presbytery, shows during the past year a total of fourteen schools organized, with a total of fifty-four teachers and 471 scholars, six of these schools being continuous all the year, besides several schools reorganized, bringing the total up to eighty-five teachers and 721 scholars. He assisted during the year at twelve Sabbath-school conventions, held revival meetings at several points, resulting in forty-seven conversions, made 1666 household visits, distributed 207 Bibles and Testaments and 31,278 pages of literature, and delivered 373 public addresses.

The Sabbath-school Committee of the Dakota Presbytery make the following interesting statement as to the work: "The field covered by our Sabbath-schools in this

presbytery is missionary ground, and much of it is comprised in what is known as Indian reservations. Most of these reservations have government schools for the secular education of the Indian children, and we have also on some of these reservations boarding and training mission schools for the moral and religious, as well as intellectual training of the children and youth. These we specially commend as worthy of approval and support. Few, if any, of the Sabbath-schools have libraries. Your committee report with eminent satisfaction the timely Christian labors of our Presbyterian Sabbath-school missionaries.

HOME CLASS WORK IN MONTANA.

Under the wise and energetic management of our synodical missionary, the Rev. E. M. Ellis, the Home Class plan of Sabbath-school work is making steady progress in Montana. Mr. Ellis writes: "There are many small places and scattered settlers where a Sabbath-school could not be maintained and where the Home Department finds abundant welcome all along the line. It serves the isolated families with the gospel as they have not been served for years. It is also a starter for regular Sabbath-schools. As soon as a settlement has increased sufficiently, or as soon as some one arrives who can superintend, the sentiment is ripe for a school organization. Again, it often happens that a school dies because the superintendent moves away. The Home Department then comes to the rescue and Bible study is kept up until such time as the regular school can be resuscitated."

In another letter Mr. Ellis says that in many places he connects the Home Class with himself as leader. The members promise to study the Bible for half an hour at least each week; he gives them their certificates of membership and Lesson Helps, and they report to him and send him their contributions every quarter. Many of the families live from ten to a hundred miles from any church or school, and many are very poor.

Mr. James M. May, one of our Sabbath-school missionaries in Kansas, reports that sixteen of the mission schools organized in that state have, within a few years, contributed over a hundred members to the Presbyterian churches.

MINISTERIAL RELIEF.

PRACTICAL NEEDS.

The nature of the work the Board of Relief renders, as well as the character of its needs, remains much the same year after year. The field of operation is widening, from time to time, and the list of those aided from its treasury grows in length with every advancing year, but practically the work and its necessities do not materially change character.

As there are few, if any, new elements introduced into the work of the Board, we have the same field to cultivate and the same classes of needs to supply.

In bringing the cause of the Board again to the readers of the Church, we have, therefore, practically nothing new or startling to relate. It is the old familiar story of God's aged ministers and their dependent families, with broken health and feeble bodies, standing patiently by the highway of the Church's progress, and waiting for the fulfillment of the Master's command to his Church, "forsake not the Levite as long as thou livest upon the earth."

We have no theories to present, nor any desire to muster arguments to defend the cause of the disabled minister of God. The cause does not need argument; it only needs the attention of the Church. We desire, therefore, simply to fix attention on the work and its present needs.

The condition of the work at the opening of the new fiscal year, on April 1, 1896, was that of a Board reporting a debt, and facing the prospect of an increasing list of beneficiaries, with no definite ground of expectation that its receipts would be larger than those of the year just closed.

Such a prospect is not hopeful for enlarged operations, and yet it is not hopeless. The 3714 churches which failed to contribute to this cause last year, present, in addition to the usual opportunities to push the cause, a fruitful field of operation for this year's work. This is a feature of encouragement for the Board. The soil is not exhausted; there is still much land to be possessed. A larger acreage must be cultivated. Diligent efforts must be put

forth to bring these unproductive fields into fruitfulness.

How potential the "might have been" seems, when we reflect that if, in addition to our other receipts, these non-contributing churches had given on an average \$3 a piece, the year would have closed with a balance instead of a debt!

But the past is irrevocable. It is the current year, with its possibilities and perils, with which we have to do. It is natural for one to suggest that effort be put forth to bring these 3714 churches into line this year as contributors to the cause. While we are doing the best we can to reach this result, we must bear in mind that *it is not the same list of churches* which fail to give each year. For some reason or other, one church fails to fall into line this year, which was one of the giving churches last year; and another, which failed last year, is found on the roll of honor this year. The only way to accomplish the happy result is to bend every energy in stirring up *all the churches alike* to give to the cause.

If each Presbyterial Committee on Relief will assume the responsibility of laboring to bring *every church in their own presbytery* into the goodly company of contributing churches, the greater part of the difficulty will be removed. With the earnest hope of accomplishing this, we have sent a brief, pointed circular to every Presbyterial Chairman on Relief, throughout the entire Church, urging him to energetically set about procuring this result in his own presbytery, through such means as will best commend themselves to his own judgment.

We firmly believe that if the measure of beneficence which marked the churches' contributions to Relief last year can be maintained, and in addition to this, a contribution, however small, secured from every church which usually or occasionally fails to give, there will be no deficit in the operations of the current year. And we say to every reader of the Church we sincerely hope that your congregation will be asked for a contribution for the cause of the disabled minister and his dependent family, sometime during the year, which

closes April 1, 1897. And we most sincerely trust there will be such a response to this request (if it has not already been made) as shall cause our treasury to overflow with the benefactions of God's people.

The Board needs for its growing work the \$200,000 which the last two General Assemblies urged the churches and individual givers to provide, and yet it only gets from these sources as an annual sum about half of this amount.

We cannot bring ourselves to believe that there is any appreciable unwillingness upon the part of the people of God to adequately support this worthy and Christlike cause. When its tender and sacred claims are presented, both the head and the heart of the Christian move the hand to give.

Dr. Cattell, who has been the beloved and honored Secretary of this Board for nearly twelve years, and who, much to our sorrow and loss, has been compelled, by broken health, to lay down the work, has been accustomed to emphasize the statement that it is a cause which "lies deservedly near the heart of the Church;" and he has been

right in such an assertion. Experience and observation fully confirm it. There is not a single church in our communion that will refuse to contribute something towards this cause, when the matter is explained and urged. In many instances it is of necessity a small gift, by reason of actual inability to make it large; but a small gift is sometimes more generous and fragrant than many a large one, because it is perfumed with the merit of personal sacrifice and cheerful giving.

We earnestly and hopefully bespeak the generous and willing support of the churches and individual givers, for the tender and righteous cause of the disabled minister of Christ and his helpless family; and cannot we with confidence hope, that every pastor, either upon the day the collection is taken, or upon the Sabbath preceding, will, in a few earnest words, heartily commend the cause for which we plead, and urge his people to make a generous offering for its support?

W. W. HEBERTON, *Treasurer,*

For the Executive Committee of the Board.

CHURCH ERECTION.

EMBARRASSING CONFIDENCE.

The efforts of the Board to inspire our young churches with confidence in its ability and readiness to aid where aid is necessary have been crowned with very gratifying success, and it is the desire of the Board that all of our churches newly organized upon the home missionary field shall feel assured that when they have done their utmost to provide church homes, such assistance will be given them as shall guarantee the completion of the work.

But it must be confessed that in not infrequent instances the desired confidence is carried to an extent that places the Board in an embarrassing condition.

A letter just received in connection with an application for aid will illustrate the point that is here made. The pastor of the church writes:

"I trust the Board will consider it favorably and grant us the *full* amount asked for. It will be absolutely essential to hold the field. In the *full confidence* that the Board would do so, we have gone to work to

build." Again he says: "We have concluded to proceed to build in the firm confidence that the Board will not leave us in the lurch." He concludes with the words: "You can readily see, dear brother, how anxiously we await the decision of the Board, and what a terrible position we would be in if we did not secure every dollar asked for."

This is what we term "*embarrassing confidence*," that is, embarrassing to the Board. Notwithstanding the plain statement in the instructions sent to the church of the limitations that the General Assembly has put upon the proportion of the grant to the total value of the property, the application calls for half as much again as the rule permits. Yet the church has gone forward and contracted for the building and assumed obligations in "*full confidence*" that the Board will grant "*every dollar*" that is asked. The Board therefore must face the alternative of either violating the explicit rule of the Assembly, or disappointing the church and putting it in a "*terrible position*."

If the dear brother whose church makes this application had only appreciated the fact that the Board is the servant of the Church, and is under the most solemn obligations to administer its trust in exact accordance with the rules given it, he would have saved both the Board and the church very serious embarrassment. Cases like the above are occurring very frequently and cause the officers of the Board great anxiety and at times even distress.

This very day a self-sacrificing and devoted pastor writes to the secretary of the Board that unless a grant can be made to his church in contravention of the distinct requirements of the Assembly, he will be ground between the "upper and the nether millstone."

Another good brother, whose church had borrowed from the Manse Fund, in a moment of enthusiasm promised the church that he would be personally responsible for the balance of the loan unpaid, and would immediately see that the mortgage was lifted from the property. He is now in great distress because his church holds him to a promise which is entirely beyond his power to fulfill unless the Board, moved by fraternal sympathy, again violates the explicit provisions of the General Assembly.

Such serious embarrassments would be avoided if pastors and churches would bear in mind that they cannot wisely make promises in behalf of the Board until they have the Board's authorization behind them; neither should they allow their confidence in the sympathy and ability of the Board to induce them to make contracts until they have an assurance that what they expect to ask of the Board it is within the power of the Board to grant.

APPRECIATIVE WORDS.

KEOKUK, IA.

Your check, as per receipt, duly and thankfully received. The money has been paid out and we are entirely free from debt. Two years ago we could not have hoped for such a blessing as we have received in the form of church accommodations. We are making arrangements to dedicate our building—probable date, July 12 inst.

Now, by the blessing of God, we hope to do much for the Master. The church is united and active to a marked degree; your grant doing much to bind the heterogeneous mass into one loving Presbyterian body. May the blessing of God rest upon the Board of Church Erection.

WAVERLY, MINN.

Your advice of the 4th inst. containing check is at hand. This is a magnificent gift of the Erection Board to the Waverly Church. We all rejoice in it, and wish we could meet the members of the board of trustees and thank them for the church. Our building is about completed. We plan to dedicate December 1. It is very satisfactory in every respect. The architecture is in advance of other buildings of its size in this country district. It is substantial, warm and attractive.

Our people here are progressive, and I feel that they will make good use of the gift from your Board. We are gaining in numbers right along.

THE PASTOR IS THE MAN.

A Connecticut pastor informs the *Religious Herald* that by himself presenting the claims of the Congregational societies for missions and outside work in specially prepared sermons, he has invariably increased the collections for this work in different parishes from five to tenfold. Universally adopted, such a spirit would soon fill the empty treasuries to the Master's honor, and the purse-strings once loosened, become a source of strength to those in charge of the benevolent work of the churches. I know a case of a young man who advised a church to schedule the seven societies. He was gentle, diffident in manner, and his people, under local pressure, accepted two objects to collect for six months apart. He accepted the decision without even expressing regret. About two weeks later he stated the action to the congregation, nearly four months before the first collection was to be taken. Even then he did not murmur at the action of the church. He simply stated that as inability to give did not of itself mean a lack of interest in the work of the churches, and as the young people who waited on his ministry needed to become acquainted with the efforts the churches as a whole were putting forth, he should, for instruction, bring the work of the seven societies in turn to the people each year, and told them the further fact that as he contributed to each, any one who wished to send something to any of them could do so, as he would present the objects about the time he was to send his own small gift. Then he preached his sermon, giving the story of the history, purpose, work and needs of one of the societies. He never asked the church to do it, but inside of two weeks the church scheduled the seven.—*Church Building Quarterly*.

HOME MISSIONS.

NOTES.

In Mankato Presbytery, Adrian and one station will soon be provided for by a student. Swan Lake and Cottonwood are now hearing a man whom they expect to call as pastor.

Rev. Charles H. Cook, in charge of the Indian Church at Sacaton, Ariz., has just received fourteen new members and baptized thirty infants. The temperature was 104°, yet the church was crowded.

A committee was appointed at the last meeting of the St. Paul Presbytery to organize, if the way be open, a Swede church at Etter, near Red Wing, Minn. They have also arranged to build at this point.

From Minnesota come tidings of good things. The field at Brainerd that we have generously helped in the past is gaining ground rapidly. Last year they had about eighty additions to their church and this year twenty-two.

The Mormon Church was never so active both at home and abroad as it is now. It is said on good authority that they have 2300 missionaries (one missionary to every hundred members) in the field, who are preaching Mormonism and making house-to-house visitations, explaining their doctrines and wresting the Scriptures to prove them.

Wilford Woodruff, first president of the Mormon Church, speaking of the recent cyclones, said: "The prophet Joseph foresaw these things, and so commanded the elect to gather here that they might be saved from such calamities."

He said many children of the "Latter-Day Saints" were turning from the true religion and exhorted the parents to discipline and instruct their children.

We have had a full school and a good year at Marshall, N. C., "the only trouble,"

says the teacher, "being the prejudice against 'them thar Presbyterian books,' by a few. This is wearing away, and I am hopeful that we can use them without opposition in the future. One man says the people are 'mighty touchous about you-uns' books, but the fact is that five-fifths of 'em iz in favor of 'em, and ets only the rest thet's a-kickin'.'"

An unfortunate error crept into the report of Secretary McMillan's Assembly speech which was published in the August number of THE CHURCH AT HOME AND ABROAD. It had relation to the expense of administration of the Board of Home Missions. The percentage was given as *seven*. It should have been *five*. On p. 54 of the annual report it appears that the amount spent on the mission fields was \$777,063.06. On p. 55 the expenses of administration are given as \$40,300.56.

The Rev. Dr. E. D. Walker, synodical missionary for Missouri, says: "I have made up my mind that our synod should have one dollar per member as the least to aim at as her gift to the Board of Home Missions this year *through the churches* and I expect to so talk it. This would be nearly \$20,000 from the Missouri churches. This would be a good advance. I have your letter stating the Board's purpose to try to conform to the Assembly's regulation. I do not see that you can do other than that you set out in your circular letter."

One of the effects of severe retrenchment is to discourage and drive valuable men from the field and to replace them with strangers. The Rev. R. J. Cresswell, of North Dakota, writing of the evils which sometimes follow, says: "The Great Northern Railway replaced its trained men by new green hands. As a result disastrous accidents, delayed trains, damaged property, etc., etc.; and old men welcomed back. The same principle holds good in Church

work. It is poor economy to replace experienced and successful men with new and untried men to save a few dollars per man."

Polygamy has come to the front again since Utah has become a State. One of the prominent citizens was at the Opera House recently with his three wives. Many that were not known as polygamists have brought their families from Idaho, where they have been living, waiting for Statehood. The president of one of their State institutions has three wives, it is said. Certain it is, that Utah is not yet Christianized, not even Americanized. People who believed that the Mormon Church meant what it said when it professed to relinquish the practice of polygamy were deceived. Constitutional provisions against an evil mean little without appropriate legislation and effective means of enforcing the same. The fact that the women have the ballot makes the situation more serious.

Mrs. Sophronia Luce Kendall, the widow of Rev. Dr. Henry Kendall, our secretary of honored memory, died at her beautiful home in East Bloomfield, New York, July 25, 1896, at the age of seventy-four years. It has fallen to the lot of few women to render the Church such valuable service as Mrs. Kendall has done. Throughout Dr. Kendall's long and useful life she was his inseparable companion and helper. Her finely trained intellect, quick perception and intuitive judgment contributed not a little to his brilliant achievements. It might safely be said that he planned no great movement, settled no grave question, counted no task completed without her counsel and approval. She early recognized the elements of his power and helped him wisely to direct them; she knew his defects and supplemented them; she anticipated his wants and ministered to them. The Church militant will never know how much she entered into his labors and wrought in his splendid accomplishments as a pastor and a secretary. Through his final illness she watched till he fell asleep, and through the succeeding four years, from her embowered window, she kept her lonely vigil over his tomb until the hour of their reunion came, and now she sleeps by his side with all their five children.

It is a privilege to have known Mrs.

Kendall. Though she was often depressed because of physical infirmities, she had the power to elevate the spirits and quicken the thoughts of others. Her brilliant wit and rare intelligence shone conspicuously in her conversation and gave her, by common consent, a high place in any circle into which she might enter and in the esteem of all who knew her.

Concert of Prayer For Church Work at Home.

JANUARY.	.....	The New West.
FEBRUARY.	.....	The Indians.
MARCH.	.....	The Older States.
APRIL.	.....	The Cities.
MAY.	.....	The Mormons.
JUNE.	.....	Our Missionaries.
JULY.	.....	Results of the Year.
AUGUST.	.....	The Foreigners.
SEPTEMBER.	.....	The Outlook.
OCTOBER.	.....	The Treasury.
NOVEMBER	.....	Romanists and Mexicans.
DECEMBER.	.....	The South.

THE OUTLOOK.

A recent correspondence between the Board and Chairmen of the Standing Committees on Home Missions in the various presbyteries gives a most encouraging outlook for the coming year; encouraging because of the excellent spirit of coöperation in the difficult task of retrenchment manifested in every case, and the sympathy with the Board and confidence in its management. Every correspondent regarded the *cut* as a grievous misfortune, entailing hardship and privation. Some call it a calamity; but all without exception commend the Board's *method* of retrenchment as set forth in the circular letter as the wisest possible method:

LETTER TO EACH CHAIRMAN OF A HOME MISSION
COMMITTEE.

JUNE 15, 1896.

DEAR BROTHER:—The Board is compelled, much against the wish of every member thereof, to reduce appropriations below the amounts granted last year. It is hoped that a reduction of ten per cent. will enable the Board to keep its expenditures within its receipts during the current year. In making such a reduction it is the earnest desire of the Board and its members to adjust the reduction so as to accomplish the best possible results and to make the burden as light and as equitable as

possible. We shall need your assistance in order to accomplish this. It is no reflection upon your former recommendation to ask your help in reducing the amounts applied for this year. We are fully persuaded that you have been conscientious and wise in the past ; but a necessity is laid upon us. We must reduce expenditures. The Church has spoken through the General Assembly on this subject and her mandate must be respected and obeyed. Can it not be done in this way?

1. Take the aggregate of the amounts granted to the churches and missions in your presbytery last year, which was \$——, reduce it ten per cent., then take a list of your dependent churches and mission stations and group them and apportion the amount among them by estimate so as to bring them all within the sum. Let each application be made accordingly. With such a plan we trust that you and we will be able to accomplish this difficult task.

In this arrangement no restriction is placed against new work. We desire you to arrange for the support of the best work within your bounds, whether old or new, to group in the interests of economy, to push churches up toward self-support as far as possible, to suspend everything that will bear suspending until the debt shall be paid, but so as to shield the missionaries from suffering. Let the burden fall upon the churches rather than upon the missionaries. Let the churches be thoroughly canvassed before applications are made, for which we provide blanks such as the enclosed.

2. Hold a home mission conference in your presbytery this fall ; get the best speakers ; gather as many delegates, male and female, from the churches as possible ; stir the people by a general diffusion of home mission information ; then let the cause be presented from every pulpit, in every Sabbath-school and Christian Endeavor Society in the land ; give to everybody, old and young, poor and rich, an opportunity to contribute to the cause, and with God's blessing we shall relieve the present stress, resume aggressive work, distribute the burden so that none shall feel it grievously, and enter upon a new era of prosperity.

Here is a sample circular letter from a wise chairman of a Presbyterian Committee to the churches receiving aid:

HASTINGS, NEB., July 1, 1896.

To the Presbyterian Church at Superior :

DEAR BRETHREN :—The action taken by the last General Assembly and advice received from the Board of Home Missions render it necessary to call your attention to the following facts :

1. It will be absolutely necessary for the Board to reduce appropriations ten per cent. this year.

2. We find great inequalities in the grants to the different churches owing to the fact that when the treasury was very low the Board allowed less than we had recommended, and when it was fuller, the whole amount. The committee have revised the entire list in the interest of justice and equality, taking as a basis of computation a maximum salary of \$800 for those churches paying nearly all the salary and a maximum salary of \$750 for those paying a smaller portion. The basis for your church is \$750, and the maximum amount for which the committee will endorse your application is \$250.

Accompanying your application, however, must be evidence that the church has done the very best that it could, before you will receive the maximum grant.

3. No application will be endorsed until two copies of the subscription list, one for the Board and one for the committee (of the church making application) have been received. Blanks will be sent in due time. On these blanks must be given : first, the names of all members contributing and the several amounts given by each ; second, the names of all members who have not contributed and the reason why ; third, the names of persons, not members, who have contributed and the several amounts given by each.

In case your church is allowed less this year than last, you are expected to make up the difference, so that the minister is properly paid. The committee have set the maximum salary no higher than they think necessary to get capable men and hold them. They leave the matter of salary, however, with the congregations and throw upon them the responsibility in case they lose their pastors because of insufficient salaries. The committee urge a most thorough financial canvass of each field, and if the officers of any church think the congregation is not doing what it could, the committee will gladly send some one to assist in awakening a due interest.

The year promises an abundant harvest, and while we are paying our debts and supplying our necessities, we must not forget our debt to the Lord and the necessities of his work. Let us give the Lord his full portion, and, above all, his share out of the first income.

Fraternally yours, HARRY OMAR SCOTT,
Chairman.

Accompanying this circular letter is a schedule, of the aid-receiving churches, the full salary of each minister, amount raised by church last year, amount received from the Board last year, and the maximum amount the committee will ask this year.

EXTRACTS FROM ANSWERS.

These extracts from answers from a number of presbyterial chairmen are necessarily very brief. It is unfortunate that the limits of space will not allow the publication of the full letter in every case:

REV. EDWARD H. ROBBINS, *Baltimore, Md.*:—I approve emphatically the Board's determination to require a reduction in future recommendations, until its income is increased. I am willing to make an effort to have our synodical committee (of which I am a member, as Chairman of the H. M. Committee of the Presbytery of Baltimore) reduce its claims upon the Board ten per cent. after October 1. At that time our Synodical Sustentation year begins, and we may be able to relieve the Board to some extent. It will involve heroic treatment, but the critical condition of the Board seems to demand it.

As to the home mission conferences, the plan is good. I will endeavor to arrange one in our presbytery, and will communicate the suggestions to the home mission chairmen of the other presbyteries of our synod.

REV. H. KEIGWIN, *Miami, Fla.*:—In regard to the reduction of ten per cent. in the appropriations to missionaries, let me assure you, dear brother, that I shall do all in my power to aid the Board in getting free from this terrible burden of debt. I do not see any better way than the plan you have adopted, and I am sure our two presbyteries in Florida will be found heartily coöperating with you in this method proposed. You will, perhaps, remember that it was the settled policy of the Presbytery of South Florida before the freeze and the consequent poverty of our people to reduce our own applications ten per cent. a year, and we were making rapid strides in some of our churches toward self-support. It will fall very hard now upon our ministers and churches, in our present financial depression, but I believe that systematic work in the churches in raising funds will readily bring about the result you are seeking.

REV. J. W. ALLEN, D.D., *St. Louis, Mo.*:—I have your favor of June 29, for which you will accept thanks, as it will help out our committee in its work in reference to applications.

I think you and we are working toward the same end. When we know just about the limit of what may be appropriated for the St. Louis Presbytery during the year we may be able to cut our garment according to the cloth. I know that the feeling of our committee is that St. Louis ought not to be

given below the amount received last year. The special reason for this is the large sum of money our churches have been compelled to raise towards the relief of the cyclone sufferers. We will have to expend at least two thousand dollars of our contributions specially raised for the purpose, to help Lafayette Park Presbyterian Church. We will also have to contribute something towards the McCauseland Avenue Presbyterian Church. The citizens of the city have given nearly two hundred and fifty thousand dollars towards the relief in addition to these smaller sums for our family affairs. Would it not be possible for the Board to make an exception in our case under the circumstances, and allow us to stand about where we were last year? As you will note by my letter of yesterday, we are already taking steps towards retrenchment by the consolidation of two of our mission churches. You will find in me a faithful advocate of economy and retrenchment if necessary. I am at your service when I can aid you.

REV. SAMUEL L. MCAFEE, *Parkville, Mo.*:—As a committee and as a presbytery, I think we fully appreciate the gravity of the situation in regard to our home mission work, and the embarrassment of the Board under its burden of debt. It has been our aim and effort to lighten our demands upon the Board and to press our churches on towards self-support. That we have made some progress in that direction, a review of the records for the past five years will give evidence. We have reduced our applications to the Board nearly one-half, and at the same time have increased our contributions to the treasury, though not as much as we have wished and aimed.

Dr. McMillan asks us to scale our work so as to reduce our calls upon the Board ten per cent. upon the receipts of last year. We shall arrange to carry our work upon that basis. There must, therefore, be no more cutting of our applications. We shall urge our churches up as nearly as possible to the full measure of their ability, and shall cut our ministers' salaries as nearly to the limit of a living as we can. In addition we shall do what we can to increase the contributions to the Board as largely as possible.

REV. J. G. REASER, D.D., *Webb City, Mo.*:—In reply to your circular letter I would say that our presbytery will not only expect to get along with ten per cent. less than last year, but will make a most strenuous effort to increase its contributions twenty-five per cent. Already we are organizing conventions to arouse interest in this matter, and we expect, by the Lord's help, to give a good account of ourselves for the current year.

J. C. SEFTON, *Carthage, Mo.*:—After a conference with Dr. Reaser and other members of the Home Mission Committee, it was thought best to hold a number of home missionary meetings, reaching, if possible, all the churches in the presbytery. These meetings will be held during the month of August, and we hope to stir the people up, to excite them to good works. On September 1, we will hold a missionary meeting during the day time in one of the parks; at night in the First Church. We hope, by holding meetings in the mission churches of the presbytery, to stir the people up so that we will have a large attendance in Carthage.

REV. D. STALKER, *Calumet, Mich.*:—The Home Mission Committee of our presbytery (Lake Superior) will put forth every effort to help the Board carry out the will of the Church as expressed through the General Assembly. We will arrange for a home mission conference during the meeting of presbytery so as if possible to stir up the people to more liberal contributions this year.

REV. S. BROWN, *Ashland, Wis.*:—In a recent letter you referred to the need of cutting down ten per cent. on the amount of our appropriations. We certainly regret the necessity the Board is placed under, and as loyal Presbyterians, I trust we shall do all in our power to help out.

REV. W. O. RUSTON, *Dubuque, Ia.*:—Our Standing Committee on Home Missions (Presbytery of Dubuque) met yesterday afternoon and reached what we hoped would be satisfactory results.

We understand the proposition of the Board to be that the committee take nine-tenths of the appropriations of last year and use it according to its best judgment. We have carefully looked over the field and have decided that the maximum appropriations for our churches this year should be as follows: * * * *

REV. ALLEN BELL, D.D., *Winona, Minn.*:—We will do our best to carry on the work to the most advantage, carefully conserving the interests of the missionaries.

REV. A. C. PETTITT, *Fisher, Minn.*:—I like your suggestion and will act upon it as far as possible. But you find us in a very precarious situation.

1. We have practiced economy so sternly in the past few years and have put our dependent churches in such large groups that we find we must make some changes or lose some ground upon which we have all spent much money and time.

2. The counties of Polk, Marshall and Kiltson have not been able to sow their usual acreage on

account of wet. We are a wheat-raising settlement, but the acreage of wheat will not be half that of last year; and with wheat at forty cents per bushel, and oats twenty cents and barley ten cents, we must use the very strictest economy to live at all; however we will do our very best to ask as reasonably as possible.

EDGAR W. DAY, *Fargo, N. D.*:—It is with great regret that we face the fact of smaller salaries for our home missionaries, which, to many a noble worker, this reduction in appropriations will mean. We will try very hard so to arrange our work, re-adjusting, etc., as to bring the aggregate of our requests ten per cent. below the aggregate of your appropriation for last year, but my heart is heavy when I think of what this means. We do not propose, however, to stand around and worry, nor to let discouragement mar our best efforts.

A committee, consisting of Revs. J. S. Boyd, of Hillsboro, and J. M. Waddle, of Lisbon, has been appointed to plan for a home missionary conference this fall.

REV. T. E. DOUGLAS, *Willow City, N. D.*:—I agree with you that something must be done in order to reduce the debt, but it should not come on these Western fields, that have been fighting hard times for five or six years.

REV. JOHN P. WILLIAMSON, *Greenwood, S. D.*:—Your circular letter of June 16, 1896, stating decision to reduce ten per cent. is received. The Board have followed the finger of God. What can man reply? The Committee on Home Missions and Missionaries will make their future recommendations on this basis, but we need a little time for consultation. We shall carry out the other recommendations in your letter so far as practicable among the Indians.

B. F. POWELSON, *Gunnison, Colo.*:—Rest assured we will give you all the assistance possible in keeping the Board's expenses within limit. We presume the provisions set forth in your communication are the rule or standard to which we are to work, and by which we are to be governed or influenced. We will do all we can to comply with the wishes of the Board.

REV. JOSIAH MCCLAIN, *Salt Lake City, Utah*:—I see it is necessary to use all possible economy and cut wherever we can. I am sure our men in this field will be ready to fall in line with the Board's policy. But you know, of course, this loss will fall on the minister, for I know now the most of our churches are giving all they can give. While I think no complaint will be made, yet the loss will come upon the poor fellow who is living from hand

to mouth. From the bottom of my heart I am sorry for them as I know you are. I wish our Church could see how wrong it is to make such a thing necessary for even one year. This matter we will have up before presbytery and have presbytery direct the committee.

REV. J. H. RAYNARD, *Taeoma, Wash.*:—Your instructions, presented us in a letter from Secretary McMillan, in regard to a reduction of ten per cent. were read, and I was instructed to say we are going to be very diligent in the accomplishment of this. If you will notice closely you will see we are now within the limit. Neither Hoquiam, Westport, Ocosta nor Aberdeen, is now asking any aid—through presbytery. Yenino and South Union are also being cared for without aid. And so for six months Kelso and Buckley were cared for without aid from Board. We are now arranging to group Calvary, Westminster and Sprague Memorial under two men, and here we can save \$400 or \$500 more. I think you will find us ready to do our best these awful times. Our men are loyal, and we are trying to teach our churches to be.

When we endorse an application we will be very careful that the conditions are all met, and the cutting will be done to the lowest notch possible. We want to thank you most sincerely for your confidence and liberality to us as a presbytery. The Lord bless you all.

REV. W. J. HUGHES, *Baker City, Oreg.*:—I am very sorry that the amount to be given by the Board to this presbytery must be reduced. Some of the fields cannot be reduced without being abandoned, and there are some places where we should begin work by all means. But I suppose that it is necessary to curtail, and I will assist in all ways that I can to keep up the work and reduce the applications.

The circular letter was sent to the synodical missionaries also. The answers, so far as answers have been received, bear the same expressions of sad regret at the necessity of retrenchment when such glorious opportunities for advancement are open to us, but all commend the plan and promise coöperation. There is room for but a few brief extracts from their letters:

REV. C. S. DEWING, D.D., *Somerville, Mass.*:—Your communication, regarding reduction of appropriations, just received. The majority of all applications sent in from the Presbytery of Boston have been cut down from ten per cent. to twenty per cent., and in some cases the continuance of the work is imperiled. I endorse it heartily as I do

all your plans and suggestions and will shrink from no duty or responsibility that may aid in making it effective.

REV. CALVIN A. DUNCAN, D.D., *Knoxville, Tenn.*:—Thank you for sending me a copy of your letter prepared for the Chairmen of Home Mission Presbyterial Committees on the reduction of amounts asked for in behalf of dependent churches.

The plan you suggest, of reducing ten per cent. the aggregate of the amounts granted to the churches and then apportioning the remainder among the churches is surely an excellent one.

Also nothing but good in the shape of increased contributions from the churches can come from the presbyterial home mission conference which you propose.

You ask whether I will coöperate in the execution of this scheme. Most assuredly I will.

REV. T. S. BAILEY, D.D., *Iowa*:—I have just read your letter and circular to the Home Missionary Committee. Most assuredly I will do all that lies in my power to carry out the suggestions. Of course it will be a little hard to cut appropriations down on some of the fields, and we shall make special efforts to do it discreetly and leave the pressure where it can be most easily borne. We recognize the necessity that is upon the Board and are in fullest sympathy with the efforts being made to relieve the situation. I hope you good brethren down at headquarters will be given strength and patience to endure all things for the Master's sake, for I can easily see that the burdens must rest heavily upon your hearts.

I think we can arrange a series of home missionary conventions throughout our State for the fall. I have already had council with a part of the committees of the various presbyteries in the synod, and will follow it up and let you know when we get our plans definitely arranged.

REV. H. P. CARSON, D.D., *Scotland, S. D.*:—Certainly I will coöperate with you and the Board at our next synodical meeting in the plans you suggest. Your method of making the apportionment of the reduction seems to me a wise one.

As to the home mission conference in each presbytery this fall, while I am sure it would be very efficient in gaining the end sought, I am not so sure that it will be practicable in this synod to get much of an attendance at such conference, on account of the expense of travel, our people being in such financial straits, but I think we will do our best.

REV. T. M. GUNN, D.D., *Latona, Wash.*:—In reply to your circular letter of June 15, I would say that I, with the rest of the missionaries, will

most cheerfully accede to the terms of your letter and most heartily coöperate in carrying its suggestions into effect. Its provisions respecting the conduct of our work are a great relief to us as they enable us to make the wisest use of the means at our command, and especially to become aggressive in our new work. This is especially desirable as the opening of wide areas to settlement and the development of vast regions in mining is throwing upon us the necessity of being ready to keep pace with large new populations.

Our missionaries are heartily willing to bear their share of hardship and privation if need be to dominate this vast influx of people in the interests of their divine Master and Lord. The officers of the Board have our heartiest sympathies in the struggles through which they are passing.

At the popular meeting on home missions at the recent General Assembly at Saratoga Springs, Dr. Maclaren, of San José, Cal., made an address of rare eloquence and power, from which we publish the following extracts:

FOR GOD AND NATIVE LAND.

Men put forth their supreme acts of heroism when they realize that they are working in the line of God's Providence, and that every blow they strike is a part of the conflict of the ages for redeeming and glorifying the world. The noblest of those who first settled on our Atlantic coast were strengthened by prophetic monitions that they were carrying out a great purpose of God. This has been the chief inspiration of those who have hazarded their lives when our institutions were in peril.

The battle hymn of the Republic expressed the instinct of the people that in the history of our country, "Our God is marching on!" And this is our inspiration in the heroic work of home missions.

Wherever we look at our national history we see the hand of God. Geographically he has given us the most conspicuous part of the world—between the two great oceans—reaching out to the two great continents eastward and westward. It is the mountain of the Lord's house set upon the top of the mountains and all nations are flowing into it. Geologically God arranged our territory so that his purposes should not be thwarted. He placed no gold in the Green Mountains, the Catskills, or the Alleghenies. The gold hunters found nothing to attract them and left all this region to immigrants whom they despised as plodding, unromantic peasants and traders. If the gold of the Sierras had been placed in the Eastern mountains the his-

tory of the world would have been changed; other races with baser ambitions would have inhabited this land, and we would not have been here to-night. God thus determined the ethnology of our country. He saw to it that it should be first settled by the choicest of the English race—by Scottish covenanters—men of Ulster—Hollanders of the most heroic period—Germans, Huguenots and men from every part of Europe who loved liberty, home and Christian faith.

In the early part of this century our government purchased from France the vast region of Louisiana. This gave us a territory extending from New Orleans to the head waters of the Mississippi and indefinitely towards the northwest. When the transfer was finally consummated our representative at the French court was asked by a Frenchman what we intended to do with our new territory, and he replied that we had no present use for it and that there would probably be no settlements west of the Mississippi for a hundred years. The century has not yet closed and we have not less than sixteen millions of people west of the Mississippi. Nearly all of the territory is organized into State governments. Agriculture, mining and commerce are flourishing, and the whole great region is pulsating with prophecies of the future.

MARCUS WHITMAN, TYLER AND WEBSTER.

I have seen a picture representing Marcus Whitman standing before President Tyler and Daniel Webster pleading for Oregon. Whitman, Tyler and Webster, and the greatest of these is Whitman! Marcus Whitman stands as a type of the most heroic spirit of our age—the Christian knight-errant of the nineteenth century.

In this spirit the Presbyterian home missionaries have penetrated the region beyond the Mississippi, and in this territory which the fathers thought would not be inhabited for a hundred years they have established twenty-five hundred Presbyterian churches, in which are organized one hundred and eighty thousand church members. And the work is just beginning, the faith of the Church is increasing, and the future shall tell of more heroic deeds than the past.

THE MEETING OF THE TRIBES.

Thousands of years ago on the plains of Shinar the human race was divided and scattered. Some traveled to the far East and there they remained for ages lost to their brethren, working out a strange history and becoming subject to strange delusions. Others moved westward. They have a stormy history full of wars, revolutions and reformations. Some of them cross the ocean to a new continent,

and now they have crossed this continent and there they meet some of their long lost brethren, and they look westward over the ocean to the region where they are congregated in multitudes. Out from the Golden Gate bands of missionaries are sent to carry the gospel to China and Japan, and that portion of our country that we often call the Occident has become the Orient from which the sun is rising on the millions of Asia.

THE CONVERSION OF THE WORLD.

The final conversion of the world is to be associated with great revivings in the United States.

Loving liberty as we do, we hope for the overthrow of every despotism in the world and the reorganizing of all nations into free enlightened republics. In order to accomplish this it is not necessary for us to send emissaries among the nations to undermine the thrones of despots and preach republicanism. We can republicanize the world simply by being a triumphant republic. A free government in the United States is a perpetual menace to every tyrant under heaven. We shall send our Christian missionaries to foreign lands in greater numbers and support them with increasing

enthusiasm, but the greatest service we can render them to cheer them on and give them victory will be to preach Christ so mightily here at home that the United States shall become ablaze with revival glory, so that its light shall shine to the ends of the earth to reveal the way of the Lord.

NAZARITES.

Born in New York city—where my father preached for many years—and laboring now almost in sight of the Golden Gate, I have crossed the continent many times and have had some part in organizing our home mission work, and I have learned to be sure of this, that the most pressing need of our country is a greater band of Christian Nazarites whose whole ambition shall be to live in the spirit of Christ and preach his gospel with tongues of fire.

When the time comes of which our Master spoke so often, when the first shall be last, and the last first, above all warriors, statesmen and capitalists, shall be those whose lives have been spent rebuking iniquity, standing for righteousness and pleasing Christ perfectly.

The committee appointed by the Assembly in May, at Saratoga, to confer with the Boards of Home and Foreign Missions, and advise as to the proper course to be pursued with reference to the new Presbyterian Building, No. 156 Fifth avenue, held its first meeting in New York city, Tuesday, July 28, and continued in session throughout Wednesday, July 29. There were present the chairman, with Hon. Benjamin Harrison, Hon. John Wanamaker, Hon. James A. Beaver, of Pennsylvania; Judge Thomas Ewing, of Pittsburg; Samuel B. Huey, Esq., of Philadelphia; Thomas McDougall, Cincinnati; Dr. H. B. Silliman, New York; and Robert S. Williams, Esq., New York. Mr. Justice John M. Harlan, U. S. Supreme Court, was absent on account of official business, and Mr. Alexander McDonald is in Europe.

On Wednesday morning the committee examined the new building and also the properties 53 and 55 Fifth avenue, and in the afternoon met with the Boards of Home and Foreign Missions in a conference of three hours' length. Considering the extreme heat prevailing, it was very pleasing to find such a large representation of the Boards, brethren having come long

distances to be present at the conference. And we are happy to report to the Church, acting under instructions of the Assembly, that the conference was full, harmonious and satisfactory; and to express to the membership of the Church our full confidence in the integrity, fidelity, good faith and loyal service of all the members of the Boards in the administration of their trusts, including the erection of the new building, No. 156 Fifth avenue.

And the committee earnestly hopes that the Church will unhesitatingly sustain the causes of Home and Foreign Missions, giving that financial support necessary for the prosecution of the work of the two Boards, and also for the liquidation of the debts which embarrass them at present.

The committee has provided a sub-committee of three to formulate a full report to be submitted to a meeting of the full committee at a later date. This present statement was approved by every member above mentioned.

THE way to get ready for the widest field for service and the loftiest opportunities to do God's will, is faithfully to fill the narrow sphere in which He at present sets us. Do the little, and God will provide the Great.—*Alexander McLaren.*

REV. ENOCH KINGSBURY.

REV. A. W. FREEMAN.

Enoch Kingsbury was born in Langdon, N. H., in the year 1800. After a good preparation, he entered Amherst College, but owing to pulmonic trouble he did not graduate. Impelled by a desire to preach the gospel, he resumed study in Union Theological Seminary, Va., where the climate was more mild, and after a partial course there, he finished the theological curriculum at Auburn, N. Y. In 1830 he married Miss Frances R. Goodwin, of Simsbury, Conn., a woman qualified by both intelligence and grace to share in the work to which he was devoting himself, and they immediately departed to what was then regarded as the farthest West.

They first halted at Eugene, in the Wabash Valley, but notwithstanding the excitement and the terrors of the Black Hawk War, the next year they crossed the line from Indiana into the Prairie State, and located themselves permanently at Danville. So soon as there were a sufficient number of people at that county seat to suggest the need of a room for religious meetings, he gave ground from his own lot for a Presbyterian house and vigorously helped forward its erection. The bell which he obtained for it was brought up the Wabash river and is still calling people to worship from the cupola of Kingsbury Chapel in a new part of the growing city.

That mother church in Danville has now a membership of five hundred. The records testify to Mr. Kingsbury's fidelity as pastor until he could gain the consent of his flock to release him that he might look after other sheep widely scattered.

For a considerable period after his settlement in Danville there was no Presbyterian church westward as far as Springfield and northward as far as Chicago, and the newly arriving immigrants in this large territory became the objects of his intense solicitude. It may truly be said that for years he was the under-shepherd of the sheep of north-eastern Illinois.

His interest in the newcomers was absorbing. His own experiences had prepared him to sympathize with them in their privations and trials, and to encourage them with an assurance of a brighter future. A man of great practical sagacity, it was seldom

that he did not find the way to their hearts by helpful suggestions; but the main object of his visits was not gained until he had rendered them some spiritual benefit. He sought to become acquainted with them, to learn of their adventures, misfortunes, sicknesses and bereavements from which none were long exempt in those days of discomforts and exposure to dangers and to malaria. This knowledge was an advantage to him in subsequent visits when he came with not only counsels from a full heart, but with some good book or tract, or with a copy of the Bible for those who had not the divine book. Never did he leave his home on these exploring tours without having packed his saddle-bags full of the best religious publications; and when a wheeled conveyance was practicable, it was well laden with the same spiritual provisions for soul-hunger and soul-needs. His Christian manliness and genial disposition made him ever welcome, and if no prophet's chamber was built for him, there were, doubtless, thankful returns for the blessings he brought. Where he found immigrants of a sufficient number in proximity, he encouraged and assisted them in organizing a Sabbath-school with a view of a future church; and after population had increased and numerous churches were dotting the prairies, he was the ever-ready helper of their ministers in times of special interest, and he still exercised a paternal care of them when they were unsupplied. Mr. Kingsbury lived to see the good seed which he had sown abundantly multiplied.

As Abraham was called and qualified for a special and unique mission, so may we believe that Enoch Kingsbury was called to go into a far country and endowed with rare qualifications for an important service. He was self-reliant, gifted with an inventive genius, skillful with his hands—a man of resources as well as loyal to the indications of Providence.

He had not been long in his Canaan until a wagon he needed and a wagon he made—and several afterwards. On a winter evening he received a letter from a minister a day's journey remote, requesting his help in a series of meetings. As snow had recently fallen, he went out to his wood-pile and, by moonlight, in a short time, constructed a jumper with a seat adapted to a saddle. The next morning he swiftly glided over the

expanse until the sun had melted the snow, when, abandoning the jumper and putting his saddle upon the horse, he kept on his way, arriving at the place of meeting in time for the night service.

At another time, being in a town three hours from home, whither he had come on horse-back, and finding a much-needed stove, he constructed a sled, bought rope for a harness, and took the stove home with him on the same day.

His cleverness in common affairs gave him so much influence that rarely was an enterprise undertaken by his fellow-citizens without his approval. He was chosen president of the first bank established in Danville. His judgment guided the construction of school buildings and his sanction gave force to the movement which brought the first railroad to that town. Nor did he allow these offices to hinder him from responding to frequent calls from abroad. So much was he revered that his services were solicited for funerals and evidently it was believed that a blessing came from his marriage benediction. Requests came from people in the border counties of Indiana, who knew him well, not less than from many on the grand prairie, and they were not denied. A young lawyer in Covington, afterwards distinguished in the Church as well as in his profession, was about to wed a worthy maiden of the same town, and invited Mr. Kingsbury to officiate. It was midwinter, and ice had begun to form in the Wabash river. The young couple were despondent, and the groom was compelled, most reluctantly, to call in a justice of the peace. So demure were all present that a stranger entering and ignorant of the occasion might have thought himself at a funeral. At the moment fixed, the door opened, and, to the joy of all, Mr. Kingsbury appeared, having poled himself across the turbulent waters on a piece of floating ice. So punctual was he in his engagements.

As a citizen of a young and rapidly growing nation, Mr. Kingsbury realized his responsibilities and was a patriot of the honest type of Abraham Lincoln, between whom and himself there was a cordial friendship. His political principles were those of righteousness, and he had the courage to proclaim them as opportunities were afforded him. As an indication of

high esteem and as a recognition of his benign influence upon the people of a considerable portion of the State, Mr. Lincoln, when he became President, appointed him to the office of postmaster.

There was no man more zealous than Mr. Kingsbury in promoting the cause of education. He interested himself in the erection of school buildings and in the methods of instruction and discipline practiced in them, stimulating both teachers and scholars by helpful advice. Nor was his interest less in higher institutions of learning. At the commencements of Wabash College he was a familiar figure, and once, at least, was his countenance made radiant by the graduation honors of a son—now the Prohibition candidate for governor of the State of Indiana.

Mr. Kingsbury did not allow his diversity of interests to interfere with his own studies, and he kept himself well informed as to the world's progress. Plain in dress, he was a man of intellectual culture. This was evident in his diction, which was always clear to the understanding of his hearers, and gave him power with any audience. His sermons were admirably planned and logically forcible. His refined taste and judgment were apparent in all the parts of a religious service. The writer, then a home missionary at Covington, Ind., with a charge that included a country neighborhood, invited Brother Kingsbury to assist him in a "big meeting." Galleries were constructed on a wide barn floor, on each side of which horses and cattle, under the mows, were permitted to witness the proceedings. On a table were a Bible and a hymn-book, a bowl with baptismal water and on plain dishes the "elements" for a communion service. In the first hymn selected by Brother Kingsbury were these lines:

"No gorgeous windows' storied light
Nor pictured saints appear

* * * * *

But God, himself, is here."

His text was from Acts 2: 1—"They were all with one accord, in one place"—and it was another pentecostal season. The word was preached in demonstration of the Spirit, and of power, Christians were revived, and a number were baptized and received into the Church.

The intellectual endowments of Mr.

Kingsbury gave him distinction as a defender of the truth. The earlier period of his ministry was an age of religious controversy. There were not only denominational jealousies, but heretical sects and new organizations were sending forth their champions to gain followers and public favor. Especially did these champions present themselves where churches were weak or where they were thought to be not ably supplied. Mr. Kingsbury was not a man of arrogance or pretension, and by those who knew him not he was likely to be reckoned as a foe easily to be vanquished. The Danville minister always granted the use of the church to a traveling preacher, claiming the privilege of adding some remarks to the discourse, if he should be inclined so to do. Sometimes a few remarks were sufficient to induce the traveler to pass on to other fields; but if the assailant had enough of hope to renew his effort, he was sure eventually to regret his mistake. In a number of debates, never did the defender of the true faith come off second best. In every instance he won honor for his abilities and the confidence of the people in the orthodoxy of his denomination.

A glimpse of Mr. Kingsbury's philan-

thropy is afforded in the following extract from a letter received from Rev. Amos Jones :

"In 1856 he invited me to aid him in a protracted meeting. When I reached Danville I found him gone to New York city for a carload of poor children, and for many days after he returned his hands were full with the responsibility of finding homes for the orphans, but the meetings went on successfully."

In person Mr. Kingsbury was of medium height, stoutly built and of dark complexion, with dark eyes in which there was oft a merry twinkle. He indulged in pleasant humor, and was rarely if ever angered or disconcerted, which was of great advantage to him in argumentation. He was socially agreeable, but moderate in his demonstrations. Toward those with whom he differed in opinion he was gentle and courteous, and by such, no less than by those who agreed with him, he was regarded with esteem and veneration.

"Father" Kingsbury, the heroic pioneer, the zealous patriot, the Christian citizen and the faithful evangelist rested from his labors October 26, 1868.

"The memory of the just is blessed."

Letters.

MONTANA.

REV. JOHN W. MILLAR, *Havre*:—I have to be superintendent and generally address the school, sometimes teaching as well, but if I take four services a Sabbath, and act as janitor as well, I cannot do justice to any. I tell the synodical missionary he must try to get men who are "a compound of an angel and an ox." The qualities of each are in the greatest demand, and I can claim few of either; so the work suffers.

TEXAS.

REV. H. F. OLMSTEAD, *Galveston*:—I thought it wise to organize at Pasadena with seventeen members, fifteen by letters and two by profession. If some arrangement can be made soon to give a preaching service on Sabbath to Deepwater we could organize there. I am the only man on the ground at Pasadena and Deepwater. I preach for them on week-nights. They have never had regular Sabbath services. There are other openings for work as soon as the Board can take it up. Here is what ought to be done—to hold our own down here and gain ground. This will meet with Dr. Little's hearty approval, who is personally acquainted with the field.

First. A man should be stationed at La Porte to give his entire time to that town and such work as

he could do close around. The most of his support at first would have to come from the Board, but I believe it would grow rapidly.

Second. Group Lampasas with some other church or churches. I think Dr. Little can find some way to arrange for them.

Third. Let one give his entire time to a field composed as follows: (1) Webster and a community two and a half miles west; (2) Pasadena and Deepwater; (3) Texas City; (4) Clear Creek and a community two miles west.

That would leave the fifth Sunday, when there is one, for skirmishing. A deep channel is being dredged from the jetties across the bay to Texas City. Two large cotton firms are putting up large storehouses and other facilities for handling cotton. It is growing steadily. A number of Presbyterians and Congregationalists are there. A Methodist minister gives them an afternoon service once a month. We have enough at Clear Creek to organize, which, with the community west of it, would give a man a good day's work.

This group could not do much the first year for the support of the missionary, but I am confident it would grow steadily. I do not believe there is a territory covered by the Board more promising of good results for the amount required to carry it on than this field indicated above. I know how cramped you are for funds, but allow me most respectfully and earnestly to urge the wisdom of making this one of your first cases of *new work*. The sooner this is done the better.

ALASKA.

MISS FANNIE WILLARD, *Haines Mission*:—As I look back over the past quarter many an encouraging picture rises before me. That there are discouraging pictures I do not for a moment deny. But these shadows only serve as a background to throw into greater relief the bright spots in our work. My interest is evenly divided between school and village work. Mr. Warne can keep busy two such workers as I am. Of course the "fire" interrupted the school, but not seriously at all. After the tables were made for the dining-room and we had tacked up our little patch of blackboard, the children settled down as happily and contentedly as though nothing in the world had occurred to disturb our school equilibrium. Almost all the lessons I taught orally, until some books were sent from Juneau. I never thought I could get along so nicely with so few books. It just shows what we can do if we "have to," and now our patience is rewarded. Good Dr. Jackson has promised us regular school-room seats and desks. Dear, dear! what luxury! I only hope we won't, with all this prosperity, wax fat and kick as did Jeshurun. School closes in about a week now. Some of our boys expect to go away for a vacation. How we pray for these boys that they may be kept from the evil that is in their world. We are having glorious weather and our mission looks and sounds like a beehive. I laugh for pure joy as I listen to the sounds of the hammer and saw. Every stroke seems to say "New home," "New home." Then a perfect chorus rings out as great loads of wet sand slide with a tremendous crash into the yawning cellar of our new home. God is good indeed unto his servants at Chilkat. Never has the future looked so promising as at this moment.

ARIZONA.

REV. I. T. WHITTIMORE, *Florence*:—By the grace of God, a good constitution and unbounded hope, I now close the eighth year of service here. I have entered on the forty-third year of my ministry, and have nearly completed the seventy-second year of my life. By order of the Presbytery of Peoria, A. T., I went to Casa Grande April 4, 1896, and organized the "Endeavor Presbyterian Church of Casa Grande" with twelve members. Two Presbyterian elders were elected and ordained, both young men and highly esteemed. They now sustain a weekly prayer meeting. Contrasting the place seven or eight years ago—six saloons, drunkenness, gambling, Sabbath breaking and lawlessness—with the place to-day, the change is wonderful. It was gratifying to me at my last appointment there to find two fine young ladies at Arizola, whose names are now on the Church roll, had given their hearts to Christ since my last talk with them. To God be all the praise. The attendance at both Casa Grande and Arizola has held out well, forty to forty-five being the usual number.

I leave to-morrow for an itinerating tour of 75 miles up the San Pedro, to be absent two or three weeks, preaching at mines and schoolhouses, going and returning, mercury from 106° to 112° in the shade and 130° to 140° in the desert. Yet with a continuous breeze from the Gulf of California it is not severe. The trip a year ago seemed so satisfac-

tory that earnest appeals have come from time to time for a repetition.

So hard are the times that all that the paying members of our little church can do financially is to aid in paying current expenses of the church and Sunday-school without aiding in my support. To return to the Casa Grande and Arizola field: It is growing rapidly in the country, but the newcomers are so poor that I dare not ask yet for subscriptions for salary. Consequently I pay from \$3 to \$5 each trip; \$3 for stage hire and board and room rent, \$1 to \$2 for the privilege of preaching the gospel; but to see real advance, moral and spiritual, is worth the sacrifice. When the tide of material prosperity begins to turn we shall have reason for rejoicing and satisfaction for trials endured.

I did hope that, as we have our Spanish chapel completed except seating, we should soon dedicate and have a Spanish school started in the fall, but the cloud hangs over us from your debt. We wait and watch and work.

KANSAS.

REV. JOHN H. FAZEL, *Wichita*:—At this writing there is not enough money promised and being paid me by this field and our Board of Home Missions to keep myself and family; so I am working harder and praying more than ever and singing "Deliverance will come" somehow, some time. But it surely will have to come through the Home Missionary Board, as this people have done all they can and have only succeeded in raising a promise of about \$325, out of which I may get a little over \$200. How can I support a family of five, almost adults, three in school, on \$400? Besides, my father and mother are dependent on me, both being invalid. I have to buy them clothes and medicine, and part of the time employ a nurse. I cannot stand the pressure. I have sent my commission to Dr. Hewitt, Chairman of the Home Missionary Committee of Emporia Presbytery, and asked him to explain to you how it is and intercede for us with you. I don't know as I ought to write you this way, but I cannot help it. Unless you can do more for this field it looks as if I would be forced to resign, which some say would mean almost the dissolution of the Society at Oak Street. While I doubt that, I do know that it would greatly injure the work in this typical mission field.

INDIAN TERRITORY.

[This letter, from a beloved Indian brother, is given just as he wrote it.]

REV. BENJAMIN J. WOODS, *Talihina*:—I have labored among my own native people to upbuild Christ kingdom in the world and I work among them very faithfully. I put all my time to lead the people in the right way to learn the truth; but the work is hard, all kinds of people mixt up from all parts. Some likes the gospel and some seems like they do not want take the truth, but only the Choctaws they like Word of God; but the colored people and the white that lives along the Rail Road are hard people to take the truth, although the preachers preach to them all times; but I thank

God what churches I have under my care are all very attentive. I have five preaching places all are doing well. Have S. S. at all the places. More Sab. School members this year than we ever have before. We have about 60 now, before we had only 43 members in S. S. I hope and pray the Lord that His blessings will rest on this people to become His children. My work is so far apart and it is so hard on me traveling to and fro over them rough mountains. When it is cold its hard on me and when it is hot it is bad on me. I am old and few more years I will pass away, while I live I want to do good. My people are all Indians and are very poor and am sorry that I cannot collect for the different Boards as I ought, but the people tries to help all they can but not able; they are not able to support me for what they promise me. The Lord knows best. Pray for us.

MISSOURI.

REV. E. E. STRINGFIELD, *Springfield, Greene Co.*:—The salary at best is not a living salary in this place. Last year I was compelled to borrow money to tide over the hard times. I cannot believe the Board fully appreciates the situation here. Our membership, it is true, is about 125; a number of these are children and the congregation is poor. The officers said they could not raise the \$100 that the Board failed to grant. But last Sabbath I made an appeal to the congregation. After preaching on systematic beneficence I told them that if each member would contribute a postage stamp extra each week the \$100 would be raised. And the congregation rose almost as one man to signify a willingness to do so. The members who were not present will be asked to contribute a like sum, and I now feel confident the sum will be raised.

WASHINGTON.

REV. THOMAS J. WEEKS, *Rosedale*:—Many people on this Henderson Bay desire our services, so that I steal away occasionally to visit and preach to these long neglected ones. Last Sunday I presented the cause of Ministerial Relief, as also the Million-Dollar Fund.

I visit the people at their homes periodically and see their poverty. Last evening one man told me that he had earned but \$7 in cash during a year past; that is he had received but this amount; and thus it is with the larger portion of the people among whom I labor. At most homes, or ranches, I find that parents with children have to work out doors helping in clearing land, rolling black logs together, etc. Last Saturday I found a poor widow, lately recovered from a siege of sickness, out of firewood, attempting to drag some small logs or limbs nearly a quarter of a mile to her cabin home; so I took hold of the wood, dragging it to her home and chopped sufficient to last over the Sabbath. She appreciated the sermon preached the next day more than usual. I find in these homes bread, beans and tea the staple supplies of the household. True, they keep a few chickens, a cow and pig or two, but the eggs, etc., go for needed supplies, they barely ever receiving cash for anything sold.

Last Sunday a mother came to me saying, "Sir, my two girls are absent to-day from mission-school,

having no shoes to wear, and the weather too damp and cold for bare feet." I felt sorry for these children, they having been present at every session for the year past.

Two weeks ago, at the close of service, a little girl came to me with a smile, saying, "I wish to give fifteen cents toward the mission." The next time I gave service at this place the dear child was unable to attend, having, I learned, no shoes to wear. Thus it is, and this but one of many instances and experiences. God bless our Board of Home Missions and richly augment its treasury.

APPOINTMENTS.

H. Keigwin, Presbyterian Missionary,	Fla.
C. H. Smith, Crescent City, 1st,	Cal.
M. H. MacLeod, Ontario, Westminster and station,	"
J. M. Crawford, Ojai, 1st,	"
J. Hemphill, Ballard, Los Olivos and Santa Ynez,	"
A. M. Merwin, Superintendent of Spanish Work,	"
S. R. Dennen, D.D., Long Beach, 1st,	"
W. G. Mills, Santa Paula, 1st,	"
A. Haberly, Elk Grove and stations,	"
J. G. Anderson, Orangevale and Roseville,	"
H. N. Bevier, San Francisco, Memorial,	"
W. B. McElwee, Madera, 1st,	"
D. M. Gillies, Tracy and Grayson,	"
W. R. Scott, Rawlins,	Wyo.
G. S. Darley, Georgetown,	Colo.
T. M. Hopkins, D.D., Denver, York St.,	"
W. Hicks, Littleton,	"
A. F. Heltman, Brighton, 1st,	"
J. H. Rennie, Ouray,	"
A. J. Rodriques, Ute Indians,	"
G. Rendon, La Costilla, San Pablo and stations,	"
R. J. Lamb, Krebs and McAlester,	I. T.
J. C. Calnon, Pastor-at-Large,	O. T.
S. W. Griffin, Enid, 1st,	"
J. Mordy, Presbyterian Missionary,	"
R. C. Rowley, Brooks and Nodaway, 1st,	Iowa.
E. A. Enders, Conway and station,	"
D. W. McMillan, Colfax, 1st,	"
J. W. Day, Panora,	"
C. R. Hamilton, Manchester, 1st,	"
J. Stickel, Sumner,	"
A. Kadletz, Saratoga, Bohemian Reformed,	"
S. H. Noel, West Union,	"
A. Martin, Paton and Rippey,	"
W. S. Shiels, Keokuk, 2d,	"
W. B. Phelps, Sigourney, 1st,	"
J. A. Hahn, Deep River, 1st,	"
A. B. Cooper, Columbus Junction,	"
L. Figge, Hope, German,	"
G. M. Tourtellot, Dows, 1st,	"
J. P. Barbor, Florence and Cedar Point,	Kans.
T. F. Barrier, Wichita, Bethel and Endeavor,	"
J. P. Viele, Quenemo and Maxson,	"
J. S. McClung, Argonia and Walton,	"
J. A. Sankey, Cottonwood Falls,	"
D. G. Richards, Brainerd and Indianola,	"
O. J. Gregg, Wisley, White Clay & Morris,	"
S. R. Anderson, Clear Water, 1st,	"
F. Everett, Netawaka,	"
D. C. Smith, Axtell and stations,	"
F. E. McGillivray, Frankfort,	"

J. C. Berger, Medicine Lodge, 1st,	Kans.	F. W. Pool, Helena, Central,	Mont.
G. E. Bicknell, Kendall and Syracuse,	"	D. E. Deuninck, Manhattan, 1st Holland,	"
T. McClement, Cimarron and Lakin,	"	J. H. Van De Hock, Manhattan, 2d Holland,	"
J. M. Gillette, Dodge City, 1st,	"	A. Krebs, Campbell and Blue Hill, Ger.,	Neb.
D. D. Mitchell, Harper and Freeport,	"	R. A. Patterson, Axtell, 1st,	"
M. L. Walcher, Ashland and Coldwater,	"	R. M. Smith, Marquette and Lysinger,	"
E. Harris, Hugoton, Liberal and Meade,	"	W. T. Matson, Utica and Gresham,	"
C. B. Eby, Carwood and Horace,	"	B. Beall, Barneston and Diller,	"
W. M. Sutherland, Ellinwood, Ness City and Bazine,	"	D. M. McIntosh, Hartington and St. James,	"
S. Forbes, Richmond and Princeton,	"	H. E. Nicklen, Coleridge and stations,	"
R. Hardin, Baxter Springs, 1st,	"	A. W. Comstock, Pender and stations,	"
R. M. Wimmell, Edna and Mound Valley,	"	W. D. Patton, Burchard,	"
B. F. Smith, La Cygne and Sugarvale,	"	W. Nicholl, Millerboro and Willowdale,	"
E. B. Wells, Hill City, 1st, and Moreland,	"	C. W. Lowrie, O'Neill, 1st,	"
M. Bowman, Fairport, Plainville, Shiloh and station,	"	A. Barta, Weston, Bohemian,	"
H. S. Christian, Covert, Kill Creek, Downs and Rose Valley,	"	M. M. Travis, Grand View,	"
J. Baay, Smith Centre, Crystal Plains and station,	"	I. T. Whittemore, Florence and stations,	Ariz.
W. H. Course, Glasco, 1st, and Miltonvale,	"	H. P. Corser, Flagstaff,	"
H. W. Clark, Clyde, 1st,	"	J. Menaui, Albuquerque, 2d, and stations,	N. M.
C. W. Backus, Argentine, 1st,	"	M. Bercovitz, Laguna and six stations,	"
J. H. Spier, Gardner, 1st,	"	T. C. Moffett, Raton, 1st,	"
W. C. Axer, Clinton,	"	J. R. Mackay, Providence, 2d,	R. I.
T. Niield, Stanley and Blue Valley,	"	G. S. Allan, Carlisle,	N. Y.
G. E. Moore, Salyersville and stations,	Ky.	D. N. Grummon, Binghamton, Ross Mem'l,	"
A. J. Thomson, Kuttawa, Chapel Hill and Craig Chapel,	"	J. D. Cameron, Masonville,	"
A. Wilson, Marlette, 1st,	Mich.	W. W. Kirwan, Canonsville and Lordville,	"
E. Willson, Otter Lake, 1st, and station,	"	C. E. Herbert, Genoa, 2d and 3d,	"
E. P. Dunlap, East Jordan and Boyne City,	"	J. E. Tinker, Rockstream,	"
D. J. Mitterling, Coleman, 1st, and stations,	"	C. T. Henry, Canoga,	"
A. H. Carver, Duluth, Lakeside,	Minn.	F. A. Valentine, West Fayette,	"
C. Campbell, Grand Rapids, 1st,	"	A. F. Pape, Nyack, German,	"
C. C. Hoffmeister, Lake Crystal and Watonwon,	"	G. A. Godduhn, Jeffersonville and station,	"
C. E. Davenport, Kinbrae, Heron Lake and Dundee,	"	S. G. Parent, Fairville, 1st,	"
J. F. Montman, Lakefield, 1st,	"	E. J. Lloyd, Whitestone, 1st,	"
E. M. Lumm, Rushmore, 1st, and Summit Lake,	"	D. J. Morrison, East Meredith,	"
C. S. McKinney, Canby, Fairview & Westside,	"	C. J. Hastings, Otego, 1st,	"
W. Campbell, Crystal Bay and Long Lake,	"	T. H. Peatchell, Plessis,	"
G. G. Matheson, Pastor-at-Large,	"	H. B. Sayre, Collamer, 1st,	"
W. Douglas, Maine and Maplewood,	"	N. B. Knapp, Oneida Valley,	"
H. Ross, Angus and Euclid,	"	J. Burkhardt, Wampsville,	"
H. E. House, St. Croix Falls & Taylor Falls,	"	T. C. Henderson, Forestport, Alder Creek and White Lake,	"
C. H. McCreery, Dundas, Forest and station,	"	H. R. White, Pleasantville,	"
W. C. Laube, St. Paul, Bethlehem, German,	"	F. J. Hibbard, Ayr and Erie,	N. D.
S. A. Wallace, Faribault,	"	J. H. Baldwin, Baldwin,	"
S. G. Dunning, Alden, 1st,	"	E. D. Gallaher, Casselton, 1st,	"
J. F. Sharp, Chester and Boynton,	"	M. J. Doak, Lucca and Enderlin,	"
S. L. Beattie, Lanesboro,	"	N. C. Shirey, Ellendale, 1st,	"
W. G. Palmer, Pratt and Bixby,	"	T. Hickling, Elm River and Hendrum,	"
E. S. Brownlee, Appleton City, 1st,	Mo.	J. P. Schell, Drayton and stations,	"
S. Glasscock, Lehigh and Asbury,	"	J. S. Hamilton, Cavalier and Hamilton,	"
W. Semple, Eldorado Springs,	"	J. M. Morrison, Monkland, Moro and stations, Oreg.	"
T. D. Roberts, St. Joseph, 3d St.,	"	J. E. Blair, Myrtle Point and stations,	"
J. F. Fetterolf, Kingston and Mirabile,	"	C. W. Courtright, Oakland, Wilbur & Youcala,	"
W. L. Schmalhorst, St. Louis, Grace,	"	W. Gay, La Fayette, 1st,	"
F. Grilli, St. Louis, French and Italian,	"	J. E. Day, Aurora, Butteville and Newberg,	"
G. Knox, St. Louis, Westminster,	"	J. A. Currie, Leola and Pembroke,	S. D.
S. I. Lindsay, St. Louis, McCausland Ave.,	"	T. McGregor, Sisseton, Windom and Effington,	"
W. A. Jackson, Windsor Harbor and Sulphur Springs,	"	C. H. Foland, Edgemont,	"
C. H. Newton, Mozell and Pacific,	"	W. M. Blackburn, D.D., Pierre, 1st,	"
C. Ross, Oak Hill,	"	C. L. McLeod, Blunt, Onida, Canning and Okobogo,	"
A. Vander Lippe, Washington,	"	W. Wade, Oneota and stations,	"
D. N. Allen, Eureka Springs,	Ark.	L. T. Iobe, Miller and St. Lawrence,	"
		J. P. Williamson, Bloomington and stations,	"
		A. Kalohn, Lennox, Germantown,	"
		A. Gertsch, Emery, German,	"
		B. F. Guille, New Decatur, Westminster,	Ala.
		W. M. Elliott, Elizabethton and station,	Tenn.
		J. B. Creswell, Bearden and Mt. Zion,	"

A. McLaren, St. Paul's and Westminster,	Tenn.	H. Elwell, Castle Rock and Napavine,	Wash.
J. H. Peters, Menardville and vicinity,	Tex.	G. F. Whitworth, D.D., Renton,	"
E. H. Hudson, Henrietta, 1st, and Wichita Falls,	"	H. V. Rice, Quilcene, Ludlow and Leland,	"
T. J. Hedges, Terrell, 1st,	"	W. Kirkhope, Starbuck,	"
J. W. Knott, Soda Springs and station,	Idaho.	L. W. Sibbet, Lewiston, 1st,	Idaho.
C. M. Shepherd, Evanston,	Wyo.	A. N. Smith, Bessemer,	Mich.
E. L. Anderson, Salina and Gunnison,	Utah.	J. F. Tubbs, Ellsworth, Hager and Hartland,	Wis.
J. H. Meter, Richfield and Monroe,	"	W. Marshall, Bethlehem and stations,	"
B. F. Miller, Kelso and Toledo,	Wash.	W. A. Ward, Sechlerville and stations,	"
		M. Breeze, Cambridge and Oakland,	"

Young People's Christian Endeavor.

"When you cannot see any bright side," said a missionary, "polish up the dark side, and look at that."

* * *

Have you an Information Committee? Cannot such a committee find in these pages material for a monthly report that will be suggestive and helpful?

* * *

The first gift to the Christian Endeavor Thank-Offering Fund for the liquidation of the debt of the Board of Home Missions came from a lady who is a foreign missionary in Shanghai, China.

* * *

Sociability should tend Christward, says one who gives advice to the Social Committee. Genuine Christianity always has an extended hand, but mere handshaking is not Christianity.

* * *

It is related of Charles Darwin that after reading with glad surprise a splendid review of one of his works, written by Romanes, he said to his young friend: "You so overestimate the value of what I do that you make me feel ashamed of myself and wish to be worthy of such praise."

* * *

Do not forget these words spoken in our General Assembly of 1831, and repeated in that of 1847: "The Presbyterian Church is a Missionary Society, the object of which is to aid in the conversion of the world, and every member of the Church is a member for life of said society, and bound to do all in his power for the accomplishment of this object."

* * *

Miss Ruth Hulin, in a paper before the Christian Endeavor Societies of the Presbytery of Kalamazoo, gave this excellent counsel: "Don't be hazy in knowledge of your own church work and the religious activities throughout the world. Be 'up-to-date' young people in these things as well as in the cults and fads of the day." Let us add that THE CHURCH AT HOME AND ABROAD is attempting to help Presbyterian young people keep themselves up-to-date in just these respects.

In its report to the last General Assembly the Board of Publication and Sabbath-school Work refers to the steadily growing movement in our Church toward systematic instruction in the Shorter Catechism. To encourage this movement the Board offers an Oxford Bible to every member of a Sunday-school connected with the Presbyterian Church in the United States of America, who shall be certified as having committed to memory the Shorter Catechism. Last year 1419 Bibles were thus given away, and the total number for eight years is 12,937.

* * *

Presbyterian young people are well acquainted with Mr. Robert E. Speer, and we are sure many will be glad to follow him in the Biblical department of our Christian Training Course. Of his recently published volume, which is our text-book for this part of the course, the *Observer* says: "Though he claims for it no originality, the author has put himself at all the angles of vision from which others have seen the man Christ Jesus, and has seen for himself all they have seen and sometimes more. Mr. Speer has rendered a signal service to Christians in this brief, compact, but instructive volume, which is sure to make its mark on Christian experience and to exalt the Redeemer of men."

* * *

CHRISTIAN ENDEAVOR THANK OFFERING.

At the Presbyterian rally, held during the Washington convention, the following action was taken:

"We Presbyterians assembled in denominational rally at the Fifteenth National Convention of Christian Endeavor, desire to pledge to our beloved Church anew our loyalty and our love. We would urge upon each of the Presbyterian societies of Christian Endeavor the importance of missionary work among the children and youth of our land, the needs of all the Boards of our Church, and bespeak for them systematic contributions from each society. As our Home Mission Board is in great

distress because of a debt of \$300,000, we urge that each Presbyterian Christian Endeavor society of our country make a special thank offering of at least twenty-five cents per member for the liquidation of the debt of this Board. Such offering to be made, if possible, the first week in November, and forwarded to the treasurer of the Home Board in New York City. As all the Boards of our Church have just claims to our loyal support, we trust that this will in no way interfere with regular and increased contributions to them. But the greatness of the burden of the Home Board impels us, in session at the national capital, to take this action. Further be it

“*Resolved*, That a general committee of three be appointed to have charge of securing this special thank offering, with power to appoint State committees to carry this movement to a successful issue, and we confidently appeal to all Presbyterian Christian Endeavorers to manifest their loyalty to our beloved Church by responding to this call and need.”

The committee consists of the Rev. R. J. Service, D.D., and the Rev. J. M. Patterson, of Detroit, Mich., and Mr. William McKay.

THE MISSIONARY COMMITTEE.

Giving is a habit, and to inculcate it is one of the chief responsibilities of the Missionary Committee. Fairs and entertainments, periodical speculations in dry goods and oysters, are not in our province. “Raising money,” so called, is as much outside the true work of the Missionary Committee as raising cattle or cucumbers. Not to “make money,” but to make givers, should be our study, and the secret of success will be found, not in constantly circulating the collection basket, but rather in constantly carrying out the spirit of the consecration meeting.—*W. L. Amerman.*

CHRISTIAN ENDEAVOR PLATFORM.

Our Christian Endeavor platform, said Dr. F. E. Clark, was built for us at the beginning by Providence. Its strength has been revealed by our history. My task is an easy one, for I only need write in words what I believe God has written in deeds. If I do not state our platform correctly, I do not ask you to stand upon it.

But if I can read our history aright, these are its chief planks:

1. Our Covenant Prayer Meeting pledge—the Magna Charta of Christian Endeavor.

2. Our Consecration Meeting—guaranteeing the spiritual character of the Society.

3. Our Committees—giving to each active member some specific and definite work “for Christ and the Church.”

4. Our Interdenominational and International Fellowship, based upon our denominational and national loyalty.

5. Our individual Independence and Self-government, free from control of United Society, State or local union, convention, or committee; all of which exist for fellowship and inspiration, not for legislation.

6. Our individual Subordination as societies to our own churches, of which we claim to be an integral, organic, inseparable part.

7. Our Christian Citizenship plank—Our country for Christ, but, as a Society, no entangling political alliances. Our Missionary plank—Christ for the world.

8. Our ultimate Purpose—to deepen the spiritual life and raise the religious standards of young people the world over.

CHRISTIAN ENDEAVOR FRUIT.

The fruits, what are some of them? Systematic Bible study; circulation of good literature; denominational loyalty intensified; pastors encouraged; Sunday-schools enlarged; church services attended; pastorless churches assisted; midweek prayer meetings sustained; cottage prayer meetings inaugurated; evangelistic services in asylums, almshouses, prisons, reformatories, in factories, in street-car stations, at homes for the aged, the feeble-minded, soldiers' homes, and other public institutions; open-air gospel meetings at wharves and coal-docks, in parks, and at street corners; gospel wagons employed; public drinking fountains erected; poor children and mothers given free river, ocean and car rides; new churches built; old ones repaired; city missions revived; young men preparing for the ministry; Endeavor volunteers for home and foreign missionary fields; more money than ever before given to the cause of home and foreign missions.—*From Secretary Baer's Report.*

THE MISSIONARY PROBLEM.

A recent writer in an English exchange points out that the ancient Psalmist understood the missionary problem, and had a clear vision of its solution when he said: “God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations” (Psalm 67: 1, 2). In that prayer are outlined and shadowed forth

the true method and procedure of missions—spiritual revival within the church first, the church purged and spiritualized and filled with God first, and then the outburst and overflow of the inward life in salvation and evangelization. The Church cannot give what it has not got, nor do what it has not the power of doing. The principle was laid down in God's promise to Abraham: "I will bless thee, . . . and thou shalt be a blessing." Those who are a blessing are themselves first blessed. This is the message for this missionary age, that the evangelization of the world is conditioned upon genuine revival within the Church.

CHRISTIAN ENDEAVOR EXTENSION.

The Rev. Frederick Campbell writes in *The Evangelist* of a Christian Endeavor society organized among the operatives of the Western Electric Works in Chicago, where 900 men and 300 women are employed. At the noon hour on each Thursday a gospel service is held in one of the rooms of the building. The service of song is led by a male quartette, and a special speaker is usually engaged for a brief address. This society is persistent and aggressive, and constantly brings religion to the attention of the operatives. This, Mr. Campbell thinks, may become a distinct and widespread movement among the artisan class. Something similar is the work being done by a pastor in Logansport, Ind., who goes to the Pan Handle Railroad shops at noon, and preaches to the men with their dinner-pails in their hands, all in the open air.

SAMUEL WELLS WILLIAMS, LL.D.

DR. F. J. STANLEY.

In 1833, a Presbyterian elder in Utica, N. Y., received a letter from the American Board of Foreign Missions. The letter, which he read to his son, a young man twenty-one years of age, just graduated from Rensselaer Institute, Troy, N. Y., contained the following passage:

"Our Board has been looking some time past for a young Christian man—a printer—to go to Canton, China, and open the printing press for China's nineteen provinces and four hundred millions of people. We believe your son Samuel is the one God wants to go." "Will you go?" was asked by the father as he looked into his son's face. A moment's reflection, and he replied, "By God's grace, I will." "Then," said the father, as tears coursed down his cheeks, "you now redeem the pledge of your sainted mother, who has been in heaven seven years."

"What pledge, father? I never knew my be-

loved mother made a pledge for me!" "Yes, my son; when you were about two years old, in yonder log school-house, your mother took you and your little brother, a babe on her bosom, to the meeting where a returned missionary told them of the great needs of the heathen world. When he appealed for money, books, clothing, or anything to help carry the gospel to those destitute people, your mother, the wife of a poor printer, had no money nor books, and could not rob you, a bare-footed boy of any clothes. On a slip of paper she wrote her gift and dropped it into the basket of the Lord. When opened it read, '*I give my two boys.*'"

A moment after the son replied to the father, "I now have a double reason to go. I redeem the pledge of my sainted mother. By God's grace I shall go to China." In October, 1833, this young man began his work in Canton, China. A few years later a little Japanese boat was driven by a storm upon the Chinese shore. The Chinese stood ready to behold the Japanese sailors and take the spoils; but Williams putting his hands on the Chinese, said: "Spare the Japanese, I will care for them." He was one of a party that sailed in the ship *Morrison*, to restore these shipwrecked seamen to their homes. Two attempts were made to land, but the guns from batteries on shore were turned against them, and they were obliged to return to Canton. "Let us not be weary in well-doing," said Williams. "Because one attempt has failed, shall all future endeavors cease? The rejection of the men, although painful to them and us, may be the very best thing that could have happened; for if they had been received and we quietly dismissed, our means for doing them and their countrymen further good would have been taken out of our hands. Let us not abandon this nation, but by making the best use of the men whom we have, get better prepared to do them permanent good by-and-by." So he took some of these men to his home, learned their language, translated for them portions of the Bible, and saw them accept the Christian faith.

His acquaintance with these Japanese prepared him for a most important service. In 1853, Commodore Perry, bearing a letter from President Fillmore to the ruler of Japan, touched at a Chinese port, and inquired who in China understood the Japanese language. There was but one opinion, and Mr. Williams became interpreter for the American Commodore. It was he who in the bay of Yeddo spoke to the Japanese in their own tongue, and convinced them that Perry had come on a mission of peace.

Shot and shell opened India, cannon opened China, but Japan was opened by the gospel of peace, from and by Christian Americans.

PRESBYTERIAN ENDEAVORERS.

We invite readers of THE CHURCH AT HOME AND ABROAD to report their methods of work. Plans which have proved successful in one society may furnish a valuable suggestion to others.

* * *

The Temple Presbyterian Endeavor society, Philadelphia, held cottage prayer meetings, instead of their regular meetings, during July and August, while the church was undergoing repairs.—*F. H. S.*

* * *

Interdenominational fellowship is well illustrated by the Green Hill Presbyterian Endeavorers, Philadelphia, who visit and are visited by all the C. E. societies in the neighborhood. The meetings are always spirited and helpful.—*F. H. S.*

* * *

In a paper issued monthly by the Millville, N. J., Presbyterian Church, *J. E. M.* points out the lessons for young people in Romans xii. 9-18. The passage, which he entitles, "The Young Christian Endeavorer at Home," is summed up in the six words, "Love, kindness, hope, sympathy, unity of mind, peace."

* * *

The Pulteney, N. Y., Christian Endeavor Society has escaped the danger of incoherence in its meetings by having a plan. Poems, Scripture passages and incidents bearing directly on the topic are selected by the leader or the president for use at the meeting. Questions for answer are given in advance to chosen members, and hymns that bear on the subject are carefully selected.—*W. A. R.*

* * *

In order to train young people, not accustomed to leading a prayer meeting, to take charge of and conduct a Christian Endeavor meeting, the Coatesville, Pa., Presbyterian society appoints two leaders for one meeting. The one new in the service at first merely announces topics and hymns. After serving in this capacity once or twice, he takes full charge of the service.—*F. H. S.*

* * *

Our readers will be interested in the report in this column from Glenolden. This church has been for several months without a pastor, and the Endeavor society is doing most efficient work. Not many weeks ago the Associate Editor of this magazine enjoyed the privilege, one Lord's Day morning, of welcoming to full communion in the church eleven members of the Junior Endeavor society.

* * *

Presbyterian Endeavorers in Orilla, Ont., report one of the pastor's sermons each Lord's day, and distribute neatly written copies among the aged and sick of the congregation. With a little practice one can take a large part of the sermon without the use of shorthand. Not only do the shut-ins enjoy the sermon; the close attention required to reproduce it impresses it on the memory of the Endeavorer whose first purpose is to be helpful.

Bethlehem Presbyterian society, Buffalo, N. Y., cultivates the element of sociability. Business meetings are no longer held in the church, but at the homes of members, since a change of surroundings adds to the interest. Business is transacted with dispatch, and a portion of the evening is spent in a social manner with vocal and instrumental music, readings and recitations.

* * *

The Christian Endeavor society in the Church of the Covenant, Presbyterian, Buffalo, N. Y., has a wide-awake Music Committee. Heretofore the work of accompanying in the service of song has rested upon one or two. Now the committee propose to have a different pianist every month, and thus make use of all the musical talent.

The Flower Committee in this society has secured the loan of a garden, and its members are raising flowers for church decoration.

* * *

One of the duties of every Presbyterian Endeavorer, says an exchange, is that of becoming an intelligent Presbyterian. He ought to know something, not only of religious truth in general, but also of the distinctive principles of that branch of the Church of which he is a member. He ought to know what Presbyterianism means. He ought to be intelligent in regard to the doctrines and usages of his own denomination. If he would accomplish this he must make himself familiar with the literature of the Church.

* * *

Most of us desire to know as much of the form of government, history and polity of our own Church as we can. To satisfy this desire, the South Presbyterian Christian Endeavor society, Philadelphia, holds occasional meetings at which the pastor or one of the elders explains some one branch of the above subjects. At the close of the addresses, an opportunity is given to any who wish to ask any questions, to do so. In the same way the pledge is sometimes treated, a short address on some one obligation of the pledge being made by the pastor, or one of the elders.—*W. A. P.*

* * *

The Sabbath-school superintendent of the South Presbyterian Church, Philadelphia, testifies to the usefulness of a good Sunday-school committee. He prepares a list of absentees, after each Sabbath, and if they are absent the second Sabbath, and he is unable to ascertain the reason, he hands the list to the chairman of the Sunday-school Committee, who distributes the work among the members of the committee. These see the teachers, call on the scholars, and report to the superintendent, who is then acquainted with the facts, and is able to proceed to any action necessary.—*W. A. P.*

* * *

A Presbyterian Endeavorer, chairman of a county Christian Endeavor Union, who has been holding services in the county jail, sends us this report of a recent Sunday: "On taking my post I found a slip of paper containing a request from a prisoner for a hymn, also a letter asking that we sing three others; and whenever there was a pause in the ser-

vice a cry would come from one of the cells, 'Please sing hymn number —,' and the desire was always for hymns that touched the heart. My theme was, 'Looking to Jesus; following Jesus; abiding with Jesus; bringing others to Jesus.' After speaking, I asked: 'Are there any who would like to have us pray for you that you may find the Saviour?' Deep and earnest came the response, 'Yes, yes, pray for me, cell number —,' etc., etc. After the prayer I said, 'We have been holding these services for some time, and rejoice that two of you are following Jesus and abiding in him. Are there any others who can say they have found him?' It made me very happy to hear half a dozen serious voices call out, 'Yes, I have, yes, I have found him.'"

* * *

Some time ago the Lookout Committee of the Young People's society of the South Presbyterian Church, Philadelphia, realized that persons were admitted who had but faint ideas of the obligations for membership, and who gave the matter little attention. To remedy this, a small circular was prepared, setting forth the respective obligations of the active and associate membership, the respective pledges and a few words of explanation of each. Now, one of these circulars is handed to every one applying for membership, and the Lookout Committee secure his or her expression of intention to live up to these obligations, through the power of God, before recommending the person for membership.—*W. A. P.*

* * *

Systematic work in the interest of the twenty-five cent plan, for the help of the Home Board by the C. E. Societies, progresses in Pennsylvania. Dr. George B. Stewart, of Harrisburg, is superintendent for the synod. He is associating with himself some one in each presbytery, in most cases the chairman of the Young People's Societies Committee. The societies thus far heard from take hold of the scheme with enthusiasm. Many pastors express a warm desire to have their societies meet their quota. Even if all the money asked for is not secured, yet interest in the work of the Boards of the Church will be aroused that will remain as a permanent factor in the societies and will bring forth fruit in the future.

* * *

A correspondent, *A. B. C.*, spending the vacation at Toms River, N. J., writes as follows of the Presbyterian Endeavor society in that place: Organized with ten members in July, 1894, with the aim of building up a church so feeble it could hardly carry along such organizations then extant, before its second anniversary it numbered fifty, and had made an offering of ninety dollars towards repairing the church. With the current official year they commenced to work for a Sunday-school building, where regular sessions could be held, the church auditorium now being utilized for that purpose.

In contrast to members of C. E. societies who stumble, fall, and at times don't rise again, over the pledge line, "take some part aside from singing in every C. E. prayer meeting," this little earnest society has no record of any anxiety over that clause. The bright topic card of this society constantly reminds its readers to decide just where in the C. E. atmosphere they are to be found: among the *Oxygen* members—enthusiastic; the *Nitrogen*

members—not very earnest; or the *Carbon dioxide* members—hindering rather than helping.

* * *

The Market Square Christian Endeavor Society of Harrisburg, Pa., lays emphasis upon the importance of its committees. Recently a joint meeting of all the committees was held at the Manse. Out of a possible attendance of 75, 49 were present, 14 were sick or out of town, and 12 were absent without excuse.

Shortly after the hour for convening the committees separated, each taking a room assigned to it. An hour was spent by the committees discussing and planning their work. They then re-assembled in the parlors and listened to brief reports from the several chairmen. This was followed by a general discussion of the matters presented in the reports. The pastor gave a short address on "The Committees in Midsummer." Then followed an hour of social intercourse and light refreshments. As a large part of the work of the C. E. Society must be done through committees, every effort ought to be made to bring them to an intelligent and enthusiastic interest in their duties. This plan of the Market Square Society, which they have tried before, accomplishes this. It also emphasizes the interdependence of the committees.—*G. B. S.*

* * *

The Christian Endeavor society of Glenolden, Pa., Presbyterian Church is actively engaged in evangelistic work. On the first Sabbath in July the services for this season were commenced. A cool, shady lawn—about ten minutes' walk from the church—was kindly offered for the purpose, and here have been arranged a number of benches, facing a fair-sized platform, upon which are seated the choir and the speakers. We recently attended one of their meetings, and found an audience of three hundred or more, many of whom attend no regular church service. In ages we found from juniors to the hoary head of age. Deep interest was manifested, and many have had Christ preached to them in a manner that must cause acceptance. Speakers are selected from various denominations, though the service is in charge of the Glenolden Presbyterian Christian Endeavor society. It is possible the society may also establish meetings elsewhere, in fact we can mention one at Mount Moriah (near Philadelphia) as a direct outcome of this meeting. Thus are Endeavorers working for the Master. These meetings were held last summer by the same society, and are continued this season in answer to a positive demand for some such service, as many will sit in the open air and listen to God's message who will not spend an hour indoors. Good music of course helps to make the meetings successful.—*W. A. H.*

* * *

The Calypso Sunday-school Assembly held its twelfth annual meeting on Calypso Island, Bethlehem, Pa., July 21 and 22. An important feature was the rally of the Lehigh Valley Christian Endeavor Union, led by the president of the Union, the Rev. James A. Little, D.D., pastor of the Presbyterian Church in Hokendauqua, Pa. At this rally three practical papers were read, echoes of the Washington Convention, which emphasized the social and spiritual work of Christian Endeavor societies.

JOSEPH HARDY NEESIMA.

MRS. ALBERT B. ROBINSON.

Two hundred and fifty years before the coming of Commodore Perry with the American fleet, the edict had gone forth, "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan." The gates of Japan were closed to every foreigner and the Japanese were forbidden to leave the country. But the long seclusion of two and a half centuries was at last ended. The treaty with Commodore Perry in 1854 and the subsequent revolution which resulted in the overthrow of the Shogun and the reinstatement of the Mikado opened the way for western civilization and for Christian work in Japan.

In 1843 there was born in Tokyo, in the house of Prince Itakuar, one who, in later years, heard a voice, as did Abram of old, "Get thee out of thy country and from thy kindred and from thy father's house, unto the land that I will shew thee." His father and grandfather, in the service of the prince, were of the rank called Samurai. Dr. Davis, for fourteen years closely identified with Mr. Neesima in educational work, says: "The coming of Commodore Perry when he was ten years old stirred young Neesima's heart. He wrote: 'Although I was then quite young, yet I desired to be a brave soldier or a man of honor like those whom I found so often in our ancient history.'" Until he was fifteen years of age he had worshiped the household gods; then observing that they did not partake of the food prepared for them, he refused any longer to worship them.

At the age of sixteen he was studying Chinese with enthusiasm, and a history of the United States falling into his hands, he began to study it, comparing our government with that of his own native land. From that time he wished, so he said, "to learn American knowledge, but alas! I could not get any teacher to learn it." His thirst for information to be used for his country's good in the future became more and more intense. One day a fragmentary portion of the Bible came into his possession. The first sentence was, "In the beginning God created the heavens and the earth." He determined at all cost to know more of that God. In his broken English he afterwards recorded the prayer of his heart at that time, "O God, if thou hast got eyes, please look upon me. O God, if thou hast got ears, please hear for me. I wish heartily to read the Bible, and I wish to be civilized with the Bible."

A translation of *Robinson Crusoe* led him to think of visiting foreign lands, and also taught him that he might pray to God as a personal friend. Seeking an instructor, he went to Hakodate, an open port in the northern part of the empire. Failing to find a teacher of English here, he determined to leave Japan even at the risk of his life. Assisted by a few friends, in July, 1864, he reached an American vessel in the harbor bound for Shanghai. The captain secreted him in his own private room till the officials who searched for possible Japanese refugees had left the ship. Discovery would have resulted in death, but under the protecting care of an all-ruling Providence he reached Shanghai in safety. The same guiding hand led him to an American vessel in this port belonging to Hon. Alpheus Hardy of Boston, the Christian

philanthropist, "whose joy it was to spend his strength and his wealth in the service of his Master." The Christian captain of "The Wild Rover" became interested in Mr. Neesima. Touched by his appeal, "If I get to America, please let me go to a school and take a good education," he made him his servant and taught him English and navigation.

Mr. Neesima seeing at Hongkong a Chinese New Testament, sold his sword and purchased the book, afterwards spelling out its meaning. He read: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life," and was impressed with the thought that this was just such a Saviour as he needed. "This verse," he afterwards said, "is the sun among all the stars which shine upon the pages of God's holy word." His prayer was, "Please don't cast me away into a miserable condition. Please let me reach my great aim."

Arriving at Boston, Capt. Taylor took young Neesima at once to Mr. Hardy. Mr. and Mrs. Hardy were so impressed by his story, written out in broken English, that they felt he had been sent by God to be the saviour of his countrymen. They decided to adopt him as a son and give him a thorough education. To these foster parents, whose care and guidance and prayers were of such value to him, Mr. Neesima was tenderly attached. The subsequent nine years were passed in study at Phillips Academy, Andover, at Amherst College and the Andover Theological Seminary. At Amherst he found devoted friends in Prof. and Mrs. Seelye, who welcomed him to their home. A biographer testifies that while his mental ability was conspicuous it was his character and life which left the deepest impression upon his teachers and associates. "You cannot gild gold," was the testimony of Prof. Seelye when his pupil was about to return to Japan. Before he had completed his studies he accompanied, as interpreter, the Japanese embassy through the United States and Europe, studying the great educational institutions of these countries. During this tour he observed strictly the Lord's Day, resting on Saturday that he might not be too weary to enjoy it. And when the embassy traveled on Sunday he followed them the next day.

On the return of the embassy, his carefully prepared paper on The Universal Education of Japan was used as the basis of their report, and we are told that in a modified form it is the foundation of the system of education in the empire to-day. He gained the entire respect and confidence of the members of the embassy, which was of incalculable value to him in his subsequent work for Japan. It is said that they thoroughly believed in him. He was repeatedly urged by them to take an official position, but nothing could swerve him from his purpose of establishing a Christian college in his native land. He returned to Andover, where he was graduated in 1874 and was ordained as an evangelist. At this time he said: "I date my conversion some time after my arrival in this country, but I was seeking God and his light from the hour I read his word. With my new experience was born a desire to preach the gospel among my people. The motive for offering myself to this work is my sympathy with the need of my country and love for perishing souls; and, above all, the love of Christ has constrained me to this work." In response

to his impassioned appeal at the annual meeting of the American Board at Rutland, Vt., five thousand dollars were pledged on the spot to found a Christian college in Japan.

Mr. Neesima returned in 1874. Visiting his aged parents, from whom he had been separated eleven years, he persuaded them to discontinue the worship of their Japanese gods and to become Christians. Dr. Davis says: "On Mr. Neesima's visit to Annaka dates the entrance of Christianity into the heart of Japan." In 1875 Mr. Neesima and Dr. Davis opened the Christian school, the Doshisha, meaning one endeavor, one purpose company. In 1876 Mr. Neesima married Yamamoto Yaye, a sister to the blind counselor of the Kyoto-Fu, who was his friend and was deeply interested in Christianity. He wrote later: "We are perfectly happy together, and I am trying to make my home like the Christian home I found in America." Mrs. Neesima was one of the teachers of the girls' school opened in 1876.

Dr. Learned, also connected with Mr. Neesima in the Doshisha, wrote: "He lived to see it grow from seven pupils to seven hundred, from two dingy hired rooms to a score of buildings, and from being an object of contempt and ridicule to a position of national influence and reputation. In his relations with the teachers, Japanese and foreign, Mr. Neesima always showed the perfection of courtesy. At any time when there was any danger of a misunderstanding between the two nationalities, Mr. Neesima's position was always that of a mediator. It was always largely owing to him that a faculty composed in part of foreigners and in part of high-spirited Japanese has worked together with so very great concord and such complete coöperation."

In the year 1883, Mr. Neesima began to plan for extending the Doshisha into a university. He says of his hopes and purposes: "We seek to send out into the world, not only men versed in literature and science, but young men of strong and noble character by which they can use their learning for the good of their fellow-men. This we are convinced can only be accomplished by the living and powerful principles of Christianity, and therefore we adopt those principles as the unchangeable foundation of our educational work, and devote our energies to their realization. If you raise up strong and truly pious men to work for Christ, Japan will be ours in his name."

Mr. Neesima was also deeply interested in the spread of the gospel in Japan, and he made many missionary tours through the country, preaching the gospel. In 1890 he declared, "Although I must give my strength to the university, the evangelistic work is ever in my mind." He deeply regretted that so few students of the Doshisha chose the gospel ministry.

For several years Mr. Neesima had suffered from heart disease, and this had been aggravated by the continual strain of the nine years since the opening of the Doshisha, when he had surmounted the obstacles that constantly beset his work on every hand, and which we, in our Christian land, can but dimly comprehend. Rest was an imperative need, and for this he came to the United States by way of Europe. He was constantly seeking for practical information during the long journey, and when he had gained a little strength it was all given to thoughts and plans for his beloved country.

At this time, he wrote, "Herewith I send you my special request that you all pray for the speedy conversion of Japan—*intensely—ferently*. My heart is constantly burning like a volcano for my dearly beloved Japan." Mr. Neesima returned to Japan in 1886 a little improved in health. In 1889 Amherst College gave him the degree of Doctor of Laws. With characteristic modesty he hesitated to accept it. Despite the fact that his poor health kept him absent from Tokyo and the Doshisha the last four years of his life, yet he was unremitting in his labors for its endowment as a university. His earnest appeals enlisted the sympathies of the highest officials in Japan and also of men of wealth and broad Christian culture in America. One of his last messages to the Doshisha was this: "Every care must be taken to unite the foreign and Japanese teachers together in love, that they may work without friction."

In October, 1889, he went to Tokyo to interest the leading men of the capital in the further endowment of the university. He received many promises of aid. A severe cold contracted at this time aggravated his sufferings, and in December he repaired for rest to a quiet place on the seashore. Many New Year's letters were sent out from this place. In one, to a leading pastor, he said, "The greatest need of the Church in Japan for the new year is a *new baptism*, so that we may be prepared to take Japan for Christ." To distant pastors he sent letters urging them to place earnest workers at different points. Only a few hours before his death, he had a map of five provinces spread out before him and marked with colors important points for occupation. To the last his thoughts and plans were for the school. His last words regarding it had been spoken. He had bidden farewell to his devoted wife and other friends. His earthly work was done. The Master whom he had so faithfully served called him to enter upon his heavenly reward. On Thursday afternoon, Jan. 23, 1890, he rested from his labors, who had been, in the truest sense, the lover of his country. His remains were brought to Kyoto for burial. The 700 students of the Doshisha were at the station to meet it, and in turn vied with each other as bearers both at this time and later at the funeral. We are told that four thousand people attended the funeral, and the procession, a mile and a half long, wound up the mountain to a beautiful spot overlooking the city and the mountains and valleys beyond. At his request only an unhewn stone tablet marks his grave, on which are the words, "Joseph Hardy Neesima."

Dr. Davis wrote: "The great company of mourning friends who assembled from all parts of the empire at his funeral, and the hundreds of sympathetic telegrams which came from leading men, show how wide was the influence of this great commoner."

A few brief extracts from tributes to Dr. Neesima from those who knew him best have been collected for this sketch.

"We have lost the leader of the cause of moral reformation in Japan," said the editor of a native paper.

"The mainspring of Dr. Neesima's character and the secret of his great success was in his union to God in Christ, through the Spirit."—*Dr. Davis, of Tokyo.*

"His simplicity, his unfailing courtesy, his immovable faith, his never-failing love, his complete self-forgetfulness, his undaunted courage, are a priceless possession."—*Dr. Gordon, of Kyoto.*

"Gentleness and force existed in Mr. Neesima to a rare degree. The secret of this combination of gentleness and strength was his confidence in heaven. He was all *courage, fire*. And this fire burned to bring forth a peaceful, prosperous nation. His tears, his prayers, his philanthropy, yea, his sickness even, were all devoted to his country. He was the Puritan of the nineteenth century. His life is like a poem which has the power to thrill and awaken. Such a character as his is indeed to be respected, and it is an honor to the nation to possess it."—*Editor of The Christian.*

"Mr. Mori, the Japanese minister at Washington, some years since spoke more wisely than he knew, when, in view of Mr. Neesima's service for the cause of education and other public interests he said that Mr. Neesima's name would go down to history among the great men of Japan. As we consider all the circumstances, his coming to this country, his education by Mr. and Mrs. Hardy, whom he loved to speak of as his 'American father and mother,' his subsequent career and wide influence in behalf of the gospel and of Christian institutions, may we not add that he was evidently called of God to be an apostle of Christ to his native land?"—*Dr. Clarke, Secretary of the American Board.*

AT THE CONVENTION.

Louisiana was represented at the convention by one white and one black man.

* * *

A beautiful banner from the South Gate Junior Society, Shanghai, was presented to Dr. Clark.

* * *

A man may be as much a missionary of God in the politics of America as in the forests of Africa.—*Dr. H. K. Carroll.*

* * *

The only way we can become detached from the world is by becoming attached to Jesus Christ.—*Rev. M. S. Baldwin.*

* * *

"The Fred Douglas of to-day," said Dr. Clark, introducing Mr. Booker T. Washington, President of the Tuskegee Normal Institute.

* * *

Although the Capitol was opened for the especial benefit of Christian Endeavorers, it is reported that not twenty persons went to see it on Sunday.

* * *

The pledge, "to do whatever he would like to have me do," is the marriage ceremony of Christian Endeavor and missions.—*Rev. J. E. Pounds, D.D.*

* * *

If Elijah had attended a convention like the one at Washington he never would have sat under the juniper tree and wished to die.—*Rev. William Patterson, of Toronto.*

One of the first principles that a Christian citizen must learn is that it is better to stand alone for what is right than to stand with the world for what is wrong.—*President William F. Slocum.*

* * *

Miss Antoinette Jones, superintendent of Floating Societies of Christian Endeavor, stated that the average sea-faring life is but twelve years, and that each night six sailors go down to a watery grave.

* * *

That was a thrilling moment when, at a song service, as the States and countries were responding to the roll-call by giving their mottoes, an Armenian spoke for Turkey: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us."

* * *

"You hardly know a man until you have had some money transaction with him. The same test may be applied to a society. Last night a check was sent to Dr. Clark, and he was asked to use it for the Christian Endeavor movement. That check is already on its way back with the message that there is no way in which he can use it for the Christian Endeavor movement. 'Give it to the missionary work of your own denomination.' And this is the constant reply. Every dollar, every impulse, is given to the strengthening of your own denomination."—*Rev. J. T. Beckley, D.D.*

* * *

The conventions are mass meetings for inspiration and fellowship. From them go out influences to the most remote portions of the world. The young people of China and India and Africa, as well as of our own country, will feel the great thrill and mighty religious pulse-beat of "Washington, '96." It is said that the great clock in the Parliament building on the banks of the Thames sounds forth every hour a note from the oratorio of the Messiah, "I know that my Redeemer liveth," and that for eight miles around in the murky air of London, as the chimes record that another fifteen minutes has slipped into eternity, is heard the sweet refrain, "I know that my Redeemer liveth." So from the convention of Washington, may there go out into all the earth from a chorus of ten times five thousand young voices, the sweet and glad refrain to cheer the hearts of the sorrowful and distressed, to arouse the Mammon worshiper, to strengthen the despondent, to convert the pessimist and to arouse the sluggard: "I know that my Redeemer liveth."—*Francis E. Clark, D.D.*

* * *

At a conference of the Presidents of State and Provincial Unions, held during the convention, resolutions were adopted, including the following:

"It is our conviction that, generally speaking, the conduct of the Christian Endeavor movement has been most wise, and in obedience to manifest providential leadings. The movement has been signally blessed in the self-sacrifice and devotion of those who, under God, originated and have so faithfully served it, as officers and trustees of the United Society.

"It is our conviction, further, that the officers and

trustees have not constituted a body assuming legislative functions, or the control of the movement, other than by directing it into channels of large development and usefulness as God opened the way. While they have been a conserving influence, we are confident that they have been and are of open mind and willing spirit, seeking only the best interests of the cause of Christ.

"We recognize that Christian Endeavor has been a movement rather than an institution. The very simplicity of its organization, its freedom from machinery, combined with high character, sober judgment, and willingness to gain light from every rightful source on the part of the officers and trustees, have done much to lift it to the high position of influence which, in the providence of God, it has attained."

Gleanings At Home and Abroad.

—I have not taken up a collection in my church for many years, says a pastor. *We make an offering to the Lord's work.*

—Mr. Pilkington of Uganda reports that where the gospel has penetrated, chiefs now sit with their wives at meal time, a thing unheard of before.

—A wealthy widow of Cleveland, Ohio, supports thirteen missionaries, and is now making a missionary tour of the world to show her interest in the work.—*Spirit of Missions.*

—As the result of the publication of the story of his life Dr. John Paton has presented to the Victorian General Assembly £12,000, as a fund for carrying on mission work in the New Hebrides.

—On the clock of history the hour for missions has sounded. The church, the family, the individual who do not place the duty of conquering new kingdoms to the Lord in the first line of their obligations, abdicate their position.—*Dr. Robert N. Cusht.*

—There is not the slightest doubt that the injunction is plain to preach the gospel to the world, and though there may be difficulties and unforeseen troubles ahead, it is nevertheless the plain duty of all men to help forward the missionary cause.—*Rider Haggard.*

—In Japan the Buddhist and Shinto priests find it necessary to use "western methods" against the rapid increase of Christianity. They have established "Societies of Buddhist Endeavor," which advocate much of the philanthropy of the New Testament, and even employ "Buddhist Bible women."—*Belfast Witness.*

—Whatever a child of God needs—not merely wants but needs—a child of God is authorized to ask for. Whatever a child of God asks for in faith, within the limits of his needs, God stands ready to supply. The responsibility of asking is laid on the child of God. The responsibility of deciding whether the thing asked for is really needed rests with the Lord.—*H. Clay Trumbull.*

—Character and talents are essential to the highest success. With these the way is open for ad-

CHRISTIAN TRAINING COURSE.

Its purpose is to meet the needs of those who have a limited amount of time for study.

It is divided into three departments—Biblical, Historical and Missionary.

The General Assembly, at its meeting last May, cordially approved the Course, and commended it to the favorable consideration of pastors and other instructors of the young.

A full outline of the Course appears in the August issue of *THE CHURCH AT HOME AND ABROAD*, pages 146, 147.

Helpful hints and programmes for the studies of the first month will appear in our October issue.

vancement for all, either through the college or outside it, while wanting these, the education of the best equipped university in the country is as powerless to win success for its possessor as it is impossible to make a wooden fort impervious to shot and shell by painting its sides in imitation of iron.—*Christian Work.*

—The Netherlands government has declared that, in view of the high importance which attaches to the beneficial results of missions for the advancement of civilization in the Dutch East Indies, it shall hold itself bound to see that the forces of missions are not weakened by the competition of various societies in one place. The Dutch are a sensible race, if there is no other way to put an end to sectarian divisions.—*Belfast Witness.*

—Not till the word barbarian was struck out of the dictionary of mankind and replaced by brother can we look for even the beginnings of our science. This change was effected by Christianity. The idea of mankind as one family, as the children of one God, is an idea of Christian growth. The science of mankind is a science which without Christianity would never have sprung into life.—*Max Müller, Science of Language.*

—The mission of the Church to the native races of India is a mission of expansion, not of spiritual dominion, but of spiritual influence. Our ultimate aim must be to create and foster everywhere a native Christianity, embodying itself necessarily in native churches, which shall, slowly or swiftly, rise to independence, and have free communion with us as daughter or sister churches in the common faith.—*Barry's Ecclesiastical Expansion of England.*

—All are agreed that Hinduism must go. But the decay of Hinduism is not the advance of Christianity. Here is the crying necessity for the persistent activity of the Church. There are four distinct and divergent trends in India. 1. The restoration of pure Vedic Hinduism. 2. Christian reform that accepts the ethics of Jesus but ignores Christ. 3. Agnosticism, which is gaining tremendous force. 4. A growing movement toward true Christianity.—*Dr. Jacob Chamberlain in The Mission Field.*

—In a mission church, in a province of Turkey, a poor widow with five children was helped weekly, by her church, to the amount of twenty cents. Out of this was brought, week after week, two cents as her contribution to the services of the sanctuary and its support of the poor. At first the receiving deacon laughed, saying it was absurd to bring the church's money back to its own doors. The woman, weeping, said, "Is it not mine after you have given it? And cannot I also bring my tithe with the others?"—*Mission Studies*.

—The great God, before whom angels veil their faces, had an only son, and he was sent to the earth as a missionary physician. It is something to be a missionary—to be a follower, however feeble, in the wake of the Great Teacher and only model Missionary that ever appeared among men; and now that he is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary?—*David Livingstone*.

—The *Abyssinian Imperial Record* is an official journal, issued every two weeks, and oftener when important events demand it. The paper contains brief announcements of the most important events in Abyssinia and in foreign lands, specimens of modern Abyssinian poetry, fable and fiction, as well as eulogies on the soldiers who fell in battles with the Italians. In place of editorial articles it regularly contains a portrait of the Negus, together with an announcement of the state of his health and his best wishes for the health of his subjects. The editor is a French follower of the Negus, named Mondon.—*The Independent*.

—It is amazing what a perfect misconception some people have of the nature of the Church and her true position as related to her own institutions. On this subject they need instruction. They become intensely interested in some particular department of the Church's organized work, such, for instance, as the Sunday-school, the Christian Endeavor Society, or the Missionary Society, and one or the other of them, as the case may be, obscures their vision and belittles their estimation of everything else. In their narrowness they so exalt and magnify their own institution and work that they hold subordinate all else, not even excepting the church by whose sanction they were organized and under whose supervision they are supposed to be operated.—*Christian Intelligencer*.

—The *Mid-Continent* reproduces this from the *London Spectator*: If there is a fact of which philanthropic collectors are certain, it is that those who plead the superior claims of kinship or citizenship or neighborhood rarely give to any object whatever, that in fact, the restriction of benevolence within a circle which of necessity continually draws in, ends in a singularly hard, because apparently reasonable, form of selfishness. The men who open their cheque-books for foreign missions are the men on whose shoulders the burden of the home missions also rests. . . . They are moved in fact by the idea of need, not by the idea of relationship. The habit of considering always the nearness of a claim dries the heart up; the value of propinquity comes to seem greater than

ever, until at last the only object of just solicitude is found to be one's self.

—The women of the Indian Christian community are making year by year, as regards educational attainments, a brighter record, writes H. H. H. in the *Observer*. The first lady who graduated in arts was a Christian, so was the first who graduated in medicine. One Christian lady at least among the daughters of India has graduated in law, while two others, Mrs. S. Sattanadham and Miss Tora Dutt, have won the approbation of European cities as writers in English. The Maharani regent of Mysore, a Hindu lady, knows besides the Canarese, her mother tongue, English, Sanskrit, Gujarati and Hindustani. Those whose minds are capable of such cultivation and expansion will not always be kept in bondage. The women of India will yet play an important part in the civilization and evangelization of this great empire.

—Dr. Smith, of the Rangoon Theological Seminary, writes: Our larger Christian communities in Burma are entering upon their fourth generation, and signs are not wanting, healthful, hope-inspiring signs, of approaching maturity. It is to this stage of maturity that all foreign mission enterprises look forward as their joy and crown; but the heathen world is ever crowding and pressing upon the Christian communities, and to be self-directing, self-supporting, and self-propagating, wise and competent, leadership is essential. Missionaries are looking forward to the time when they must leave the native churches to their own resources, but it is believed that to leave them before they have leaders of their own, to whom the treasures of English are fully open, able to draw from our standard authors the weapons to serve them in any emergency, would be unwise. The thorough education of native preachers is a work of pressing importance.

—Protestantism exercises a controlling influence on the government and destinies of the leading nations of the earth. England, the Netherlands, Germany and the United States are predominantly Protestant countries, and these, together with their colonies, control nearly one-half the population of the globe. One-third of all Mohammedans are under the Protestant government of England, and the Hinduism of India is entirely under British dominion. The English educational system is slowly but surely changing the customs and opening a new world of thought for these people; and a German writer in *Kirchenzeitung* thinks that even the Buddhism of Borneo, Siam and Tibet will not be able to maintain its own supremacy against the onward march of Christian civilization. In the great Buddhist countries of China and Japan, Buddhism is little more than an external decoration of public life and customs, and not a spiritual power controlling and directing the hearts and minds of the people. Its cloisters and monasteries are the seats of moral and spiritual starvation. These conditions are highly favorable for a rapid spread of Christianity in pagan lands, and its onward march is largely facilitated by railroads, telegraphs, and steamers, opening the way for the introduction of modern improvements, and for the entrance of Christian missionaries to evangelize the people.—*Presbyterian Review*.

WORTH READING.

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Civilization in Africa, by Charles W. Dilke. *Cosmopolis*, July, 1896.

Li Hung Chang, by Chester Holcombe. *English Illustrated Magazine*, July, 1896.

The Viceroy Li Hung Chang, by the Hon. John W. Foster. *Century Magazine*, August, 1896.

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Stray Thoughts in South Africa, by Olive Schreiner. *Fortnightly Review*, July, 1896.

Is the Foreigner a Menace to the Nation? by Rev. W. G. Puddlefoot. *American Magazine of Civics*, July, 1896.

The Assassination of Nasr-ed-Din, by Edward G. Browne. *Littell's Living Age*, July 11, 1896.

The Future of American Colleges and Universi-

ties, by President D. C. Gilman. *Atlantic Monthly*, August, 1896.

The Gospel in Spain, by Rev. William H. Gulick. *Missionary Review of the World*, August, 1896.

The Indian Sign Language, by William H. Wassell. *The Chautauquan*, August, 1896.

Peeps into Barbary, by J. Budgett Meakin. *Harper's Magazine*, August, 1896.

The Interdependence of Home and Foreign Mission, by Henry A. Schaffler, D.D. *Missionary Herald*, August, 1896.

Fifteen years of Christian Endeavor, by Francis E. Clark, D.D. *Frank Leslie's Popular Monthly*, August, 1896.

Can the Criminal be Reclaimed? by Dr. H. S. Williams. *North American Review*, August, 1896.

Among the Moki Indians, by Hamlin Garland. *Harper's Weekly*, August 15, 1896.

Samuel John Mills, by William Rankin, Esq. *The Evangelist*, August 20, 1896.

The Ancient Persian Doctrine of a Future Life, by Professor A. V. Williams Jackson, L.H.D. *The Biblical World*, August, 1896.

QUESTIONS FOR THE SEPTEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What is our inspiration in the heroic work of home missions? Page 211.

2. How is it shown that the ethnology of our country was determined by Providence? Page 211.

3. In what spirit did Presbyterian home missionaries penetrate the region beyond the Mississippi? Page 211.

4. What is the greatest service we can render to our Christian missionaries in foreign lands? Page 212.

5. What were some of the home missionary experiences of the Rev. Enoch Kingsbury? Pages 213, 214.

6. Give an example of Mr. Kingsbury's philanthropy. Page 215.

7. Glean from the letters instances of sacrifice on the part of our home missionaries. Pages 215-217.

8. What retrenchment is the Board of Home Missions compelled to make? Page 206.

9. What is the "Christian Endeavor Thank Offering"? Page 219.

10. Name some of the fruits of Christian Endeavor. Page 220.

11. Trace the growth of Presbyterianism in Louisville, Ky. Pages 168-170.

12. What is said of systematic instruction in the Shorter Catechism? Page 219.

13. Rallying Day in Presbyterian Sunday-schools is intended to serve what purpose? Page 199.

14. How has the Home Department plan served a good purpose in Montana? Page 201.

15. What are some of the embarrassments of the Board of Church Erection? Page 203.

16. How many of our churches failed last year

to contribute to a cause which "lies deservedly near the heart of the Church?" Page 202.

17. What means have been employed by the Presbyterian Church to make the ministry a learned profession? Page 193.

18. What three objections have been made to the Church's method of helping men into the ministry, and how are these objections answered? Pages 194-196.

19. How does the College Board do its work? Pages 196, 197.

20. What afflictions have recently befallen those interested in work for the Freedmen? Page 198.

WORK ABROAD.

21. Against what forces did the early Church contend in its conflict with heathenism? Page 166.

22. Name two reasons for the success of the early Church. Page 167.

23. What advantages, now enjoyed, did the early Church lack? Page 167.

24. What are some of the difficulties which the modern Church must meet and overcome? Page 166.

25. What was the ancient Psalmist's solution of the missionary problem? Page 220.

26. Repeat the story of a mother who made an offering at a missionary meeting. Page 221.

27. What has been said of the Presbyterian Church as a Missionary Society? Page 219.

28. Which is the better method of securing money for missions? Page 220.

29. What did the mother of Dr. R. S. Brown say of separation from her children? Page 174.


30. What was one result of Dr. Brown's educational work? Page 172.

31. How did his Chinese pupils show their appreciation of his teaching and influence? Page 172.
32. Name some results of his training of youth in Japan. Page 173.
33. How was Samuel Wells Williams providentially prepared to aid in the opening of Japan? Page 221.
34. How did the reading of *Robinson Crusoe* help a young man who was seeking light? Page 224.
35. Why did Neesima, when a lad, give up the worship of the gods of his native land? Page 224.
36. What verse from the Bible first made an impression upon him, and what prayer did he offer? Page 224.
37. Relate the circumstances which made it possible for him to leave Japan. Page 224.
38. What purchase did he make in Hongkong? Page 224.
39. How was he providentially provided with a home in the United States? Page 224.
40. How was Mr. Neesima regarded by his teachers and fellow-students? Page 224.
41. What incident shows his regard for the Lord's Day? Page 224.
42. What use did he earnestly desire to make of his Christian education? Page 224.
43. Relate the story of the origin, growth and influence of the Doshisha. Page 225.
44. Repeat some testimonies to the character and worth of Mr. Neesima. Page 225, 226.
45. What are three of the problems that press urgently upon the Japanese Church for solution? Pages 186-182.
46. How many of the 426 Christian churches in Japan are self-supporting? Page 181.
47. In what portions of Japan is the least opposition to Christianity found, and why? Page 185.
48. What class of people in Japan are most accessible? Page 186.

49. What attempt has been made to break up the Sunday-school at Sakaimachi? Page 186.
50. At a Sunday evening service in Ozu, how did the janitor estimate the number of persons in the audience? Page 187.
51. What is said of the Christian woman, Mrs. Mise? Page 187.
52. By what incident is the power of the old Japanese idea of honor illustrated? Page 188.
53. How did a little girl, ten years of age, lead her adopted mother to give up Buddhism? Page 188.
54. What has been the influence of the Sunday-school at Naniwa? Page 189.
55. What recent Japanese legislation has for its purpose the revival of Shintoism? Pages 189, 190.
56. How has the Civil Code of Japan been revised? Page 190.
57. Describe the Christian charities of Japan. Page 175.
58. Describe the new mission station for the Lao-speaking people at Chieng Hai. Page 176.
59. What is said to be the mission of the Church to the native races in India? Page 227.
60. What progress are the women of the Indian Christian communities making in educational attainments? Page 228.
61. Describe the outlook for Christian work in Burma. Page 228.
62. Tell the story of the beneficence of a poor Christian woman in Turkey. Page 228.
63. Repeat the testimonies to the importance of missions given by Dr. Cust and Mr. Rider Haggard. Page 227.
64. What is the influence to-day of Protestant Christianity? Page 228.

These questions for September are reprinted in leaflet form, and are furnished at the rate of five copies for four cents or ten copies for five cents.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BUSH, STEPHEN, D.D., H.R.—Born at East Nassau, N. Y., May 30, 1818; graduated, Union College, 1845, and Princeton Seminary, 1848; ordained as an evangelist by the Presbytery of Albany, June 28, 1848; missionary in Siam at Bangkok, 1848-52; returning to this country owing to ill health and his wife's death; stated supply, Cohoes, N. Y., 1853, and pastor 1855-60; pastor, Greenbush, N. Y., 1863-65; stated supply, Green Island, 1868, and pastor, 1871-74; lived at Waterford, N. Y., where he died July 15, 1896, from syncope caused by a bicycle running into him. Came into Presbytery of Troy from Albany, June 8, 1868. D.D. from Maryville College, Tenn.

Married Miss Anna Bella Fassett, of Albany, who died in Siam; second, in 1854, Miss Jennie Bailey, who survives him with one adopted son.

GATES, STEPHEN P.—Born at Chester, Conn., January 10, 1839; graduated from Jefferson College, 1862, and from Princeton Theological Seminary, 1865; licensed by the Presbytery of Susquehanna, May, 1865; ordained, September, 1866; pastor at Canton, Pa., 1867-89; pastor at Beecher's Island and Farmington, 1889-90; ill health interrupted his labors; afterwards stated supply at the Harmony Church at Branitt, three years. Died at Canton, March 27, 1896.

Married, June 8, 1867, Emma F. Fay, who died March 16, 1871; married, November 14, 1872, Matilda J. Freeman, who survives him—also one daughter and two sons.

LEIERER, JOHN—Born in Hesse-Darmstadt, February 20, 1831; graduated from German Presbyterian Theological Seminary of the N. W., 1867; ordained by the Presbytery of Dubuque

or Freeport (?), 1863; pastor of German Presbyterian Church at Galena, Ill., 1867-72; pastor of German Presbyterian Church at Sherrill, Iowa, 1872-76; pastor of German Presbyterian Church at Winona, Minn., 1876-79; pastor of German Presbyterian Church at Lansing and McGregor, Iowa, 1879-83; pastor of German Presbyterian Church at Sherrill, Iowa, 1883-86. Died in Dubuque, Iowa, January 24, 1896.

Married, 1858, Miss Magdalena Loetscher, who survives him. They had no children. Bro. Leirerer was obliged to give up preaching on account of ill health; moved to Dubuque in 1892, and lived here until his death.

MCKINNEY, SATIN—Born at Binghamton, N. Y., March 7, 1816; graduated from Amherst College, 1842, and Auburn Theological Seminary, 1844; ordained by the Presbytery of Tioga (now Binghamton), April 16, 1845; pastor of church in Fredonia, N. Y., October, 1847-51; supplied church in Franklin, Susquehanna Co., Pa., 1852-54; employed as agent of American and Foreign Christian Union, one year; pastor of the Presbyterian Church in Bergen, N. Y., 1855-57; stated supply in Vernon, N. Y., twelve weeks, 1845; Bath, N. Y., 1845-46; Greenwich, N. Y., Congregational Church, 1845-47. Moved to Binghamton, N. Y., 1857. Died, July 10, 1896, at Binghamton, N. Y.

Married, January 27, 1847, Elizabeth S. Corliss, who, with three sons and four daughters, survives him.

SPEAR, NATH'L—Born at Ware, Mass., September 4, 1814; at the age of twenty-four was prepared for college, but on account of ill health obliged to abandon his purpose of a liberal education; removed to Western New York, where he married and his three children were born; labored for six years under the auspices of the Bible and Tract societies in Northeastern Pennsylvania.

Began preaching regularly at Orangeville and Rhorsburg, 1860; ordained and installed pastor of those two churches by the Presbytery of Northumberland in 1862; field of labor gradually enlarged by services held at Hamlin, Cole's Creek, Kitchen's and Eyer's Grove churches and the building of the church at Raven Creek, 1862-1876; pastor at Briar Creek, Light Street and New Columbia, 1876-1882; retired and removed to Bloomsburg, 1882. Died April 26, 1896. His wife and two children survive him.

TORRENCE, HUGH W.—Born at New Brighton, Pa., February, 1842; graduated from Westminster College, 1863, and Princeton Theological Seminary, 1866; ordained at Hoboken, N. J. (don't know name of Presbytery; U. P.); pastor of the United Presbyterian Church, Philadelphia (Race St.), for four years; pastor of the Presbyterian Church of Ovid, N. Y., 1870-87; pastor of Kanawha Presbyterian Church, Charleston, W. Va., 1887-96. Died July 4, 1896.

Married, 1872, Miss Laura Winans, who with six daughters survives him.

MINISTERIAL NECROLOGY FOR 1895 AND 1896.

The ministerial necrological list for the year ending April 30, 1896, is shorter than that of the previous year by nineteen. It includes the names of many useful and honored servants of Jesus Christ, who served their Lord and his Church faithfully both at home and abroad. Their fidelity and the reward which is now theirs are at once an incentive to strenuous labor and a hope of future triumph and glory. The list is as follows:

NAME.	OCCUPATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Armstrong, Arthur E.,	Inf.	Gunnison,	West Berkshire, Vt.,	Jan. 6, 1896,	40
Armstrong, P. A. H.,	S. S.,	North Texas,	Henrietta, Tex.,	Aug. 16, 1895,	35
Ballintine, James,	H. R.,	Rochester,	Rochester, N. Y.,	Dec. 4, 1895,	85
Barr, John Campbell,	Inv.,	Huntingdon,	Tyrene, Pa.,	May 14, 1895,	72
Beatson, W. A.,	S. S.,	New Castle,	Bryn Mawr, Wales,	Aug. 27, 1895,	38
Berridge, Leeds K.,	H. R.,	Philadelphia,	Philadelphia, Pa.,	Nov. 13, 1895,	86
Bissell, Samuel,	H. R.,	Cleveland,	Turinsburg, O.,	Aug. 26, 1895,	98
Bissell, Sanford R.,	H. R.,	Cleveland,	Spokane Falls, Wash.,	Jan. 7, 1896,	77
Blakely, David,	H. R.,	Waterloo,	Cedar Falls, Ia.,	Jan. 11, 1896,	70
Blanchard, Charles P.,	Evan.,	Boston,	Brookfield, Mass.,	Jan. 12, 1895,	52
Bradley, Milton,	P. Em.,	Kalamazoo,	Richland, Mich.,	Feb. 3, 1896,	84
Brown, Archibald S.,	W. C.,	Milwaukee,	Chicago, Ill.,	May 9, 1895,	60
Brown, Charles,	H. R.,	Philadelphia,	Philadelphia, Pa.,	Feb. 15, 1896,	91
Burgess, Chester,	W. C.,	Pueblo,	Canon City, Colo.,	Nov. 3, 1895,	84
Burroughs, George W., M.D.,	H. R.,	Philadelphia,	Philadelphia, Pa.,	Dec. 25, 1895,	32
Campbell, James W.,	P.,	Bloomington,	Wenona, Ill.,	Oct. 8, 1895,	65
Carroll, George R.,	H. R.,	Cedar Rapids,	Cedar Rapids, Ia.,	Dec. 10, 1895,	52
Carson, W. Wellinglad, D.D.,	P.,	Detroit,	Detroit, Mich.,	April 14, 1896,	76
Chapman, Lucius W.,	H. R.,	Saginaw,	West Bay City, Mich.,	Dec. 9, 1895,	65
Cherry, Joseph F.,	H. M.,	Oakland,	San Leandro, Cal.,	Mar. 7, 1896,	27
Clark, George W.,	W. C.,	Pueblo,	Troy, N. Y.,	Jan. 7, 1895,	82
Conrad, Jacob E., D.D.,	Evan.,	Mankato,	Blue Earth, Minn.,	May 6, 1896,	88
Cook, Philip G.,	Chap.,	Buffalo,	Buffalo, N. Y.,	June 24, 1895,	56
Cooke, William H., D.D.,	P.,	Washington,	Wheeling, W. Va.,	Oct. 15, 1895,	72
Craighead, James G., D.D.,	H. R.,	Washington City,	New York, N. Y.,	April 28, 1895,	

NAME.	OCCU- PATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Crane, Elias N.,	W. C.,	Brooklyn,	Elizabeth, N. J.,	May 26, 1895,	68
Crowe, James B.,	H. R.,	New Albany,	Hanover, Ind.,	Dec. 3, 1895,	75
Cunningham, Robert J., D.D.,	P.,	Crawfordsville,	Crawfordsville, Ind.,	July 14, 1895,	42
Cushing, Frederick H.,	W. C.,	Bloomington,	Huntingdon, W. Va.,	Sept., 1895,	28
Diaz, Antonio,	Sp. M.,	Los Angeles,	San Gabriel, Cal.,	Oct. 8, 1895,	70
Diaz, Procopio C.,	M.,	Mexico City,	Mexico City, Mex.,	Nov. 22, 1895,	70
Dickson, Robert, D.D.,	S. S.,	Los Angeles,	Carpenteria, Cal.,	May 8, 1895,	77
Eldred, Henry B.,	H. R.,	Cleveland,	Cleveland, O.,	May 23, 1895,	85
Eulner, Louis,	P.,	Brooklyn,	East Williamsburg, N. Y.,	July 10, 1895,	79
Ewing, William, Ph.D.,	W. C.,	Pittsburgh,	Wernersburg, Pa.,	Aug. 24, 1895,	72
Fennel, Andrew T., D.D.,	P. Em.,	Troy,	Glens Falls, N. Y.,	Oct. 18, 1895,	80
Ferguson, William M.,	H. R.,	Wooster,	Plymouth, O.,	Oct. 18, 1895,	76
Fraser, Horace,	W. C.,	Hudson,	Westtown, N. Y.,	Mar. 13, 1896,	88
Fry, Walter,	P.,	Utica,	Lyons Falls, N. Y.,	Mar. 1, 1896,	50
Fulton, Samuel D.,	Inf.,	San José,	Dinuba, Cal.,	Dec. 1, 1895,	57
Gates, Stephen P.,	H. R.,	Lackawanna,	Canton, Pa.,	Mar. 27, 1896,	57
Griffith, Thomas,	H. R.,	Crawfordsville,	Montezuma, Ind.,	Jan. 9, 1896,	79
Grove, Thomas A.,	M.,	Atlantic,	Charleston, S. C.,	Mar. 28, 1896,	73
Halley, Eben, D.D.,	P.,	Troy,	Troy, N. Y.,	June 8, 1895,	50
Halsey, LeRoy J., D.D., LL.D.,	Prof.,	Chicago,	Chicago, Ill.,	June 18, 1896,	84
Higgins, William R.,	Ev.,	Vincennes,	Terre Haute, Ind.,	July 5, 1895,	56
Hill, George, D.D.,	P.,	Blairsville,	Blairsville, Pa.,	Aug. 21, 1895,	80
Hoelsche, Emile Victor,	W. C.,	Elizabeth,	Atlanta, Ga.,	Oct. 12, 1895,	40
Hutchings, Samuel, D.D.,	H. R.,	Newark,	Orange, N. J.,	Sept. 1, 1895,	89
Hutchison, Joseph M., D.D.,	P.,	New Albany,	Jeffersville, Ind.,	April 2, 1896,	59
Irwin, D. Hanson,	P.,	San Francisco,	San Francisco, Cal.,	Oct. 26, 1895,	29
Jackson, William P.,	H. R.,	Detroit,	Pontiac, Mich.,	Feb. 11, 1896,	93
Jacot, Herman L.,	F. M.,	Corisco,	Ogowe River,	Oct. 29, 1895,	50
Janeway, Thos. L., D.D., LL.D.,	H. R.,	Philadelphia,	Philadelphia, Pa.,	Sept. 14, 1895,	91
Jelly, Alex. Melancthou, D.D.,	C. P. & P.,	Baltimore,	New Windsor, Md.,	June 27, 1895,	65
Jenkins, William G.,	Tea.,	Westchester,	Hartford, Conn.,	Mar. 3, 1896,	47
Jessup, Rev. Lewis,	S. S.,	Nebraska City,	Diller, Neb.,	Feb. 5, 1896,	75
Jewell, Joel,	H. R.,	Lackawanna,	Troy, Pa.,	Sept. 14, 1895,	93
Johnston, Thomas Powell,	H. R.,	Linna,	Linna, O.,	May 2, 1895,	76
Jones, John L.,	S. S.,	Otsego,	Cazeuoria,	June 12, 1895,	67
Kellogg, Samuel,	H. R.,	Elizabeth,	Plainfield, N. J.,	Jan. 14, 1896,	87
Kennedy, Edward,	H. R.,	Lackawanna,	Merryall, Pa.,	Dec. 13, 1895,	76
Kennedy, John P.,	W. C.,	Blairsville,	Parnassus, Pa.,	Jan. 1, 1896,	70
Kendall, John Ludlow,	W. C.,	Westchester,	New Haven, Conn.,	July 8, 1895,	50
Klink, Nathaniel Baker,	H. R.,	Stockton,	San Francisco, Cal.,	May 13, 1895,	74
Laue, William,	F. M.,	Topeka,	Bardsale, Cal.,	Jan. 14, 1896,	36
Langstroth, Lorenzo L.,	R.,	Dayton,	Dayton, O.,	Oct. 6, 1895,	84
Lawrence, Hubbard,	H. R.,	Cleveland,	Brownhelm, O.,	May 26, 1895,	83
Ledyard, Edward D., D.D.,	P.,	Transylvania,	Danville, Ky.,	Aug. 29, 1895,	54
Leiser, John,	H. R.,	Dubuque,	Dubuque, Ia.,	Jan. 24, 1896,	65
Leonard, Raymond H., D.D.,	Ev.,	Cincinnati,	Elyria, O.,	Aug. 1, 1895,	80
Leyenberger, Joseph A.,	F. M.,	Wooster,	Wooster, O.,	Mar. 14, 1896,	62
Lloyd, John P.,	M.,	Richland,	Fort Wayne, Ind.,	Mar. 5, 1896,	82
Logan, John B.,	H. R.,	Indianapolis,	Southport, Ind.,	Mar. 7, 1896,	78
Lothrop, Henry T.,	H. R.,	Milwaukee,	Palmira, Wis.,		
Lowrey, John,	P.,	Newton,	Hackettstown, N. Y.,	May 22, 1895,	57
Lum, Samuel Y.,	W. C.,	West Jersey,	Rutherford, N. J.,	Oct. 1, 1895,	74
Maclean, John,	W. C.,	Bloomington,	Washington, D. C.,	May 25, 1895,	82
McClure, James Baird,	Ed.,	Chicago,	Chicago, Ill.,	July 4, 1895,	63
McCorkle, William A., D.D.,	H. R.,	Detroit,	Detroit, Mich.,	April 23, 1896,	73
McMartin, Peter Arthur,	H. R.,	Kalamazoo,	Plainwell, Mich.,	Mar. 13, 1896,	84
March, William Gilmore, D.D.,	Ev.,	Marion,	Marysville, O.,	June 17, 1895,	69
Marr, James H.,	W. C.,	Philadelphia,	Philadelphia, Pa.,	June 3, 1895,	54
Marshall, Alex. S., D.D.,	P.,	Cedar Rapids,	Marion, Ia.,	Feb. 3, 1896,	67
Marvin, Daniel R.,	T. M.,	Steuben,	Canaseraga, N. Y.,	Ang. 31, 1895,	78
Mills, Charles R., D.D.,	F. M.,	Shantung,	Tungchow, China,	June 1895,	66
Milne, James,	P.,	Waterloo,	Cal.,	Mar. 24, 1896,	33
Mitchell, George G.,	H. R.,	Indianapolis,	Indianapolis, Ind.,	Jan. 5, 1896,	58
Moore, Samuel Miller, D.D.,	H. R.,	Huntingdon,	Tyrone, Pa.,	Oct. 14, 1895,	58
Myers, Benjamin F.,	P.,	Washington City,	Darnestown, Md.,	April 21, 1896,	61
Noble, Jonathan Harris, D.D.,	H. R.,	Troy,	Perth Amboy, N. J.,	April 26, 1896,	91
Oakley, Peter D.,	H. R.,	Nassau,	Springland, L. I., N. Y.,	Oct. 4, 1895,	75
Odel, Jeremiah,	W. C.,	Niagara,	Lockport, N. Y.,	May 9, 1895,	69
Pattengill, Julius S.,	W. C.,	Otsego,	Walton, N. Y.,	May 22, 1895,	85
Peairs, Henry R.,	W. C.,	Bloomington,	Normal, Ill.,	Dec. 22, 1895,	70
Pettigrew, Samuel, M.D.,	H. R.,	St. Louis,	St. Louis, Mo.,	Nov. 21, 1895,	82
Phrauer, Stanley K.,	M.,	North Laos,	Singapore, India,	Jan. 15, 1895,	34
Pierson, F. F.,	Ev.,	Council Bluffs,	Oelwein, Ia.,	Feb. 1896,	35
Pierson, Job, D.D.,	H. M.,	Grand Rapids,	Stauton, Mich.,	Feb. 3, 1896,	72
Pires, Emanuel N.,	P.,	Springfield,	Jacksonville, Ill.,	Mar. 3, 1896,	58
Pressley, Robert T.,	H. M.,	Schuyler,	Heisman, Ill.,	April 12, 1896,	47
Prideaux, William,	H. R.,	Huntingdon,	Huntingdon, Pa.,	Dec. 20, 1895,	82
Ralston, Walter W., D.D.,	P.,	Blairsville,	Pitcairn,	Dec. 29, 1895,	61
Reid, Lewis Hubbard, D.D.,	Tea.,	Westchester,	Hartford, Conn.,	July 8, 1895,	70
Rowell, Morse,	Inv.,	Long Island,	Miller's Place, N. Y.,	April 5, 1896,	32
Russell, Benjamin,	H. R.,	Chemung,	Watkins, N. Y.,	Nov. 21, 1895,	85
Salmon, James M.,	H. R.,	Lehigh,	Bangor, Pa.,	April 11, 1896,	71
Smith, Thomas,	H. R.,	Crawfordsville,	Cobden, Ill.,	Sept. 26, 1895,	72
Speer, Thomas P.,	Ev.,	Wooster,	Wooster, O.,	Mar. 7, 1896,	73
Sternberg, Levi, D.D.,	H. R.,	Solomon,	Ellsworth, Kans.,	Feb. 13, 1896,	82
Stewart, Charles W.,	M.,	Choctow,	Fowlerville, I. T.,	April 8, 1896,	80

NAME.	OCCU- PATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Strain, David J.,	P.	Springfield,	Virginia, Ill.,	Mar. 5, 1896,	64
Stratton, Howard W.,	H. R.,	Spokane,	Spokane, Wash.,	Aug. 23, 1895,	61
Sylvanus, John Calvin,	H. M.,	Willamette,	Mehama, Ore.,	April 11, 1896,	61
Thomas, Charles F., D.D.,	W. C.,	Philadelphia,	Philadelphia, Pa.,	April 29, 1896,	55
Todd, David R.,	M.,	Highland,	Holton, Kans.,	Mar. 6, 1896,	67
Tyler, George P., D.D.,	H. R.,	Troy,	Lansingburg, N. Y.,	Jan. 18, 1896,	86
Umstead, Justus T., D.D.,	H. R.,	Lchigh,	Coatesville, Pa.,	Mar. 27, 1896,	75
Van Nuys, B. Brokaw,	H. R.,	Transylvania,	Livingston, Ky.,	April 14, 1896,	71
Walkinshaw, James D.,	S. S.,	Platte,	Keithsburg, Ill.,	Feb. 18, 1896,	61
Wallace, David A.,	W. C.,	Bloomington,	Pontiac, Ill.,	Aug. 30, 1895,	77
Warren, Francis V.,	H. R.,	Erie,	North East, Pa.,	July 26, 1895,	75
Wheeler, Francis B., D.D.,	P.,	North River,	Poughkeepsie, N. Y.,	Dec. 27, 1895,	76
White, Nathan Grier,	H. R.,	Redstone,	New Haven, Pa.,	Sept. 29, 1895,	85
Williams, Samuel,	P.,	Butler,	Flora, Pa.,	May 11, 1895,	75
Willson, Robert E.,	H. R.,	Lackawanna,	New York, N. Y.,	Jau. 2, 1896,	89
Wilson, Hugh P.,	H. M.,	Cimarron,	Pond Creek, Okla.,	Oct. 13, 1895,	66
Wood, Enos,	H. R.,	St. Lawrence,	Pottsdam, N. Y.,	April 10, 1896,	86
Worrell, Benjamin F., LL.D.,	H. R.,	Chicago,	Chicago, Ill.,	Mar. 17, 1896,	75
Wylie, Theophilus A., D.D.,	Prof.,	Indianapolis,	Bloomington, Ind.,	June 9, 1895,	85
Yerkes, Stephen, D.D.,	Prof.,	Ebenezer,	Danville, Ky.,	March 28, 1896,	78

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WM. HENRY ROBERTS, *Stated Clerk.*

RECEIPTS.

FOREIGN MISSIONS, MAY 1 TO JULY 31, 1895 AND 1896.

	CHURCHES.	WOMEN'S P'DS.	SAB.-SCHOOLS.	SOCIETIES.	MISCELLANEOUS	LEGACIES.	TOTAL.
1895	\$35,138 82	\$15,687 24	\$3,242 32	\$5,272 31	\$21,243 72	\$5,961 65	\$86,546 06
1896	29,933 42	7,990 71	2,878 35	3,749 06	15,857 23	27,548 70	87,957 47
Loss	\$5,205 40	\$7,696 53	\$363 97	\$1,523 25	\$5,386 49	\$21,587 05	\$1,411 41
Gain							

HOME MISSIONS, JULY, 1895 AND 1896.

	CHURCHES.	*WOMAN'S EX.COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$10,515 64	\$11,661 53	\$18,246 69	\$9,366 00	\$49,789 86
1896.....	12,568 67	13,903 66	15,533 23	2,662 16	44,667 72
Gain.....	\$2,053 03	\$2,242 13			
Loss.....			\$2,713 46	\$6,703 84	\$5,122 14

FOUR MONTHS ENDING JULY 31, 1895 AND 1896.

	CHURCHES.	*WOMAN'S EX.COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$40,309 32	\$37,009 97	\$48,633 75	\$17,118 12	\$143,071 16
1896.....	42,046 96	45,427 30	28,079 62	26,318 70	141,872 58
Gain.....	\$1,737 64	\$8,417 33		\$9,200 58	
Loss.....			\$20,554 13		\$1,198 58

* This column represents contributions specially designated for Educational Work.

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CHURCH ERECTION,

JULY, 1896.

GENERAL FUND.

Contributions.....	\$3,710 84
Miscellaneous	1,429 95
	<u>\$5,140 79</u>

LOAN FUND.

Amount collected on loans....	\$587 60
Interest on investments.....	1,937 50
	<u>\$2,525 10</u>

MANSE FUND.

Amount collected on loans....	\$1,448 80
Contributions, etc	31 99
	<u>\$1,480 79</u>
	<u>\$9,146 68</u>

GENERAL FUND CONTRIBUTIONS.

Four months current year.....	\$10,819 49
Same period last year.....	12,184 93
Loss	<u>\$1,365 44</u>

EDUCATION, JULY, 1896.

Churches and Sabbath-schools.....	\$5,243 67
Miscellaneous sources	366 00
Refunded.....	10 00
Interest from investments.....	670 00
Total	<u>\$6,289 67</u>
* Total from April 15 to July 31, 1896.	<u>11,459 38</u>

* In the August issue the total given (\$5,769.71) should have been \$5,169.71.

MINISTERIAL RELIEF, JULY, 1896.

Churches and Sabbath-schools.....	\$4,338 61
Individuals.....	148 00
Interest from Permanent Funds.....	12,189 99
For the Current Fund.....	<u>\$16,676 60</u>
For the Permanent Fund	<u>4,018 47</u>

Total Receipts in July, 1896... \$20,695 07

Total for the Current Fund since April, 1896..... \$38,525 34

Total during same period last year ... 41,363 14

PUBLICATION AND S.-S. WORK,

JUNE, 1896.

Churches	\$6,072 46
Sabbath-schools.....	17,108 33
Individuals.....	447 25
Interest.....	54 82
Total.....	<u>\$23,682 86</u>

JULY, 1896.

Churches.....	\$7,976 85
Sabbath-schools.....	15,671 33
Individuals.....	124 40
	<u>\$23,771 78</u>

Total receipt since April 1, 1886, \$54,657 66

FREEDMEN, JULY, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$1,943 77	\$341 94	\$1,931 97	\$1,375 10	\$122 50	\$5,715 28
1896.....	2,595 51	290 64	1,943 61	4,158 01	435 25	9,423 02
Gain.....	\$651 74		\$11 64	\$2,782 91	\$312 75	\$3,707 74
Loss.....		\$51 30				

TOTAL RECEIPTS TO AUGUST 1, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$9,994 46	\$861 33	\$6,086 53	\$5,231 16	\$602 50	\$22,775 98
1896.....	9,192 11	884 59	4,699 66	7,832 03	6,460 25	29,068 64
Gain.....		\$23 26		\$2,600 87	\$5,857 75	\$6,292 66
Loss.....	\$802 35		\$1,386 87			

The Church at Home and Abroad.

OCTOBER, 1896.

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THE CHURCH

AT HOME AND ABROAD.

OCTOBER, 1896.

CURRENT EVENTS AND THE KINGDOM.

The Colportage Library.—Mr. Moody is making a commendable effort to drive out pernicious literature by furnishing good books at so low a price that the poorest family may secure a library. The Bible Institute Colportage Association, Chicago, issues one book every two weeks, in English and several foreign languages. As a result of this enterprise, Mr. Moody reports that already 1200 Christian books a day are being put into the homes of the people.

The Bible in Schools and Colleges.

—Sixty institutions of learning were represented in the annual conference recently held in Asheville, N. C., to consider the Bible in liberal education. The reports indicated progress since the conference of last year, such as the addition of chairs for Bible study in some institutions and the enlargement of courses in others. Among the practical recommendations adopted we note the following: "Study the Bible rather than books about the Bible."

A Missionary Honored.—Dr. Boudinot C. Atterbury, of Tientsin, has done much for the advancement of medical and surgical science in China. In recognition of this fact, and of his special services during the war with Japan, in connection with the Red Cross Society, the emperor conferred upon him the Imperial Order of the Double Dragon. While Dr. Atterbury lived in Peking, frequent calls from the imperial palace indicated confidence in his

skill. An invitation to accompany Viceroy Li on his journey round the world was an honor which he felt constrained to decline.

The Program of Civilization.—To an interviewer in London the Viceroy Li Hung Chang is reported to have said: "Everywhere I meet with formidable armies and navies, and the same nervous anxiety to be armed to the teeth; notwithstanding all this, I leave Europe with the conviction that she will long be spared the horrors of war. Peace is now the paramount thought in every mind. What I should call the conquest era is at an end. War is no part of the program of civilized nations."

Affairs in Madagascar.—The presence of foreign soldiers has led to a great increase of drunkenness and immorality. The law against the sale of native liquor to the soldiers is not enforced. In parts of the island anarchy prevails—churches have been burned, and natives who were not well grounded in Christianity have gone back to heathenism. It is a pleasure, however, to note that the French Resident-General has proclaimed religious liberty. He says: "We guarantee liberty of conscience and freedom of worship. The Protestants, Catholics and other sects with their schools will enjoy equal protection under our laws; and it will be contrary to our custom to favor any of them, and much more so to persecute any."

Liberal Tendencies in Japan.—The churches of all denominations in Japan, says the *Weekly Mail*, are engaged in a struggle with the current of Japanese nationalism and self-assertion. The principle that it is not necessary that an Oriental church should be an exact imitation of its Western models, is acknowledged by Bishop Bickersteth, in a recent pastoral letter. He says of the Thirty-nine Articles of the Church of England, which have been excluded from the Japanese Prayer Book: "They are not, and do not profess to be, a complete statement of Christian doctrine, and were never intended by their compilers to be imposed as a standard of orthodoxy outside the British Isles. The doctrinal confession of an Eastern church, if its formulation be deemed requisite, should be the work of Oriental theologians, be racy of the soil, spring out of a surrounding of Eastern circumstances, and carry to those who study it the obvious meaning of its own allusions and references." There is a general feeling that the demands for freedom of thought and action constantly made by Japanese churches are fraught with danger. Bishop Bickersteth, in the pastoral letter from which the above quotation is made, says: "I deeply regret that it does not seem possible for me to accept as Christian a great deal that goes by that name in Japan."

Li Hung Chang and Missions.—Reference is made on pp. 255, 256, to Dr. Ellinwood's address to Li Hung Chang, in New York, and the viceroy's reply. The *Christian Intelligencer* repeats the familiar story of how the eminent Chinaman's good will toward the Christian missionaries was greatly augmented. In 1879 his wife was dangerously ill, and owing to Chinese ideas of propriety, the proper treatment could not be given her by a Chinese male physician. In his extremity Li Hung Chang applied to Dr. Leonora Howard, a missionary of the Woman's Society of the M. E. Church. Dr. Howard took charge of the case, remaining with the patient night and day for a month, when she was pronounced cured. The gratitude of Lady Li and her husband were evinced in generous contributions to free dispensaries and hospital wards for women. Later, Dr. Howard was in professional attendance upon the aged mother of Li Hung Chang, and when the old lady died she left \$1000 towards the support of Dr. Howard's work, which was the first bequest ever made by a Chinese woman to Christian mission work. Not long before he left China upon his present tour Li Hung Chang said to an American: "If Christianity ever prevails in China, your doctors, more especially your women doctors, must open the hearts of the people."

MISSIONS AT HOME AND ABROAD.—The article by Dr. Schauffler, which we copy from the *Missionary Herald* (p. 290), illustrates the essential unity of the work of Christian missions in a very impressive way. The able and earnest writer of that article is one of the three sons of Rev. William Gottlieb Schauffler, who was born in Wurtemberg, came to this country in early manhood, graduated from Andover Theological Seminary, went as a missionary to Turkey, and translated the entire Bible into more than one of the languages of that polyglot empire. The son, born in Turkey, for some years a missionary in Austria, has now long been eminent in connection with mission work in our country, in a region which Cleveland is the metropolis. His article shows that in the principal cities of our own country the majority of the population are immigrants from lands to which it is fitting for Ameri-

can Christians to send missionaries. Dr. Schauffler is conducting a work for the evangelization of these people at greater advantage in Ohio than he was doing it in Austria. His article shows that God has brought and is still bringing to our own cities and into American citizenship myriads of strangers who need the same evangelizing as if they were still in their native lands. A large and increasing part of the work of our Church conducted by its Board of Home Missions is just like that of the Board of Foreign Missions.

In the article, entitled "The Treasury" (p. 285), attention is called to the fact that within a few years most of the work for our American aborigines has been transferred from the Board of Foreign Missions to the Board of Home Missions. Is it not justly intimated that this is to be considered in any attempt to account for the more distressing financial condition of the latter Board? In

our efforts to relieve and improve that condition, should we not bear in mind the increasing tax upon the resources of the Home Board by the providential bringing to our own land of such vast populations that in their native lands were proper subjects for our *foreign* missions? This must not lead us to the vain attempt to help one Board by withholding from the other funds hitherto given to it. We cannot pay Peter by robbing Paul. Paul has no surplus of money for the work we have set him to do. But both need more than we have paid them. They are partners in the one work the Church has set them to do. We shall the sooner and the better appreciate and provide for the needs of that work, the sooner and the more perfectly we realize that it is *one work* AT HOME AND ABROAD.

OUR FRONTISPIECE.—For the appropriate and interesting picture which is the

frontispiece to this number, our readers are indebted to the enterprise and generosity of our esteemed Editorial Correspondent, the Secretary of the Board of Education. His own explanation of it is on p. 271. Although officially charged with responsibilities pertaining to the work of a single Board, his generous providing of this picture and his lucid explanation of it show his intelligent appreciation of the vital connection of that work with the work of all the other Boards, and his recognition of them all as only so many departments of the one work of the Church. Members of one body, if one suffer all the others suffer with it, and if one prosper all prosper with it.

Those sitting in the picture, beginning at the left hand, are Drs. McMillan, Cowan, Ellinwood, White, Cattell; those standing are Drs. Worden, Ray, Brown, Hodge and Craven.

EDUCATION OF YOUNG WOMEN.

If we would state the whole truth concerning man, as man was created and still exists in two sexes, we must say that in some respects man is obviously stronger than woman, and that in other respects no less important woman is stronger than man. The true education develops, trains, and disciplines these elements of strength in each sex so as to make them complement each other, and make each a help meet (*i. e.*, suitable) for the other.

Those respects in which the masculine nature is the stronger are such as to enable man, if he will, to oppress and enslave woman. Unchristianized men have habitually done so, and it must be confessed that even Christian men have been slow to appreciate the advantage to both sexes of giving both equal opportunities for such education as would most fully develop the strength peculiar to each in harmony with that which is common to both. Slowly and steadily the teaching of Christ and his apostles has been educating masculine human nature out of its coarse fondness for brutal strength and into more just appreciation of the finer elements of power in womanhood. More rapidly of late men and women are learning together that the best development in both of all the powers

which they have in common, and in each of all the powers in which each excels the other, enables them to become in the highest degree helps meet for each other.

In such education it becomes evident that the beauty of woman in body and mind is not only consistent with strength, but greatly dependent upon it.

That idea of womanly grace and refinement which identified them with languor and helplessness, nurtured by indolence, was a false and pernicious idea. The women of this age are learning that not by being merely dependent on men, but by being helpers of men—helpers not merely of their pleasure, but of their work—do they fulfill their mission, and attain the highest beauty of person and character.

It has been a mistake of much female education, that it has aimed only to make women polished and not first to make them strong—to cultivate that which is superficial, and which can only be permanently beautiful as it is the surface of a substance that is internally strong and solid. The mistake is like that of trying to put upon a block of soft wood such polish as that which is seen on blocks of granite. Wiser educational methods and improved public sentiment are making it practicable for girls to

acquire the solid basis of womanly character, which is capable of such glorious and enduring polish, a beauty which age does not dim, but which will delight us in the light of the setting sun, with even a deeper pleasure than it charmed us in the morning, or dazzled us at noon-day. It is thus that "our daughters shall be as cornerstones, polished after the similitude of a palace."

COEDUCATION is a word for which there was little, if any, occasion in the early years of this century. Little girls and little boys did, indeed, go to the same schools and recited together in classes. So also did young men and women in the "common" or "district" schools, living at their parental homes, and meeting only in the school-house. They learned to read, write and cipher together and learned together the elements of geography and English grammar. There were also academies in which youth of both sexes pursued some more advanced studies—perhaps chemistry, natural philosophy, botany, algebra and geometry, and to some extent, history.

But "to go to college" was altogether a masculine privilege. A girl or her parents would no more think of it for her than that she should play football, or hold plough or carry a musket in the militia train-bands.

There was no doubt an aspiration for higher education and hunger for larger knowledge in the young feminine mind as in the masculine. To some extent it was appreciated by intelligent men and women, and provision was sought for it in "Female Seminars." But one does not need to be beyond middle age at present, to remember when the phrase "college for women" would have sounded almost as strangely as "trousers for women."

Still more slowly has the public sentiment become reconciled to the idea of a college for both women and men—young women and young men in the same college, reciting in the same classes, and earning the same degrees and honors.

Coeducation has not passed through its experimental stage; there is yet much to be learned about it, which can only be effectually learned by continued experience. But it can be truly said that, for the most part, this experiment has thus far been conducted with great prudence under the guidance of some of the wisest educators of this century

—most of them women and men wise with that wisdom which begins and continues in the fear and the love of God.

Coeducation is not confined to the schools and the colleges. Such education as has now for some years been attainable for girls has made many young women of the present time competent for many useful employments which formerly were given exclusively to men. One finds now in many business places men and women working together, and notices that such places are more like well-ordered homes than those in which only men are found. Places in which women are expected to be are kept fit for the presence of women. The men desire this and the women help them to have it so, as effectively in shops and stores and offices as in homes.

The old practice showed to all thoughtful men, that it was not good for them to be alone. The new practice is showing that in business life, as truly as in domestic and social life, woman is a help meet for man.

Dangers in this? Careful limits and safeguards needful for this? Certainly. Can we get them in any other way than by frank consultation of women and men, thus combining the best feminine and the best masculine wisdom for continued experiment and study, "proving all things [by careful testing] and holding fast that which is good?"

Meanwhile both sexes are experiencing a coeducation advantageous to both, improving their intellects, increasing their mutual respect, really refining the sensibilities and the manners of both and making both more sincere and frank toward each other.

Nowhere are the good effects of the modern education more evident than in church work. Nowhere is female education progressing more safely and steadily than in the organizations for church work which are so notable a development of the current half-century. We venture not to hasten, nor any more will we attempt to steady this work of God. We reverently so regard it. Our only fear for it is lest worldly policies shall allure our women from the simplicity of their godliness. "Business principles" is a phrase that can be used properly and helpfully, but it is a phrase which it is easy to conjure with. It is applied sometimes to conceal the lack of *Christian* principle in methods believed to be necessary for *success*,

The companionship of women with men in business is not needed to make us more daring, but to make us more conscientious. Let us men accept their coöperation, as we

accept their companionship, to refine us—to refine our consciences as well as our manners. Let us beware, lest we exert the opposite influence upon them.

CHUNGHING.

When we were first told that the earth is round—not round like a platter, but round like an orange—and that people actually live on the opposite side of it, it was always of the Chinese that our minds labored to take in so strange a statement and adjust it to what we knew to be facts, seen with our own eyes. Our childish imagination figured them as walking on the lower side of the world, for surely we were on the top of it; and so their feet must be clinging to the ground above them, and their heads hanging down as we saw the flies crawling on the ceiling—an equally puzzling phenomenon. Probably our frequent sight of this latter wonder helped us to believe what teachers and school-books told us of the other.

In later years all that we learned of China and its people seemed almost as droll as that of walking “heels over heads.” Their customs, dress and diet; their language written backwards seemed to hold an antipodal relation to our own. We thought of them as people who wore their hair as pigs wear their tails, and who ate birds’ nests and puppies.

That strange country is now virtually nearer than was England when our States were her colonies, and those queer people are at home in almost all our cities; we like to take our linen to their laundries; none can cook more satisfactorily the food for our tables; and no scholars in our Sabbath-schools are more docile or more grateful than they. Their greatest statesman has lately visited our country and Government, and we recall the testimony of our great senator and diplomat, William H. Seward, that he knew of no abler statesman than Li Hng Chang. Our President and other high officers of our country have worthily represented the nation in the distinguished reception which they have given him.

The Chinese word at the head of this article was defined in the *New Englander*, more than twenty years ago, by Rev. Dr. Martin, then a Professor in the Imperial College of Peking, and since, until recently, its

President. The import of that Chinese word, said Dr. Martin, is *renewal* or *renovation*. He stated that it was a word of frequent use in State papers in China. He believed that such a *chunghing* was soon coming to that ancient people. He said: “A mental awakening is taking place among the people of China, by which the Chinese mind will be brought proportionally nearer to our own,” as their country is made more accessible by the Pacific steamships and our Pacific railroads. He also informed his readers that great revolutions and renovations are not unprecedented in that ancient empire, although they have always been “slow of accomplishment.” “Compared with the facility with which these are brought about in some occidental countries, they resemble the slow revolutions of those huge planets on the outskirts of the solar system which require more than the period of a human life to make the circuit of the sun, while the little planet Mercury wheels round the centre once in a few months. The great dynastic changes, involving as they do a period of disintegration and another of reconstruction, have usually occupied from one to three generations, while the growth of those grand revolutions which resulted in the ascendancy of a religion or a philosophy must be reckoned by centuries.”

Nearly four thousand years ago, we are informed, the government of China was an elective monarchy. By the Emperor Yu, a good sovereign, “the empire was converted into a family estate. The hereditary principle became fixed. Branches of the imperial family were assigned portions of the empire, and, their descendants succeeding to their principalities, the feudal system became confirmed.”

All this was before the beginning of the Christian era. This feudal system, President Martin says, “was overthrown completely two thousand years ago by one of the most sweeping revolutions on the records of history.” That revolution established “the system of centralized power” which has continued through twenty centuries, and is

standing now. The thoroughness of that system is intimated, even to our American ears, by the title which its author assumed and has transmitted through the long line of his successors. That title is Whangtee. It is said to have been not far from the time of Christ, that the system of literary examinations for all candidates for office in China was introduced, which is still in use. England and America have learned something from the Chinese in this matter. We ought surely to be able to imitate what is good in

that system and to improve upon it. China's more nimble neighbor, Japan, has shown her the way to more rapid *chunging* than she or we or Japan herself had dreamed of as possible. May it not be that the historic slowness of Chinese *chunging*, of which Dr. Martin has told us, may be like that of the century-plant, a silent, slow, imperceptible evolution going on for ages, but in the fullness of time to burst forth in sudden and amazing bloom? Is that to be one of the glories of the twentieth century?

VICEROY LI HUNG CHANG.

F. F. ELLINWOOD, D.D.

The visit of the most distinguished Chinese statesman of our time is hailed both in this country and in Europe as a very important event. Its influence in advancing the cause of international comity must be great. This is the first time that this famous Chinaman, now seventy-four years old, has ever visited Western nations. His only absence from his native land was the mission to Japan in 1894-95 as a negotiator of peace with the Japanese Government. Although the Viceroy Li has long been known as the most enlightened of all China's statesmen in regard to foreign nations and foreign intercourse, yet his actual eye-witness of the advancement and free intercourse of contemporary nations must impress him more than ever with the necessity of placing China abreast with the great powers. She has resources beyond those of any other land, and she cannot afford to squander her opportunities till other nations shall destroy her prestige, divide her territories and bind her hand and foot while she sleeps. The visit of Li Hung Chang ought to have another salutary effect. The bumptious ignorance and arrogance with which the lower classes among us—mostly from the lower European immigration—have regarded the Chinaman ought to give place to a more just and reasonable estimate when there appears among us an almond-eyed statesman, purely Mongolian in type and speech, in dress and habits of life, who finds few peers in our proud Republic. And he represents an empire which, if our people will study its history and the secrets of its stability and socialistic power they will learn to regard with profound respect.

Li Hung Chang was born in one of the provinces lying on the Yangtze in 1822. He never enjoyed the advantages of a foreign education, but from first to last was trained in the traditional methods of his own country. At an early age he sought a place in that peculiar Chinese curriculum—the graded series of competitive examinations. That was his only possible road to official preferment. Successively in the examinations of two provinces and of the national capitol, he won step by step the very highest honors.

In the August number of the *Century* appears an able and exhaustive article from the pen of our ex-Secretary of State, Hon. John W. Foster, which all friends of missions in China should read. It traces the successive steps of the Viceroy's career from the completion of his education down to the peace negotiation with Japan in 1895. Few men of any race or time have had a more eventful public life or shown greater versatility in affairs of peace and of war. Those who remember the thrilling adventures of "Chinese Gordon" in suppressing the Taeping rebellion will recall the rapid rise of Li Hung Chang in military reputation and responsibility as it became more and more apparent that he was the most sagacious leader in the empire.

He it was who, taking advantage of the strong desire of the foreign community in Shanghai to uphold the Imperial cause as the only hope of saving their own interests from destruction by marauding rebels, conceived and executed the project of organizing a foreign auxiliary legion. It was first placed under the command of an



LI HUNG CHANG.

American named Ward, but when he fell in battle, Gordon was placed in command, and so great was the dash and invincible bravery of that remarkable man that it now seems to us difficult to see how the rebellion could have been suppressed without him. Meanwhile, the Emperor, the officials and the people with one accord loaded Li Hung Chang with the highest honor as in some sense the saviour of his country. The episode of his difficulty with Gordon in regard to the execution of the rebel chieftains will be vividly remembered by all who are familiar with the Taeping history. Gordon had pledged his honor to these men upon their surrender that their lives should be spared. When General Li, knowing this pledge, afterwards ordered the leaders to be beheaded, the sturdy and righteous Scotchman upbraided him sharply and threw up his commission. But the situation was too critical to allow of his resignation, and Li, uniting his utmost skill and forbearance, so presented the reasons of State which he thought had necessitated his stern policy, that Gordon retained his place, though his conscience and his wounded honor were never satisfied. The Chinese general and his government lavished honors upon him, and no man respected his unflinching integrity and piety more highly than Li Hung Chang.

In the entire series of diplomatic crises in which China has been concerned in the last twenty-five years, Li Hung Chang has been the chief reliance of the government. After the massacre of French Catholic missionaries at Tientsin in 1870, the settlement with France was found to be most difficult. An imprudent or unskillful procedure would have brought on a war with France. But by placing Li Hung Chang in the Viceroyalty in which Tientsin was situated and transferring its former incumbent to another province, the necessary tact was secured and the danger was averted. It was after the settlement of this difficulty and the embarrassment which Li had experienced in having to depend on foreigners in drafting treaties and other negotiations, that he entered upon the project of educating a number of chosen youth in the United States. He had favored this plan for some time, but it was only the experience of the Tientsin affair that enabled him to overcome the opposition of the conservatists. Yung

Wing, who had himself been educated at Yale College, where he had taken high honors, was selected to conduct this educational scheme and in 1872 he appeared in New England with twelve young students.

In 1881, owing to some unfavorable rumors emanating from conservative sources, the young men were recalled, and in the subsequent years were regarded with a lack of confidence on account of their foreign ideas. But to the honor of Li Hung Chang's original policy, the Japano-Chinese war so demonstrated the immense superiority of these men over all others in bravery and military skill, that Yung Wing has been called from America to advise the Government in regard to a general scheme of Western education. In adjusting relations with England after the murder of the British official, Mr. Margary, in Yunnan, and in the still more difficult diplomatic negotiations with France after the war of 1884-5, the distinguished viceroy conducted affairs so wisely as to win in both cases special commendation from the diplomatists with whom he was dealing.

In the intervals of peace he has turned his attention to internal improvements, always moving in advance of the general sentiment of Chinese statesmen, and although on various occasions reprimanded and for a time deprived of his rank, yet in each case his decorations have at length been restored and he has been advanced to even higher honors.

The last experience in peace negotiations was his eventful and tragic mission to Japan. As he had already passed the age of seventy-two, he might have been considered exempt from such service, and others had in fact been sent. But these were rejected by the Japanese government with, however, the suggestion that if Li Hung Chang were sent with full powers, a treaty of peace could undoubtedly be secured. The great viceroy felt that the mission involved personal danger, but he accepted it and proceeded to Shimonoseki, where, as he had feared, his life was unsuccessfully assailed by an assassin. This undoubtedly inured to the advantage of his cause. It excited the horror of all mankind. It brought disgrace upon the national hospitality of Japan. It moderated and softened the spirit of the victorious and exultant government with which he

was treating, and aroused the sympathy and increased respect of the Japanese nation.

It was a mark of the great viceroy's high respect for the United States that he solicited the counsel of that distinguished diplomatist, Hon. John W. Foster, to assist him in these negotiations.

It was natural in the delicacy of the present situation, with respect to the diplomatic relations of China, Japan and Korea with Russia, that China should be represented at the coronation of the Russian emperor by this wisest and greatest of Oriental statesmen. The future history of Russia's relations to China is a mysterious and sealed book which no man as yet can open, but whatever it may contain will have derived a peculiar significance from this dramatic preface, I might say frontispiece in which the aged sage of China stands beside the boy emperor while he assumes his crown. The distinguished courtesy ought never to be abused; whether it will be time must show.

And now it is a graceful finale to his long and brilliant and useful career that the great Chinaman comes to pay his salutations to all the other Western nations. Possibly his greetings have a significance greater than he himself imagines. The Magi of the New Testament had little idea of the real providential meaning of their offerings of frankincense and myrrh at the cradle of the Messiah.

They were unconsciously welcoming a new era, a new history of human friendship and love—a widening out of all philanthropy and brotherhood among mankind. And so the Chinese Viceroy will have seen what the gospel has done for the once savage nations of the West—alas, he will see also how much remains undone—but he will set before his people the example of distinguishing between the wheat and the tares which here as elsewhere must grow together, and

we shall hope to find him even more liberal toward missionary effort than he has been in the past. "I shall be glad to welcome your missionaries," said he to a Bishop of the Methodist Church, "and I shall do what I can to protect them and secure their rights." And it is encouraging to note that he is not the only high official in China who cherishes these sentiments. As the war between China and Japan progressed, we all felt that China would now open her doors wide to all Western ideas and more than ever to the gospel. The result did not prove just what we had anticipated. We were called to wait, for China moves slowly. First of all, while the smoke of battle had scarcely rolled away, we were shocked by the horrid massacre of missionaries and the enemies of missions with an almost fiendish delight vainly imagined that the whole cause of Chinese evangelization had received its death-blow. But already the proofs accumulate of a more intelligent apprehension of the character of Christian missions—their disinterestedness, their loyalty to the Government, their conservation of social order, their humanitarian charities and their general contribution to all enlightenment and elevation than ever before. In North China and Central China, and even in the southern island of Hainan, prefects of cities and districts have issued proclamations altogether laudatory of the work of the missionaries and threatening severe punishment to those who for selfish and sinister ends misrepresent them and incite disorder. We thank God for the aged and enlightened Viceroy, and for the brightening dawn in China. We pray for his safe return to his native land, and for a peaceful eventide in his eventful life. Above all, that he may personally experience that peace in Christ which passeth all understanding.

MISSIONARY PROGRESS IN UGANDA.

REV. JAMES JOHNSTON, A.T.S.

At a missionary breakfast in Oxford, in February last, a splendid address was delivered by Mr. G. L. Pilkington, B.A., of Pembroke College, Cambridge, Eng., lay missionary in Uganda, East Equatorial Africa.

The distinguished medical professor, Sir Henry Acland, extolled the spectacle of a manly and highly educated young layman, devoting his brilliant youth and rare talents to the evangelization of Uganda, and subsequently remarked, "What more was to be

said? He was too old to follow his example. He was over eighty years of age, but if he were younger, for various reasons, he would go to Africa or India himself." The record of achievement in Uganda sends waves of joy through one's heart, inspiring an immeasurable faith in the efficacy and strength of the gospel to reclaim desert souls. Oft had the promises divine been recently fulfilled throughout Uganda's dominions. Sinners of all grades had been reconciled to God, Christian chiefs had assembled and abolished slavery, changes in practice and habits had been witnessed which seemed impossible in a country whose annals had been so awfully stained by deeds of blood. Thirty years have not passed away since 300 brothers of the king were starved to death by the orders of the king and his mother, and, not infrequently, the missionaries meet people with their eyes gouged out under heathen rule. In view of happier gospel times, Mr. Pilkington has often looked out on the hills that lay west, north and south, and wondered when the time would come when they would be occupied by missionaries of Christ. For this realization it seemed that the Church in Uganda was planted by God to send the tidings thither.

Uganda lies some 600 miles from the coast on the west and northwest of Lake Victoria Nyanza, embracing an immense area of some 90,000 square miles. Great Britain permanently occupied the country in 1890, partly by native request and, also, by the Anglo-German agreement. A railway will shortly be commenced by which to effect communication in a few hours between the Indian Ocean and Lake Victoria. Uganda is remarkably healthy, with a population estimated to be from 300,000 to 500,000 in number. The Waganda, the people of the country, are of exceptional qualities. They were unusually strong and brave, and during the past 200 years they had made themselves the foremost race in that part of Africa. Intellectually they were also strong, which was seen by the way in which they had learned to read, by the intelligent interest they took in the Bible, and the questions they asked. They had an enormous number of proverbs, interesting and useful, of which nearly a thousand had been written down by the missionaries. Most distinctly the Waganda were superior to the nations around them. This was shown

by their industrial work, their houses and their roads.

In the pursuit of its active missionary campaign the English Church Missionary Society had a story of extraordinary fascination. Upwards of 50,000 Waganda could read, a number which was increasing year by year. When Mr. Pilkington completed his translation of the New Testament two and a half years ago, tens of thousands of copies were bought by the natives, each copy costing 400 shells, or a little over half a dollar, and individual gospels selling at fifty or sixty shells. The Bible was sold to the natives as a matter of principle and as much as £700 had been taken yearly for books. It was expected that Mr. Pilkington would complete the Old Testament translation before returning to Uganda in August next. Evidently the natives made great use of their books and were very careful with them, considering them the most precious things they had, and their questionings showed how deeply they studied them.

Of directly spiritual triumphs glorious things had been witnessed. For the last six or seven years the statistics of baptism, admission to the Lord's Supper and attendance at the various services and means of grace, had more than doubled every year since the country had been acquired. Twice and a third had been the regular increase during the last five or six years, in nearly all these returns. Bishop Tucker wrote home after his arrival in October, with the first five ladies who had ever gone to work there, that in the course of nine months 2000 people had been baptized in the capital and its immediate neighborhood, and a great number outside. In 1893, throughout Uganda there was a special manifestation of the Holy Spirit in the native churches. It appears that previously the missionaries had been considerably distressed at the lack of energy among the Christians there, and God gave them the knowledge that they did not appropriate as they should the gift of the Holy Ghost, but were trusting too much to their organization and other things. Through the blessing of God they became filled with the Holy Ghost, and after the Spirit had been poured on them in this manner they received abundant help from the natives themselves. In the earlier period there was only one Church, and now there were two hundred, and the number of

native Christians could be tabulated by thousands. In the capital early this year five hundred were waiting for confirmation, and three hundred more at the station over which the Rev. G. K. Baskerville had charge. The two hundred churches were built in native style in which they held services on Sunday and week days for instruction. Sunday after Sunday at the large church in Mengo, the capital, 4000 natives were packed together, listening to the everlasting word, and about 1000 on week days. Some 1500 candidates were awaiting baptism. Within the capital it was not uncommon to baptize seventy persons week after week in the faith of the Lord Jesus Christ. This gracious advance entailed heavy burdens and serious problems. Outside the capital this had been partially lightened by the capacity of the native ordained teachers assisting in the interviewing of candidates for baptism. Natives were also licensed as lay evangelists, teaching in the churches and receiving support from their fellow-Waganda. One of the brightest signs of this blessed ingathering is the desire of the Christian Waganda to carry the gospel to the nations beyond. Some of these had gone into adjoining countries where baptisms had taken place.

Despite the slanders of the heathen and Mohammedans, and the presence of the Roman Catholics, the Christian churches of Uganda are holding forth auspiciously the word of life. Uganda was almost in touch with the Soudan, represented by ninety millions of Mohammedans in the Yoro country.

The native church was working in a radius of two hundred miles from Mengo, but the need was the better supervising of the work which required the presence of Christian men to train the native teachers and send them forth thoroughly equipped. Mr. Pilkington states that two European missionaries could evangelize 2000 square miles by means of native helpers, and that could be repeated in place after place throughout the central part of Africa. By the training of the native teachers and pioneers a European worker might be the agent of evangelizing not thousands, but hundreds of thousands, who would not otherwise hear the gospel. In the Soudan there were thousands and thousands of miles waiting for self-sacrifice. God by way of Uganda was opening the door to it, calling for some of his servants, and offering the privilege.

Mr. Pilkington relates that he was speaking about the riches of Christ to a Mohammedan in Uganda, who replied: "Do you think we should ever leave this religion of our which has cost us so much suffering?" That man loved his religion because it cost him so much, and of most benefits it might be said that they are worth what they have cost. What was the cost of Calvary? The day of the Lord has begun in Uganda, and upon its multitudes the light from on high is shining, and increasingly will it doubtless be seen therein—

"Through human hearts, by love of him controlled,
Runs now that path of God!"

THE GLASGOW COUNCIL.

REV. WM. HENRY ROBERTS, D.D., LL.D., PRESIDENT.

There are throughout the world more than ninety national and denominational Presbyterian Churches. They are located on all the five continents. In 1873, the Rev. James McCosh, D.D., LL.D., then President of Princeton College, led in a movement for the bringing of these Churches into an organization, by means of which they would secure larger knowledge of each other and be enabled to further more actively and efficiently, by their coöperation, the interests of the kingdom of Christ. As a result the "Alliance of the Reformed Churches throughout the World holding the Presbyterian System" sprang into being, and met in

its first Council at Edinburgh, Scotland, in 1877. Councils have been held since that date at Philadelphia, 1880; Belfast, 1884; London, 1888; and Toronto, 1892. The Sixth General Council met in the city of Glasgow, on June 17, 1896, and remained in session to June 26. The Churches in the Alliance now number eighty-six, the only organizations not included in it being the Established Churches of Holland and Switzerland. The statistics show that there are 1426 presbyteries, 31,925 organized churches, 27,043 ministers, 130,083 ruling elders, 93,018 deacons and managers, 4,795,216 communicant members, 32,271 Sab-

bath-schools, 318,665 Sabbath-school teachers and officers, 3,335,654 Sabbath-school scholars; the contributions to self-support and Home Missions being \$31,521,150 for one year, and to Foreign Missions \$2,375,-310. The total number of Presbyterians in the world, communicants and adherents, is estimated at 25,000,000.

The place of meeting has been notable in the history of the British Churches. Evangelists penetrated into Scotland during the second century, and early in the fifth century a chapel was built by Ninian, the apostle of southern Scotland, near the site of the present Glasgow Cathedral. St. Patrick, the apostle of Ireland, was born in the adjacent region, and from it and other contiguous parts of Britain, issued that missionary flood of Scots which from the seventh to the ninth centuries inundated Europe. Again, in the Glasgow Cathedral the General Assembly of 1638 met, which accomplished the second Scotch reformation. Glasgow has also been long noteworthy as a centre of education, and during the nineteenth century it has become the first commercial city of Scotland and the third of the United Kingdom. Further, it is the most Presbyterian and the best governed city in the United Kingdom.

When the Fifth General Council, at Toronto, adjourned, it was the expectation that the Rev. T. W. Chambers, D.D., LL.D., would preside at Glasgow. The second President of the Alliance was, however, in the providence of God, removed from this life in February of the present year; and the Executive Commission of the Alliance chose as the third President the writer of this article, whose privilege it was to preside at the Sixth Council, and in the opening address to bear witness to Dr. Chambers' worth as a man, a pastor, a scholar and a Church leader.

The opening service was held in the Glasgow Cathedral, an ancient and majestic edifice, dating back in some of its parts to the twelfth century, and recalling by its form the Roman usurpation, during which it was erected. The property of the Scottish nation, it, with other buildings of the pre-Reformation period, like St. Giles' Cathedral, Edinburgh, has been set apart for the worship of God according to the simple and pure forms of the Presbyterian Church. The opening sermon was deliv-

ered by the Rev. J. Marshall Lang, D.D., minister of the Barony Parish, Glasgow, who preached from the last clause of Ephesians 4: 12: "Unto the edifying of the body of Christ." The discourse was worthy of the occasion, and drew attention in a marked way to the unifying forces which are at work in the Christian Church, and one of which was found in the Alliance itself.

The Council was formally constituted in the afternoon, at the city building, by the President, who delivered the opening address, and among other things dealt therein with the four Scriptural principles which are fundamental to Protestantism: the first, the sovereignty of God in salvation, salvation being not of works, but of grace; the second, the sovereignty of the word of God over creed and life; the third, the sovereignty under God, in matters of religion, of the individual conscience, for "God alone is Lord of the conscience," and the fourth, the sovereignty of Christ in his Church, and the consequent right of all believers to recognition as members of his body. The two principles upon which the address laid emphasis, in view of present conditions in the Church, were the second and the fourth, the discussion of the latter dealing with the need under which the Reformed Churches lay of emphasizing the unity of the Church of Christ as an existing condition and a long-established fact.

The topics considered at the Council were concerned either with the doctrines of the Churches as found in the Confessions and Catechisms, with the developments of modern thought in its relation to religion, or with the work of the Churches. Eighteen addresses and papers were assigned to the Eastern or American Section; the remainder, twenty-four in number, to the British, European, Australian and other Colonial divisions. A resumé of these papers is out of the question in this compendious article. Certain things, however, connected with the deliberations of the Council are singled out for special mention.

The Rev. Dr. J. Oswald Dykes, Principal of the English Presbyterian College at Cambridge, read a timely and logical paper on the "Anglican View of the Church of God, Its Nature and Purpose." The speaker showed the Anglican view of the

Church to be out of harmony with the spirit of the New Testament, contrary to the ascertained facts of early Christian history, and contradicted by the religious experience of Christendom. He challenged a comparison between what had been done in theology, in the securing of civil and religious liberty, in the advancement of the welfare of nations, and in the expansion of the Church through foreign missions, by the Anglican and by any of the so-called non-Conformist bodies. He closed the comparison by saying that "loyalty to common facts and common sense forbade them to accept it as our Lord's will that transmission of the Holy Ghost, through the laying on of a bishop's hands, is a fundamental law of the Church's life."

A noteworthy discussion took place upon the papers dealing with the Confessions and the Catechisms of the Churches. In connection with the matter of subscription to the creeds, Dr. Marshall Lang said, "that they must expect of all ministers of their churches that they adhere with loyalty to the standards." The Council was evidently of one mind in requiring a sincere reception, by the ministers of the churches, of Calvinistic doctrine and Presbyterian order. The discussion on the Catechisms was participated in by a considerable number of the delegates and brought out very interesting facts. It was shown that in the United States, both in the Reformed and the Presbyterian Churches, the Catechisms were in large use. A like testimony was borne for the Reformed Church of France, and the Waldensian Church of Italy. It was announced in connection with the latter Church, that it had with great hesitancy prepared a Catechism, compelled thereto by the demands of the situation, and that to their delight the result had been most gratifying and advantageous. For the Presbyterian Church of England it was stated that they had been unable to find a substitute for the Westminster Shorter Catechism, and that it was being taught with considerable success to the children of the present day.

The subject of Biblical criticism was discussed by Prof. Zenos, of Chicago, and Dr. James Kidd, of Glasgow. The limitations of time which were upon the Council forbade any extended consideration of this recently engrossing subject. The general trend of opinion in the Council, however,

was in opposition to the negative criticism. While favorable to reverent and true Biblical criticism, the great majority of Presbyterians, the spirit of the Council being the test, are altogether opposed to that form of criticism whose main object is to question the truth of the Old Testament history. The general opinion in Great Britain, further, appears to be, that what was not long since the newest thing in theology, has run its course.

The centennial of the organization of the Scottish Missionary Society was celebrated in the Council on Tuesday, June 23. The day was notable in many respects. It commemorated the beginnings of modern missions in British Christendom, recalled the marvelous prosperity with which God has blessed the mission work of the Reformed Churches in many lands, and inspired hopes for the future, based upon a glorious past and an aggressive present. Missionaries from all parts of the world, and representing many different Churches and denominations, participated in the exercises. The mission work of the Churches of the Reformation, in view of the reports made, is clearly on the advance, and the widespread expectation was voiced in the Council that a great spiritual upheaval was not far distant in heathendom. The foreign mission work of the Churches of the Alliance constitutes at least one-fourth of the mission work of Christendom.

Among the present-day questions discussed in the Council, was that of International Arbitration. The people of Great Britain, judging by the temper and spirit of the audiences at Glasgow, are highly sensitive on this subject, and that not because either of self-interest or of fear of conflict, but out of the deep conscientious conviction that no greater evil could come upon the modern world, than war between the two great English-speaking, Protestant nations. The Council adopted unanimously strongly worded resolutions requesting the governments of Great Britain and the United States to prosecute to an amicable and complete agreement the whole matter.

The number of delegates present from the Churches was large, and, as might have been expected, there were many new men among them. The hospitality of Glasgow to the delegates was marked and generous, and was highly enjoyed by all. Three

notable receptions were given, one by Sir James Bell, the Lord Provost of the city, and Lady Bell; another by Lord and Lady Overtoun, at their residence near Dumbarton; and the third by the University of Glasgow. The latter institution celebrated shortly before the gathering of the Council the semi-centennial of the induction into his professorship of Lord Kelvin, one of the most distinguished men of science of the present day, and withal a deeply pious and simple-hearted member of the Presbyterian Church.

The general impression made by the Council was excellent, and the influence of the meeting will be advantageously and widely felt. The gatherings of the Alliance have been productive increasingly through the moral influence which it exerts of considerable results, in the bringing about of coöperation in foreign missions, in the imparting of new life and courage to weak and persecuted churches, as well as in the promotion of the spirit of a true fraternity. From the continent of Europe reports came to the Council, of a decided revival of Calvinistic doctrine, and one of the Churches on the continent, that of Hungary, has become decidedly aggressive in the maintenance of the Reformed faith. The hope is

cherished that, with the advance of the years, the Reformed and Presbyterian Churches, constituting as they do a true and catholic or universal Church, will exercise to the full that beneficial influence for the welfare of humanity which is the natural outcome of the pure and simple faith which they profess.

The Seventh General Council of the Alliance has been appointed to meet in the New York Avenue Presbyterian Church, Washington, D. C., at such time in September, 1899, as will be fixed upon by the Committee of Arrangements duly appointed. The Rev. J. Marshall Lang, D.D., of Glasgow, was chosen as the fourth president of the Alliance, the office by rule alternating between the Eastern and the Western Sections. Ordinarily, when a Council meets in Europe an American is in the chair, and when it meets in America, a European occupies the presidency. The gathering of the Seventh Council should be looked forward to with large expectation, and with earnest prayer that God may make the Alliance, increasingly an instrument in his hands, for the bringing into a fuller coöperation in all Christian work, those Churches which are substantially one in faith and polity.

WASHINGTON'S FAREWELL ADDRESS is recalled to the notice of the people, by the public press, most appropriately as the centennial month of its issue is passing. Its paternal counsels are seen to be as suitable to the present conditions as to those existing a hundred years ago. His warnings against sectionalism and partisanship have had powerful and beneficent influence heretofore, and they cannot be too attentively considered and heeded now. Says a candid writer in the *Outlook*: "Our political manners have improved during the century, perhaps, more than our political principles. Party hatreds are less rancorous. Sectional animosities have cooled. But growth is still required into the true Americanism so nobly exemplified in Washington, seeking

the lasting good of the country as a whole above any temporary interest of persons, parties or sections. Significantly did Washington express this spirit in the date 'UNITED STATES,' which he gave to this alone of all his official papers. Toward this genuinely national spirit the study of the Farewell Address . . . may be expected to contribute."

A MINISTERIAL BUREAU for putting unemployed ministers and churches needing pastoral services into communication has been opened by the editors of the *Presbyterian Journal*, having associated with themselves for this purpose, Rev. J. Beatty Howell. These may be consulted personally or by mail at 1328 Chestnut street, Philadelphia.

FOREIGN MISSIONS.

NOTES.

Shortly after the recent death of the old Shah of Persia, Nasr-ed-Din, a most interesting article upon the missionary work in Persia, especially at Oroomiah, was published in the *New York Daily Tribune*. It was prepared by Mr. W. W. Howard, a newspaper correspondent of very considerable experience, who has twice visited Oroomiah as the almoner of American charities for the suffering Armenians of the adjacent regions in Turkey. In the last instance he was the representative of the *Christian Herald*, of which Dr. Talmage is the editor. The article has awakened a widespread interest. We are informed that it has attracted the notice of the Archbishop of Canterbury, as giving a specially favorable account of the mission work and its results as carried on by our Presbyterian missionaries. The bulk of the article is really from the pen of our own missionary, the Rev. W. A. Shedd, and is a most thoroughly reliable statement of actual facts. It is brimful of incidents and facts brightly illustrating the history and present status of mission work.

The following paragraph from the *Tribune* article opens up to view a most interesting feature of missionary work along the line of itineration. It is headed "The Missionary in the Field."

"What has been said will serve to give an idea of the work of the missionary in his home; but there remains another side of his work, and to him in many ways the more attractive side. He works among the people in their homes and villages. He is certain of a welcome, for the native loves guests, and loves him as an old friend. Among the nearer villages no special equipment is needed. He will be their guest in their own way. His palate craves their food, if his stomach rebels. Discomforts there are, but the memories are sure to be pleasant. On longer tours tents are necessary, and cots, bedding, food and cooking utensils must be taken. The doctor needs his medicine chest for the sick who throng his way.

Every ill of flesh, from colic to cancer, demands a cure. Men of rank must be received with due honor and the proper amount of tea. Workers must be consulted with, and often quarrels must be settled.

"Sermons may be few, but conversation is incessant, and opportunities to tell of Christ are innumerable. Then there is the ride, slow as only loaded animals can move, often hot and wearisome, but with an ever-changing panorama of scenery. 'The Wall of God' is the Kurdish name for a certain rocky ridge, and mountain ranges unite with mountain flowers to proclaim the Creator's power and skill. Sometimes along the face of great precipices, sometimes over fields of eternal snow, along rushing torrents, fording swollen streams or crossing them on swinging bridges made of poles and wickerwork, the mountain road brings its own cure for loneliness and weariness. No other European traveler can be as secure as the missionary in these wild regions, but even he must be cautious or he will meet disaster. A bicycle tour last summer to the south of us was this year's sensation. The bicycle was recognized as the Angel of Death, as the horse of Antichrist, as the cholera or plague coming to a doomed city, swift as the wind. It was supposed to eat sugar because a servant was seen in its neighborhood breaking loaf sugar into lumps. But the tales are too many to relate here.

"No one can forecast the future; but a crisis has come. No longer slowly, but rapidly, the sands of the present era are running out, and a new hour is beginning. Diplomats are powerless to avert the inevitable. God alone knows whether we are to be restricted or to have a door open wide before us. Whichever is the event, our duty and that of those who send us is clear. We must use the present opportunity and stand in readiness for any change, but always planning for and expecting better things."

"With characteristic modesty," Mr. Howard goes on to say, "the Rev. Mr. Shedd

has omitted all reference to the missionaries at work in this field. It is, therefore, necessary to add a few lines. There is no official head of the Mission, that function being assumed by the Board at home, but by common consent the missionary who has served the longest at the station is, to a certain extent, deferred to as the senior. This distinction is now held by Dr. Joseph P. Cochran, the medical missionary in charge of the hospital and medical work. The senior clerical missionary is the Rev. Frederick G. Coan, but his services as an evangelist among the villages are so valuable that he is not tied down to the routine of the station affairs. Mr. Coan is by nature fitted in an unusual degree for evangelistic work, and his efforts have invariably met with most gratifying success. The Rev. Mr. Shedd succeeded his father, the late Dr. Shedd, as principal of Oroomiah College and superintendent of village schools. His work in this department would seem to the casual observer to be enough fully to occupy his time, but Mr. Shedd finds or makes frequent opportunities for evangelistic work in the villages. The Rev. Benjamin W. Labaree is the treasurer of the station and the director of the mission press, which prints among other things a newspaper, *Rays of Light*, of which Mr. Shedd is editor. In addition Mr. Labaree attends to all the secular work of the station, the repair of buildings, and the pay of preachers and teachers. In the midst of all this work he takes time to do evangelistic work in the villages, often remaining away from home days at a time. He makes up for this by sitting up until all hours of the night posting the treasury books. Eli T. Allen, who is at present in America on a furlough, has charge of the industrial department, in which training is given in carpentry and other useful trades.

"The women missionaries devote themselves wholly to the work for women. Mrs. J. H. Shedd, widow of Dr. Shedd, prepares in addition, the Sabbah-school lessons and assists in the college instruction. Miss Mary K. Van Duzee, formerly of the Fiske Seminary, now gives her time to the work among Moslems and Jews. Miss Harriet L. Medbury and Miss Grace G. Russell have charge of the Fiske Seminary. Miss E. T. Miller, M.D., has charge of the women's department in the hospital. The

three other women of the station, Mrs. Coan, Mrs. Labaree and Mrs. William A. Shedd, find time for evangelistic work among the Nestorian women, in spite of recently augmented household cares.

"It is an interesting fact that, with one exception, all the men attached to the Oroomiah station were born there, their parents having been missionaries in Oroomiah station before them. Dr. Cochran, Mr. Coan, Mr. Labaree and Mr. Shedd passed the early years of their lives in Oroomiah, and as a result they have a perfect knowledge of the native customs, and they speak the languages of the country, with all their idioms and imagery, without a trace of foreign accent. The advantage of this no American-born missionary can ever hope to obtain."

Mr. Howard's reports from Persia, as given in the opening of his *Tribune* article, bearing on the perils to missionary work from the too possible advance of Russian influence in that country, are more pessimistic than our missionaries themselves would agree to. Perhaps the difference of opinion may be attributed to the difference in point of view. The newspaper correspondent looks at the facts from the world's point of view. The missionary, on the contrary, counts God in every time, and feels confident that he who has exercised his power for the gracious maintenance of that work hitherto, will not suffer to prosper any weapon formed against it of man's device.

The appellation "Sheikh-ul-Islam," in Turkey, is given to the chief Mohammedan ecclesiastic in the State. In Persia it is not so restricted in its use, but is given to some prominent ecclesiastic in almost every large town. The Sheikh-ul-Islam in any community may be or may not be the foremost authority in that community on religious questions, but most likely he is so. The Sheikh-ul-Islam of Salmas—whose portrait is seen on p. 263—is an eminent ecclesiastic in his province, who for many years has been distinguished for his learning and ecclesiastical influence and stands in high favor at the court in Teheran. He has at times, if not always, been a friend of the American missionaries, showing himself quite intelligent in a general way and fairly candid in religious discussions. He is, how-

ever, committed against any essential reforms in the customs of the country, social or religious. He once told the writer of this paragraph that Persia would never accept "reform." When asked for how long it would resist such a change, he replied, "So long as its name is Iran."

The American ministry has produced few men of grander character and nobler record as a preacher and pastor than Adoniram Judson Gordon. It was fitting that his memory and influence should be perpetuated by a biography in some measure commensurate with the dignity and loftiness of the man. It has come to us in a charming volume from the pen of Dr. Gordon's own son.

Of course the feature in Dr. Gordon's notable career in which we are most interested was his enthusiastic and powerful advocacy of the cause of foreign missions. He was a firm believer in the Lordship of Jesus Christ, and profoundly loyal to all that this truth carries with it. His ardent study of the word of God had led him to a most devout and deep-seated conviction of the missionary obligation which Christ has laid upon his Church, and he threw himself with all the force of his vigorous mind and fervid temperament into a development of this idea among the churches of his own and other denominations.

Mention should have been made last month of the departure of Secretary Robert E. Speer on a visit to the missions of our Church in Asia. He sailed August 19, expecting to proceed directly to Persia, where he will spend some three months. In the whole history of our Persia missions, covering a period of sixty years, no official representative of the Board has ever visited the field. Dr. Nelson, who visited the West Persia Stations in 1884, as an official representative of the Synod of New York, of which the Presbytery of Western Persia is a constituent part, is the only minister of our Church who has ever visited that mission.

From Persia Mr. Speer will go to India, but inasmuch as the India missions were visited not so very long ago by Dr. Gillespie, Mr. Speer will simply pass through the country en route for Siam. It will be im-

possible for him to take the long trip into the Laos field, but, after a suitable stay in Siam, he will proceed to China, giving ample time for a visitation of all the mission stations in that country. And subsequently he will visit Japan and Korea. The whole tour will probably occupy twelve or fourteen months. The necessity of such occasional visits on the part of the Secretaries to the mission fields assumes larger importance from year to year as the work expands in area and expensiveness and in the development of weighty problems in the maturing missionary enterprise. This necessity is felt keenly by the Board and its officers, and is urged in reiterated appeals from the missionaries on the field. It is believed by all our great Foreign Missionary Boards that there can be no wiser expenditure of funds than in periodical visits to the mission fields by representatives of the Boards, which will bring the administration at home into closer living relation with the vast operations the Church is seeking to conduct abroad. Mr. Speer was accompanied by Mrs. Speer. There sailed at the same time, returning to the West Persia Mission, Miss Holliday, who has done long and very valuable service in the Tabriz Station, and also Rev. C. S. Blackburn and Mrs. Blackburn, fresh reinforcements going to the Oroomiah Station, much in need of additional help since the death of Dr. Shedd. Mr. Blackburn is a son of Dr. Blackburn, President of Pierre College, South Dakota. Mrs. Blackburn is from Columbia, S. C.

Among the many interesting incidents connected with the visit to this country of the distinguished Viceroy of China, Li Hung Chang, none has, perhaps, had greater significance than the interview accorded by him to the representatives of the Foreign Missions Boards of our country. The able address presented in their behalf by Dr. Ellinwood was a most appropriate and cordial acknowledgment of the just and generous treatment accorded to our missionaries by the Imperial Government of China, and a very kindly recognition of the distinguished viceroy's own friendly attitude towards them. In his reply the viceroy stated in emphatic language his appreciation of the "arduous and much esteemed work" of the Mission Boards for his countrymen, particularly dwelling upon the value of

their numerous educational establishments, and the great material advantage coming to his people from missionary hospitals and dispensaries, as he remarked, "to save not only the soul but also the body of our countrymen." One sentence in the viceroy's reply is worthy of special notice, when he says of the missionaries: "Their labors have no political significance; and last, not least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities." Such a high indorsement of the quality of American missionary work in China, coming from a man in such commanding position for acquaintance with the facts, should completely and for all time refute the sinister charges which casual visitors to China, and unfriendly critics in our own land, are constantly flinging at the missionary work. It is well said by the *New York Sun* that "this reply of the viceroy was by all means the most important utterance he has made publicly since he has been in this country." All friends of missionary enterprise in China will welcome with great satisfaction a statement of such significance from this eminent man. It should give heart and courage to any hesitating friends of the cause, and inspire all its supporters to renewed devotion to this magnificent work of the Church, undertaken in the name and for the glory of our Lord Jesus Christ.

It is not surprising that the great viceroy, rigid Confucianist that he is in religious belief, should have said a good word in behalf of his own faith, endeavoring to raise it to the same level as the Christian religion. All the more valuable is his testimony to the beneficent results of Christian missionary effort in the midst of Confucianism. His remarks in regard to opium smoking are deserving of special record as indicating his own enlightened opinion on that practice for which some English statesmen and moralists are striving hard to apologize. He said: "Opium smoking being a great curse to the Chinese population, your societies have tried their best, not only as anti-opium societies, but to afford the best means to stop the craving for the opium, and also you receive none as your converts who are opium smokers." Such familiar acquaintance with the principles of Christian missionary

bodies in China deserves attention from all who profess to speak regarding Chinese missions.

The American missionary societies which were represented in the interview with Li Hung Chang maintain at the present time 733 missionaries, male and female, in the different parts of China. Of these, ninety-seven are medical missionaries. They sustain upwards of four hundred schools of various grades, in which there were under instruction in 1895 about 12,000 pupils. Some sixty hospitals and dispensaries are operated under the direction of these same missionary bodies, in which were treated in the past year nearly half a million patients.

MISSIONARY CALENDAR.

DEPARTURES.

July 18—From New York, to join the Gaboon and Corisco Mission, N. H. D. Cox, M.D., and Mrs. Cox.

August 1—From New York, to join the Korea Mission, Rev. N. C. Whittemore.

August 5—From Auburn, N. Y., to join the Mexico Mission, Rev. and Mrs. W. E. Vanderbilt.

August 8—From San Francisco, to join the Laos Mission, Rev. and Mrs. C. R. Callender, and Rev. and Mrs. W. R. Scroggs, M.D.

August 19—From New York, to join the Western Persia Mission, Rev. and Mrs. C. S. Blackburn.

August 24—From Vancouver, returning to the Peking Mission, Miss Grace Newton; to join the Peking Mission, Miss Bessie McCoy.

ARRIVALS.

June 8—From the Lodian Mission, Prof. and Mrs. J. G. Gilbertson.

July 29—At Vancouver, from the Korea Mission, Miss S. A. Doty.

August 3—At New York, from the Syria Mission, Mrs. O. J. Hardin.

RESIGNATIONS.

From the Western Persia Mission, Mrs. J. H. Shedd.

From the Mexico Mission, Miss A. M. Bartlett.

Concert of Prayer For Church Work Abroad.

JANUARY General Review of Missions.
FEBRUARY Missions in China.
MARCH Mexico and Central America.
APRIL Missions in India.
MAY Missions in Siam and Laos.
JUNE Missions in Africa.
JULY . . Hainan; Chinese and Japanese in U. S.
AUGUST Missions in Korea.
SEPTEMBER Missions in Japan.
OCTOBER Missions in Persia.
NOVEMBER . . . Missions in South America.
DECEMBER Missions in Syria.

MISSIONS IN PERSIA.

EASTERN PERSIA MISSION.

TEHERAN: capital of Persia; population, 220,000; work begun in 1872; missionaries—Rev. J. L. Potter, D.D., and Mrs. Potter, Rev. S. Lawrence Ward and Mrs. Ward, Rev. Louis F. Esselstyn and Mrs. Esselstyn, Dr. J. G. Wishard and Mrs. Wishard, Miss Anna Schenk, Miss Cora Bartlett, Miss A. G. Dale, Miss L. H. McCampbell, Miss Mary A. Clarke, and Miss Mary J. Smith, M.D.; 3 outstations, 1 native preacher, and 1 licentiate.

HAMADAN: 200 miles southwest of Teheran, population, 40,000; occupied 1880; missionaries—Rev. James W. Hawkes and Mrs. Hawkes, Rev. J. G. Watson and Mrs. Watson, Dr. G. W. Holmes and Mrs. Holmes, Miss Annie Montgomery, Miss Charlotte G. Montgomery, Miss Sue S. Lienbach, and Miss Jessie C. Wilson, M.D.; 3 outstations, 1 native pastor, and 22 teachers and helpers.

In this country: Mrs. S. L. Ward, Miss Anna Schenk, and Miss Mary J. Smith, M.D., Rev. L. F. Esselstyn and Mrs. Esselstyn, Miss Annie Montgomery.

WESTERN PERSIA MISSION.

OROOMIAH: 480 miles north-of-west from Teheran, the capital; station begun under the American Board, 1835; transferred to this Board in 1871; laborers—Rev. Benj. Labaree, D.D., and Mrs. Labaree, J. P. Cochran, M.D., Rev. F. G. Coan and Mrs. Coan, Rev. W. A. Shedd and Mrs. Shedd, Rev. B. W. Labaree and Mrs. Labaree, Mr. E. T. Allen, Mrs. J. H. Shedd, Miss M. K. Van Duzee, Miss E. T. Miller, M.D., Miss H. L. Medbury, and Miss G. G. Russell, Miss C. O. Van Duzee and Miss Jennie F. McLean; 61 outstations, 36 native preachers, 30 licentiates, 106 teachers and helpers.

TABRIZ: nearly 360 miles north-of-west from Teheran; station begun 1873; laborers—Rev. S. G. Wilson and Mrs. Wilson, Rev. Turner G. Brashear and Mrs. Brashear, Wm. S. Vanneman, M.D., and Mrs. Vanneman, Rev. J. N. Wright and Mrs. Wright, Miss G. Y. Holliday, Miss Mary Jewett, Miss M. E. Bradford, M.D., Miss May Wallace and Miss M. A. Demuth; 6 outstations, 1 native preacher, 7 licentiates, and 11 native teachers and helpers.

MOSUL: opened in 1889; laborers—Rev. E. W. McDowell and Mrs. McDowell, Rev. J. A. Ainslie and Mrs. Ainslie, C. C. Hansen, M.D., Mrs. Hansen, Miss Anna Melton; 13 outstations, 5 native preachers, 9 licentiates, and 24 teachers and helpers.

In this country: Rev. Benj. Labaree, D.D., and Mrs. Labaree, Mr. E. T. Allen, Miss Anna Melton.



MOZAFFAR-ED-DIN. SHAH-IN-SHAH.

THE SHAH IS DEAD; LONG LIVE THE SHAH!

REV. S. G. WILSON, TABRIZ.

The year 1313 of the Mohammedan era is drawing to a close. Persian astrology foretold evil from the repetition of the unlucky number thirteen. Their faith in the evil omen is confirmed by the events. Mohammedan lands, especially Turkey and Persia, will have cause to remember the past year as one full of calamities.

In Persia it has been a year of distress and scarcity. Short crops and depreciated currency have entailed great sufferings upon the people. The prospect of high prices led the landlords to store up their grain, and this action brought on bread riots. Bread was of the poorest quality, underbaked, and made of flour mixed with bran, barley, ground beans, earth, sawdust, etc. Even

this kind of bread could not be procured in sufficient quantities. The women would stand for hours before the bakeries, while their husbands were at work, and yet return without enough to satisfy the hunger of their households. One woman seized the horse and stopped the carriage of the crown prince, crying out: "Is there no bread for us?" Finally the women, wearied and famished, appealed to the governor-general, saying: "The granaries are full and we are hungry." He deferred them for three days, giving them hope of some relief. At the expiration of this time they collected again along with some men. The governor ordered the men to be put out. A scuffle ensued in which a man and woman were killed. The women, infuriated by this event, went through the bazaars, looted some of them, and closed them all. They then gathered in a great crowd, armed with clubs and thirsting for blood. Their leader, "Captain" Zeinab, was a powerful six-footer, a perfect Amazon. First they looted the bakeries, and then stormed the governor's house. He ordered his guard to fire on the crowd. Sixteen persons were killed. The governor fled from the city and the howling mob of women, gathering up some of the corpses, rushed to the Russian consulate, threw down the bodies and declared that they wished to be Russian subjects. The consul quieted them with an offer to intercede with the crown prince for a redress of their grievances. The Amazonian leader was subsequently taken before the crown prince and plead her cause by saying, "We were hungry and our children starving." She was sent to the capital.

As a measure of relief the government devoted a sum of money to the purchase of wheat which was sold to the bakers at a reduced price, that the people might have cheap bread. But the rascality of the bakers and the venality of the police prevented the people from receiving the benefit. The winter and spring following have passed in great distress and discontent. Many families have gone to bed hungry or limited themselves according to their loaf. Popular indignation against the government and landlords, both nobles and mollahs, has been beyond all precedent. Mutterings and threats have been heard as never before, and longings for Russian rule openly expressed.

In the midst of this distress an order was issued by the government declaring that three of the copper coins (*shahis*) should hereafter be equal to two. Wages of labor are paid in copper coins (black money). Retail trade is carried on with the same coins. By this edict the tills of the shopkeepers and the small savings of the people were discounted thirty-three per cent. A storm of indignation arose. Disloyal utterances were openly heard on every side. The bazaars were closed in Tabriz, Teheran and other cities. Business was suspended. Riots were imminent, and in Teheran an acute crisis occurred and a mob collected against the government. Finally the government compromised by issuing a decree that five of the shahi pieces should have a value of four shahis, and the agitation partly subsided. But business has been at a standstill ever since.

The cause of this decree was as follows: During the previous year the mint had been farmed out by contract to some merchants who had struck off an immense number of copper coins, so that there was a glut of such currency. The government thought it a favorable time to call in these coins at a discount, and issue new ones in commemoration of the Shah's jubilee. New coins, both silver and copper, were struck and in readiness to be issued at that celebration.

The hearts of the people, already much alienated by the events connected with the tobacco monopoly in 1892, were more embittered by these events. But in spite of popular discontent preparations for the jubilee went on with considerable enthusiasm. Cities were being cleaned and decorated. Nobles from all parts of the kingdom were en route to the capital. Generals were taking up the old standards of the regiments to be renewed after a new design. Presents from all the provinces and from foreign governments were in readiness. Among them was a field battery of Krupp guns with ammunition, sent by the Emperor of Russia. The Armenians of Tabriz had prepared and forwarded an aigrette of gold and diamonds in recognition of the favor and protection Nasr-i-Din Shah had granted Christians.

The country was in the midst of these festival preparations when the announcement of the assassination of the Shah put

an abrupt end to them all and filled all hearts with consternation. His Majesty had gone on the last Friday (May 1) before the jubilee to worship at the shrine of Shah Abdul Azim, ten miles from Teheran. He was accompanied by the grand vizier, the Sadr-Azam. There were some women in the precincts of the mosque, but the Shah desired that they be not disturbed. When he advanced to the silver railing of the tomb of Abdul Azim, a man fired with a revolver from among the women, and hit the Shah near the heart. He staggered and expired. The body was brought to the city in a carriage. The assassin was arrested after being severely assaulted by the king's attendants. His name is Mohammed Reza, a political agitator, who seems to have been prompted by another agitator, Sayid Jamal-i-Din, a pamphleteer and quondam editor of newspapers in Bombay and Paris and who was exiled from Persia in 1892. The secrets of the plot are not yet disclosed.

News of the Shah's death was immediately telegraphed to the crown prince at Tabriz. On Saturday the chief mujtehids were called to the palace and invested Muzaffer-i-Din with the insignia of sovereignty. One mujtehid placed the aigrette of gold and feathers on his hat; another bound on a full-jeweled sword; another placed on him the rose-colored scarf and hung a picture of Ali on his breast, while two others assisted him to mount his throne. As crown prince he wore a scarf of blue ribbon, had on his breast a picture of the Shah and had a sword whose sheath was but half-covered with jewels. After the ceremony of investiture, a *salaamluk* was held, attended by the consuls, foreign physicians, including the missionary Dr. Vanneman, and Persian officials. The brothers of His Majesty hastened to telegraph their allegiance.

On the first reception of news of the Shah's assassination, great uneasiness prevailed in Tabriz. The bazaars were closed, but the government ordered them opened. No public mourning was made, and indeed the people seemed to rejoice. The regrets were chiefly expressed by the Christians, who remembered their safety and prosperity under Nazir-i-Din Shah, and by foreigners who appreciated his worth and ability among Oriental sovereigns.

The duty of the hour was congratulation of the new Shah and rejoicing over his

accession. The king is dead; long live the king! Cannon were fired; the soldiers and officials were granted favors, one-fourth of the taxes of merchants and artisans were remitted. For four days and nights the bazaars were illuminated, adorned and festooned in magnificent style. On May 6, the day of the expected jubilee, the whole city was illuminated with thousands of lamps on the roofs of the houses. To add to the rejoicings a son was born to the Shah of his favorite wife.

The Shah made his preparations for going to the capital very leisurely. It seemed that he wished to delay so that he might enter the capital after the close of the year 1313. He planned to take three regiments with him, but after some days urgent telegrams hastened his departure, and some of the soldiery remained behind. Still his retinue consisted of 2000 people, including not only civil and military officials, doctors, tailors, etc., but a swarm of hungry office-hunters and fortune-seekers. His Majesty was accompanied by the Russian and British consuls and their suites and his military escort was in charge of the Austrian drill-master, General Wagner Khan.

The Shah made his exit from Tabriz amid a great concourse of people. He is said to have shed tears on taking leave of the city, and desired the people to pray that he might be a good ruler. Before leaving he devoted large sums of money for the purchase of wheat and made a contract with some reliable merchants including one European, to import wheat from Russia. This was a wise policy to thus conciliate and relieve the people. The condition of the people was pitiable, for caravans had ceased to come to the city lest the pack animals should be drafted into the royal service to go to Teheran. For while the royal treasury would pay the full price, only a moiety of the money would reach the muleteers. Bread was so scarce that the condition was critical and riots imminent. Now wheat has begun to come in and it is hoped that further difficulties will be averted as there is every prospect of a good harvest.

The Shah will reach his capital and ascend the throne on the 25th of Zil Haja, the feast of Khatam Bakhsh (June 5). He begins his reign on the forty-third year of his age. His health is not robust, and he has the probability of a short life. Last



WORKMEN OF OROOMIAH PRESS.

year when at Teheran an attempt was made to poison him, but its deleterious effects were not permanent. What may be expected from the new sovereign is not evident. He is a religious man and much under the influence of the Ulema. At the same time he is friendly to Christians and will no doubt protect Armenians and Nes-

torians. His relation with missionaries has been most pleasant. For several years Dr. G. W. Holmes of the American Mission was his confidential physician, and during the last few weeks he has repeatedly requested him to resume the position and accompany him to Teheran. The harem, which remains in Tabriz until the thousand inmates of the harem of the deceased Shah can be disposed of, has been specially committed to the care of Dr. W. S. Vanneman (mission physician in Tabriz), with the request that he attend them to the capital subsequently. The American missionaries in a body were granted an honorable reception by His Majesty. The representatives of the Armenians were also presented, bearing on a golden plate some bread and salt. He promised them the same favor that they had enjoyed from the late Shah. It is not probable that the position of Christianity in Persia will undergo any immediate change.

REVIEW OF THE WORK OF OROOMIAH STATION.

BY THE LATE DR. SHEDD.

[A paper read at the Hamadan Missionary Conference.]

The American missionaries began work for the Nestorians in 1835. The pioneers were Rev. Justin Perkins, Asahel Grant, M.D., and their wives. The stages of progress may be designated as follows: (1) The Preparation; (2) The Ingathering; (3) The Organizing and Training; (4) The Penetrating and Expanding Influence.

1. *The Preparatory Work.* The people were very much oppressed by the Moslem feudal Khans, and land owners, very ignorant, fallen very low in drunkenness and superstition and the degradation of women. With all this there was an open and hospitable spirit toward other Christians and a touching confidence in the missionaries who came from the New World to enlighten them. The first formal work was to open, in a basement, a school for seven small boys. This was the germ of the educational systems. We have preserved a small wooden

trough, four feet long, that was filled with sand and used as a writing tablet. These sand tablets and some cards of the alphabet and of easy words hung on the wall, formed the educational apparatus. A few months later Mrs. Grant collected a few little girls—the germ of the female seminary.

The missionaries were reinforced in 1837 by two men and their wives, in 1840 by two men, and in 1843 by Mr. and Mrs. Stoddard and Miss Fidelia Fiske. The village schools soon reached seventy in number under the care of Mr. Stocking. The preaching service extended from the station to many of the village churches.

In various ways a great preparatory work was done. Printing began in 1840. By preaching, teaching and printing, and medical aid to multitudes, the seed was sown broadcast. Hundreds learned to read. Scores of the ecclesiastics came under instruction.

The leading men of the people were friendly. But for ten years it was still a valley of dry bones; there were few if any signs of spiritual movement or life.

The obstacles were incident to opening missionary work in this very isolated and unknown field. Sickness was in the early years a serious drawback. The record of the first three years says "an average of one-half our number have been sick half the time." Mrs. Grant died at the age of twenty-five. Her husband, Dr. Grant, began his work for the mountains. By experience and by living in the second stories, and having a health retreat at Seir, better sanitary conditions were obtained, the health of the mission gradually improved, and became as good as the average in other parts of Persia.

The Government was jealous and interposed difficulties, but through the good offices of the English Embassy, and God's blessing, especially on the medical work, deliverance always came.

More serious was the spiritual deadness of the people. They wanted a temporal kingdom, but had no perception of spiritual truth. The hopes of speedy success receded, but at last the harvest time arrived.

2. *The Ingathering* after ten years. The year 1844-5 was a time of trial. Clouds of persecution were thick and heavy, but they broke in blessings. In December, 1845, the first decided indications of the Holy Spirit were observed in the boys' school under the care of Mr. Stoddard. Early in January, 1846, the same indications were seen in the girls' school under Miss Fiske. The work deepened and spread in the two schools, and at the end of two months fifty of the pupils had been hopefully changed. It was not long before the influence was felt in the villages, showing such triumphs of grace as will ever render the period remarkable. This pentecostal season changed the whole face of the missionary work. The special feature for many years was revival. In twelve years there had been eleven such visitations of grace in the male seminary and twelve in the female seminary. Two of the bishops and many of the lower ecclesiastics and leading men were obedient to the faith. An era of enlightenment and

spiritual power reached many of the villages and people. These spiritual influences continue, as hardly a year has passed without spiritual quickenings from on high. The hope of the reform is in the power of the Holy Spirit.

3. *The Organizing and Training.* The early revivals brought in some hundreds of renewed souls to be cared for under peculiar difficulties. For twenty years there was made an honest effort to reform the Old Church without destroying its organization, and the missionaries were slow in abandoning the hope of leavening and purifying the ancient body. (Mrs. Bishop, whom the



GIRLS OF FISK SEMINARY.

Ritualists have regarded as a coadjutor, recently wrote us, that in reading the books of Dr. Perkins she saw how truly the American missionaries tried to infuse new life into the Old Church; she realized the necessity of the separation and that the Archbishop of Canterbury's mission is a mistake.)

The separation into a Reformed Church came about for the following reasons: (1) The Patriarch, at first friendly and afterwards alienated, largely through Anglican influence, did all in his power to destroy the evangelical work and to compel the spiritually minded to quit his fold. (2) The converts could no longer accept the unscriptural practices and rank abuses which prevailed, and for which there were no methods of discipline or reform then available. (3) The converts asked for better care and instruction and means of grace than they found in the dead language and rituals and

ordinances of the Old Church. The separation was not a violent disruption. The converts were first invited to unite with the missionaries in the Lord's Supper. As the village congregations increased in strength pastors were placed over them. In time, these village pastors and delegates and other helpers in the reform—bishops, presbyters and deacons—met in conference with the missionaries and adopted a simple and brief Confession of Faith, with a Form of Government and Rules of Discipline. The first conference or Knoosha was held in 1862. The rules then adopted were enlarged in 1878, and again in 1887. In 1893, there was added a church directory with forms of worship. The present Church book has (1) a Confession of Faith in twenty-seven articles, and the Shorter Catechism; (2) the Form of Government provided for the guidance of the local church and Knooshas; (3) Rules of Discipline; (4) the Directory of Worship and Forms; (5) Still incomplete are canons for certain matters of marriage, divorce, etc., such as are essential to this land of Islam. The code of laws is adopted from the ecclesiastical canons of the Old Church.

In this reform there have nearly always been one or more of the bishops of our communion. Three united fully and died in the evangelical faith. One is now in our fellowship, and others are very friendly. Over seventy of the Kashieshe or Presbyters have labored with the Mission as teachers, preachers or pastors. Many others acknowledge our doctrines to be Scriptural and salutary, but for reasons of expediency remain with the old party. The leading men, including the Patriarch and his family, are certainly as friendly to our Mission as they are to any other.

Our present organization has five local Knooshas or Presbyteries, three in Persia and two in Turkey, among the mountain Nestorians and on the Plains of Assyria. The last embraces the work of the Mosul Mountain Station. The total is the measure of the organized reform in the Nestorian Church. The present condition of the Reformed Church is seen in the minutes of the Annual Knoosha or Synod, whose last meeting was held in November, 1893. This body forms one of the Churches of the Presbyterian Alliance. The figures for 1896 are as follow:

Organized churches.....	38
Ordained ministers.....	36
Received on confession in the year....	117
Total membership.....	2201
Attendance at Sunday-school	3540
Number of schools	139
Number of pupils	2776

4. *The Penetrating and Expanding Influence.* The results of a spiritual movement are not expressed in figures nor in the number of workers. In such a work, too, there are to be found mistakes and failures sadly disappointing the sanguine; yet the evident working together of God's providence and God's children with his Word and Spirit assures us that God himself is in this work.

A chapter of remarkable providences, I think, might be related, proving beyond doubt that the promise, "Lo, I am with you," has been fulfilled. This chapter would cover the experiences in ordinary labors and revivals and successes, and also in pestilence and famine and war. It would narrate manifold joys and sorrows and perils of the sea and land, of persecution, of robbers, or sickness and death.

Then a chapter of biographies could be added of excellent and eminent missionaries—men and women who have given their lives to this work and died in the triumph of faith. To this should be added a long array of native brethren and sisters who have gone home to glory, whose memory is truly blessed. The anticipations of heaven are the brighter in the prospect of meeting with them. It is a goodly record to recount the lives and recall the memories of this great cloud of witnesses.

The entrance of the Word of God giveth light, and it is worth being a missionary to watch the changes in individuals and communities made by the Word of God. The fact that not one woman could read a syllable before this work began, and now many hundreds of women and girls are intelligent readers and doers of the Word is very cheering. To follow out the fruits of the Bible as read and preached and taught in so many houses and villages and congregations confirms the assurance, "My word shall not return unto me void."

The work of the Spirit, the Quickener, the Convincer of sin, of righteousness and judgment, is a still more glowing theme. The seasons of thrilling and pervading influence, reaching large numbers for weeks at

a time, have been indeed times of refreshing. The present opportunities, also, limited during some seasons of the year only by the strength of the workers, and in the face of many obstacles, encourage us to believe in greater ingatherings to come.

The improvement in morals and modes of living is another practical result. We lament the weakness and inconsistencies of some confessing Christians, but we rejoice in the power of grace. Those who stole have learned to steal no more. Drunkenness and other forms of vice in many places are driven into darkness. In the midst of abounding temptations are steady Christian examples of love and purity that shine as lights in the world.

The reform of the Old Church was the steady aim for many years, but it was not effected by working within the Old Society. The problem must be worked out on other lines. The formation of a reformed society and contact with this is the way. The germs of evangelical truth have been for ages buried under corruptions. Under the light and warmth of the gospel newly set forth, the germs are springing into new life. The resurrection is taking place, and the elements of death, dead forms and hopes, are cast away in the presence of the living Christ. There are signs in the increasing demand for preaching and Sabbath instruction in the Old Churches, and in feeling after reform by many thinking men.

It is certain that by our mission work this body of Syriac Christians has been saved from falling away to Rome. God's purpose in preserving the Nestorian Church is not that it should be Romanized or ritualized, but to make it a living Church planted here and preserved in the midst of Islam to carry the Gospel again eastward.

Look at the expanding influence that has gone out from Oroomiah Station. How has the Gospel spread to the more than one hundred preaching places among the Nestorians? It was not by the missionary going from place to place, but by the spread of pentecostal power. The missionary must guide and foster the agencies, but the agencies are

inherent and indigenous. The spiritual awakening was a Pentecost in its rapid spread as well as in penetrating power. The young men filled with the Spirit lighted the flame in many villages. A rough man from Tergawer—a day's journey westward—was converted, and with staff in his hand and love of Christ in his heart, went from house to house and from village to village preaching free grace. The whole district was moved and became friendly to the truth.



SHEIKH-UL-ISLAM OF SALMAS.

The first fruits in Salmas was a woman, still living, whose life and witness to the truth have been the nucleus of the Church for Nestorians, Armenians and Papists in that district. Two brothers from Gawar, seventy miles away, yielded themselves to Christ and were the means of opening the work in that wild Kurdish region. A pipemaker was the first convert of Jelu, and from this feeble beginning the work has now grown to several congregations. A leading man of Baz, a leader in a blood feud, bowed to the lowly Jesus, and spent his life in ser-



KURDS.

vice for his new Master. His sons became preachers, and before his death the whole district was permeated with the truth. Refugees from Tkhoma were converted and returned to witness for Christ amid many trials, and the work there has never gone backward. Young men moved by zeal and love kindled at the cross of Christ offered themselves to bear the glad tidings to distant places and to peoples other than their own. Two Oroomiah men visited Bootau, two hundred miles away, on the Tigris, and opened the way where whole villages have since been evangelized. The same is true in Supna, where recently a church has grown up. An Oroomiah colporteur—since gone to his reward—sowed the seed—won the first convert, who is still the leading man in the church. The same is largely true in several other mountain districts and outlying regions. How have the stations been planted in the cities eastward and opening made in many outstations? If by missionary touring alone, then let us increase the foreign missionary force to reach all Persia. If by the outgrowth of native agencies, then we see the way of rapid evangelization through these agencies, developed on their own soil, with a missionary force simply to lead and guide. Tabreez was first occupied by an Oroomiah preacher. Salmas, Khoy, Maragha, Ardabil, Zenjan, Souj Bulakh and Sakis have what light they have, largely from this centre, for they are manned by Oroomiah men. The first fruits in Senna, the opening years of work and

very fruitful years in Hamadan, were under Oroomiah workers. The pioneers in Teheran and Ispahan were the same. The colporteurs who have carried the work of God widest, both east and west, are from the same field. One of these passed away not very long ago, worn out by labors, who had made thirty-two long journeys to distant parts of Persia. Another of them is an active and honored agent of the B. & F. B. S. in eastern and southern Persia. Another is an agent of the A. B. S., who, in the two years past, had entered the untrodden pathway of Gilan and Maganderan on the Caspian, and sold over two thousand copies of the Word of Life. Similar workers are

seeking the lost sheep of the House of Israel. All these are humble men, but their record is, "men that have hazarded their lives for the name of our Lord Jesus Christ."

A few days ago a young man bowed with me in prayer to ask for guidance and strength for a tour in the Caucasus. His purpose is to visit the persecuted exiles of that region and all others who love the Lord, and to testify to all the way of life. It is an act of faith for one alone and at his own charges to enter on such a dangerous journey. Wider still has this influence gone through one eminent worker among the Stundists and Molokans of Russia. He is now self-exiled on the Amour river, more than three thousand miles from home, preaching the gospel in apostolic love and zeal.

Let us add the leavening influence that has gone out to neighbors. Among the Jews of Oroomiah several have been baptized, and a true awakening is going on, that deepens with opposition, and has spread to other Jewish communities. Of the influence upon Moslems it may not be prudent to speak freely. Of those who have confessed Christ six are known to have died in the faith—one of them a martyr. Of the others not one is known to have apostatized entirely. If the pressure of persecution were removed, many inquirers would come forward to join themselves to the followers of Christ. How many there are who follow him in secret we do not fully know.

I will not dwell upon the difficulties and discouragements. In the work for Moslems they are evident in the open persecution which prevents any regular assemblage of the converts, and threatens death to apostates from Islam. In the Jewish work there is bitter opposition by the rulers of the synagogue, with the connivance of the Persian authorities. Among the nominal Christians light contends with darkness. We expect the intrigues and open war of Rome. The Romish missionaries followed hard after the American in entering the field, and have contested every inch of the ground with all their power. We hardly did expect the Anglican mission to enter the field, fifty years after the Americans, avowedly to ignore and discredit all the spiritual work and enlightenment already accomplished, and to turn the people back from spiritual reform to trust the rites and ordinances for salvation. It is certainly very distracting to the people and especially to the ecclesiastics of the Old Church, to have these counter agencies and schools established beside the Presbyterian in sixty or seventy village communities, and all Presbyterian teaching denounced as dangerous or Presbyterian ordinances as blasphemous. I can only account for it on the supposition that the Archbishop of Canterbury is the victim of a very unscriptural theory of the Church of Christ—his agents here are blinded by a ritualism that is far on the way to Rome.

The chapter of difficulties might be enlarged, for the Government is utterly corrupt, and the civil and social conditions largely foster evil and hinder all who would lead godly lives. To develop a spirit of manliness and self-respect and liberality among a weak and long-oppressed people; to oppose vagrancy and the demoralizing effects of Russian cities, where many hundreds of men earn their money, and too many contract vicious habits; to oppose intemperance, when wine is so plenty, and all other Christians use and approve it; to meet the captious and mercenary spirit, and the spirit of strife now so prevalent; in short, to reach the people who are sinners, to see them repent and believe and to plant apostolic churches, and to set the members to work for Christ

in the midst of so many adverse influences and perplexing problems, is a task too hard for man, but possible with God. We must fall back on God himself for help and guidance. The past is bright with his blessing, and in the future he will not forsake his cause.



MOHAMMEDAN PRIESTS.

THE BREAD QUESTION WITH MOSLEM CONVERTS.

REV. L. F. ESSELSTYN, TEHERAN.

Until one has had practical experience in dealing with converts from Islam, he can hardly appreciate the difficulties which beset both the convert and the missionary. Every convert from Islam takes his life in his hand when he accepts Christ for his Saviour. The absence of religious liberty and the belief on the part of the Moslems that it is a meritorious act to kill one who denies the Mohammedan faith, make this necessarily so. The result is that a Moslem wishing to become a Christian is confronted at the outset with the difficulty of confessing Christ faithfully and at the same time preserving his own life, the difficulty of being wise as a serpent and harmless as a dove, the difficulty of being strictly truthful and at the same time not exposing Christ's cause nor one's self to unnecessary persecution.

If a man could know that when he becomes a Christian, God would have him at once be put to death by having his head cut off, or by being poisoned, or stoned, or suffocated, or by having his veins opened,

or by some other method, that would mean sure and prompt death, the situation would perhaps be less difficult than it is under the existing circumstances. If that were the case, a man would at least have the satisfaction of knowing what was before him. The matter would be quickly settled, and the saved soul would be in glory with his newly found Saviour. That bloodshed does not more often occur is owing primarily to the protecting power of God, and secondarily, I suppose, to the general laxity of everything in the country, including religion, and in many cases perhaps to the weak and hesitating testimony of the converts.

But I sometimes think it takes a stronger type of Christian character for a Moslem convert to continue living in the world day by day, faithfully witnessing for Christ and trying wisely, cautiously and courageously to advance the kingdom than it would to shed one's blood and go home to glory.

The object of our inquiries is not to discover a palace-car method of ease to recommend to converts for life's journey. Scripture disinctly tells us, they shall have tribulations in this world. We know that. We do, however, want to help them to meet the battle of life practically, fearlessly, faithfully and wisely.

BOYCOTTING.

Immediately a man believes on Christ in his heart, he is enjoined to confess with his mouth, and then the troubles begin. The practical difficulty of how to get bread arises at once. If he is a merchant, his customers leave him as soon as they find he is a Christian. If he is an artisan, they give him no more employment. If he is a servant or other kind of employé, he is either dismissed or required to refrain from attendance on religious services, observance of Sunday, etc. More than likely the members of his own family annoy him in innumerable petty ways.

As yet the Christian community is not large enough to be self-supporting by a coöperative plan. Therefore, when a Moslem becomes a Christian, he at once asks the missionary how he shall earn a living.

There is, of course, opportunity to give a limited number of them employment in the mission, but even this too often stirs up strife and calls forth charges that the missionaries are partial and unfair. If we

attempt to support these converts by dividing with them our own portion of this world's goods, difficulties arise at once. Our limited means are quickly exhausted, and then for the great majority of converts the situation remains as difficult as ever. Or again, if we were able to freely distribute money for their support, in a short time we would have so many about us clamoring for the loaves and fishes that we would be overwhelmed, and it would be well nigh impossible for us to distinguish between the true and the false. These people will do anything for money.

If we say to them, "Depart in peace, be ye warmed and filled, notwithstanding we give them not those things which are needful to the body," we have not met the difficulty nor relieved the situation.

It simply amounts to this, that when a Moslem becomes a Christian, and confesses his faith before the world, his means of support is cut off, he throws himself upon the mission, and the mission is unable to meet the emergency.

The whole matter is constantly before us, and could we find some good and wise solution of it, there can be no doubt that, in our field at least, the visible results of preaching the gospel would be greatly increased. The following questions are practical and of almost everyday occurrence with us: Converts should, under the above-mentioned circumstances, *openly* confess Christ before the *world* to what *extent*? To what extent is *secret* Christianity allowable? Is it justifiable for us to approve of the converts disregarding Sunday and attendance on the public services in order that they may thereby retain their means of livelihood? To what extent should the missionaries try to support the converts out of their own private means or means furnished or collected for that purpose, because the converts have lost their means of support by becoming Christians? What method of self-support can be devised for them in this land where lack of religious liberty and boycotting make the bread question so difficult?

If in other stations or fields any of these questions have been met with practicable answers, we should like to know the results. Or if any one has what he believes might be a practicable solution, or even a help to it, let the suggestions be submitted and tried.

TENTING AND TOURING IN THE MOUNTAINS.

REV. J. L. POTTER, D.D., TEHERAN.

Owing to the summer heat at Teheran, not so severe now as twenty years ago, it has been usual for missionaries to follow the custom of the place, and take refuge during the hot season in the villages at the foot of the mountain range ten or twelve miles distant; thence coming down to the city once or twice a week to look after the work as occasion requires. In view of the recommendation of the conference at Hamadan last fall, for a *wider range of effort*, it was thought well to attempt a combination of the summer exodus from the city with evangelistic work. So, tarrying in the city until the middle of July, Mr. Potter and family, with Miss McCampbell, started forth with tents for a few weeks' tour to the northeast.

The first tarrying place was about twenty-eight miles east of Teheran, where an Armenian Khan, who has leased several villages for a term of years, kindly allowed us the use of a fine old garden, and was quite friendly. Here the opportunities for reaching the women were good, as they came freely to the garden, but the men were not so readily reached. In fact, there seemed to be few men about the village and they were busy in the fields. Still here and there one or two, and at the house of the school teacher a little company, listened to the Gospel message.

After ten days we broke camp and moved over the high mountain pass to Ab-i-Garm ("Warm Water"), a famous watering place. In the summer, many from Teheran and vicinity resort thither for bathing in the water of the warm spring, which is supposed to possess great medicinal virtue. A large stream, strongly sulphurous, issues from the side of Mt. Demavand, at a temperature of 146° F. Women from the villages about bring clothes and wash them at the very mouth of the stream, *and this water runs right down into the bath house, and people bathe in it all day long.*

It was supposed that the openings for work here would be good, but it appeared to be the reverse. A general spirit of indifference pervaded the place. At one of the tea houses, a Mullah was quite as ready to present to the little group of men gathered

there the Moslem account of Christ's Person and Work, as the missionary was the Gospel story of the Divine Saviour. The rain, which began before we could get the tents pitched, and returned from time to time, with the fogs and mist, and the low temperature (46° F. in the tent one morning), rendered our stay quite uncomfortable, and soon drove us back to the south side of the mountains. So we came to the city of Demavand, an old town forty miles east of Teheran, near which we pitched our tents under a fine walnut tree in an open field.

Here I visited some of the Jews, whose acquaintance had been made on former occasions, and asked permission for us to attend the service at the synagogue. This was readily given, and so we went over Saturday morning. After the lessons for the day from the Law and the Prophets were finished, being granted leave to speak, I did so for about an hour, citing predictions from the Old Testament with regard to the Messiah, signally fulfilled in Jesus, the Son of Mary; His miraculous birth, two natures and sacrificial death, from Isaiah; the time of his advent, from Daniel, and the place, from Micah, etc., etc., and tried to show how the spiritual meaning of the Mosaic ritual was realized in Him; that it behooved the Christ to suffer and rise from the dead, and that Jesus of Nazareth was the Messiah so long expected. Though the talk was frequently interrupted by questions and objections, they gave good attention. In the afternoon I again went over to the synagogue, and for another hour or more further urged the claims of Jesus as the promised Messiah, the Glory of Israel, in whom all the nations of the earth are to be blessed.

The burning question with them is: *When will the Messiah come?* and not: *Whether He has come?* or: *Why He comes?* When it was urged that His second coming would be for judgment, and that their day of grace was now, one old man insisted that he was quite willing to be lost eternally, if only the Messiah would come. By a curious method of interpreting Dan. 12: 11, 12, and considering the latter part of ver. 11 to be the religion of Arabia, some of them hold that the Messiah will come just twenty-two years from now.

It is interesting to note that they insisted on my sitting down to teach, according to the ancient Scriptural custom. The experi-

ence of that Saturday seemed quite like a paragraph from the book of Acts. Would that we could add to this narrative: "Some of them believed." Perhaps the revelations of the Great Day will show that such was the case. A few Jews came to see me, and one young man confessed his faith in Jesus.

At this place crowds of women thronged about the tents to such an extent that it was difficult at times for us to get our meals. Doubtless the motive was largely curiosity, though some were hoping to find a foreign physician; but whatever the motive, the ladies were untiring in their efforts to improve the fine opportunity, and tell them the "Old, old story of Jesus and His love." Some smaller groups of men came to the camp, to whom the Way of Life as revealed in the Gospel was declared. Some of the men, however, came not so much to learn of the Christian doctrine, as to reject it, and convict us of being out of the way, and I was called to my face a blasphemer and polluted, for calling Jesus the "Son of God."

Our humble tents were uncomfortably warm here in the afternoon when the sun shone upon them, the temperature rising to 92°-96° F., but we were loath to leave while the opportunities for work were so good. After a nine days' stay, we procured pack animals, rolled up the tents and returned to Teheran, having been out twenty-nine days and traveled in all about one hundred miles, much of the way over rough mountain roads. The tour may be considered quite successful, especially in reaching the women, and the preaching of Jesus in a synagogue of the Jews a happy experience in missionary work.

THE BOYS' SCHOOL IN TEHERAN, PERSIA.

REV. S. LAWRENCE WARD, TEHERAN.

Though Christ said that "the children of this world are wiser in their generation than the children of light," he was stating a fact, and not laying down the law that "Good people must not be wise." There is no "act of Parliament" compelling the Church to foolishness and on the mission field we are ever trying to perfect our methods and try our processes and results by the very highest authority.

Amongst the different instruments in use for advancing Christ's kingdom in Persia, the school is one of the most effectual, and Teheran station is in hearty sympathy and approval of its Boys' School. It is an institution whose grade is about equal to that of the American High School, or a little less, with much more language and less science taught in it.

It was opened in September of 1887, and has finished its eighth year. It was started as a boarding-school, and until the last year about forty boys were kept in its boarding department, and the average daily attendance from outside was about sixty. It became evident, however, that the result aimed at by the boarding department was not being reached, *i. e.*, to raise up those who should become helpers in the work, and so the expense of this department was cut off, and yet the past year has shown about the same average attendance of one hundred daily.

This number was made up of the following religions during the past year:

Moslems, about,	40
Armenians, "	35
Jews, "	22
Fire worshipers,	3

Among these were boys from almost every part of our field.

A prominent part of the curriculum is the Bible, taught as history, literature and theology, and in no study is the work more earnest and efficient.

During the week the students listen to some two to four sermons and lectures and these discourses are well remembered by them.

The visible results of the school are not very large as yet, and still are not to be despised. Four classes have graduated twenty-one young men. One has died, and the other twenty are as follows: Two students of medicine in our hospital, six students of science under our direction, four students outside of our control, one teacher of our Jewish school, one private tutor of French and English, six in business mostly in important positions. Three of our young men who did not graduate are teachers doing good service, one of them in Oroomiah College.

The work of the school improves year by year and grows in the respect of the community.

The Shah spends upon his college in Teheran more than \$15,000 annually, and yet no man of any prominence has been educated there during its existence of over twenty-five years. Our school, with less than one-tenth of that expenditure, is doing a much better work, and one that will be felt upon the country before many years have passed.

It is much to be wished that something might be done by this school for the assistance of the youth in learning to make an honest living.

THE ARMENIAN CHURCH -- OUR RELATION TO IT AND PROS- PECT OF REFORM.

REV. S. L. WARD, TEHERAN.

What is the Armenian Church? This question would be answered one way from the historical or theological standpoint, but from the practical standpoint I should answer it as follows: The Armenian Church is the Armenian people, held together by a priesthood and forms of worship. These forms vary much, according to its surroundings, from a simplicity which would please the most protestant Christian, to a saint and picture worship like that of the Russian Church. The faith of its membership is equally varied, and the most devoutly superstitious is no more at home than the most atheistic. To-day the Armenian Church is only an instrument for holding together the Armenian people.

The present patriarch is considered a saint by most of his people, and probably is the proper man to stand in that high position of influence so far as his ability and devotedness are concerned, but it is the opinion of the most intelligent Armenians I have consulted, that his whole aim is the political unity and advancement of his people rather than a spiritual one. The clergy and monks are all aiming at the same consummation in everything they do.

As to the Armenian people as a whole, the same spirit of nationalism which has kept them from becoming Moslems these past generations, when often they would have gained much in a worldly way and have lost next to nothing from a spiritual point of view, now comes in to keep them from accepting a purer faith; and this is added to the usual opposition of darkness to

light. This spirit is found in those who are most indifferent to the welfare of their people, as well as in those who are more zealous, and recurs in those whom we have thought most promising with a vigor that wipes out all training.

The Armenians in general object to the evangelicals that they lose all patriotism, and so they look upon becoming a Protestant as we look upon treason to the government.

There is probably some reason for this feeling, but not all the blame is upon the side of the evangelicals, for doubtless they are left out and looked upon as intruders if they attempt to do anything for the advancement of their people, just as the better class of people are sometimes treated in an American caucus.

One cannot, therefore, look upon a reform from the inside or from the outside of this Church as a very speedy hope. Even were the priesthood awake to the spiritual need, the scattered condition of the people, the lack of an educated ministry, and the interference of Turkey and Russia in ecclesiastical affairs, would do much to hinder reform, to say nothing of the intense worldliness of the masses.

From within there is a hope that conditions will be bettered slowly. There is a dissatisfaction, widespread, with the uneducated clergy, and the seminary at Etchmiadzin has been turned to the education of a ministry. Some grand foundations have been laid by Armenians for the higher education, and fair schools are supported in principal places by the Armenians, though they are constantly crippled by their historic quarrelsomeness. These schools may have received some impulse from the missions, but have largely been affected as well as started by impulses received from Germany, either directly or through Russian channels. From without our principal hope of reaching the Armenians is through schools. If our schools are really better than theirs, they are quick to see it, and to take advantage of it.

I believe that thus many of the youth may be given a bias toward evangelical truth, even though few be brought as active Christians into the evangelical Church. Several young men in the Teheran school have formed the habit of private prayer and reading of the Scriptures, and have not

been ashamed to ask a blessing upon their food or to open a meeting with prayer before their fellows.

The Evangelical Armenian communion, so far, has done little more in Persia than to excite opposition, but even this is a good sign, and if this Church will but do its duty and become more and more purified and filled with the Holy Spirit, its influence will be felt until it will compel the Gregorian communion to reform or perish.

Our duty, it seems to me, is to follow the course we have always pursued of preaching and teaching the gospel, but in addition to an increase of zeal perhaps we might suggest the following:

1. Let us make our schools better and more evangelistic, teaching the Bible and pressing home the claims of personal religion to every student.

2. Let us urge the evangelical Armenians to take an intelligent interest in the welfare of their own people, and to show that interest whenever possible.

3. Let us take a little more dignified stand toward the Armenians than we have done. Let us offer them the Gospel by all means, but not crowd ourselves upon them socially in such a manner as shall cause them to despise us.

4. In case we are repulsed by the Armenians, it may be well that we turn away to those who are of other creeds, and thus in time they may be brought to see that they are losing opportunities that others have seized.

5. Good literature will reach where the spoken word will not go, and I hope that God will raise up from among our native evangelical brethren some who shall use the pen in newspaper and book to help forward the reform of their people.

Letters.

KOREA.

J. HUNTER WELLS, M.D., *Pyeng Yang, Korea*:—Pyeng Yang was the site of the decisive land battle of the Japan-China war. This beautiful place is the historical centre of the country. Its history teems with interesting stories—legendary, semi-legendary and true—of love, conquest and conflict since Kija, its founder and founder of modern Korea, set up his government here, about the time that king David was reigning in Jerusalem. Judea, in the meantime, has suffered most radical changes, while here there is much that is as Kija

left it. This is true of the people and some of their customs.

Following the war came the cholera, and the few of the timid inhabitants who had not fled from the horror of the former ran away from the terror of the latter, so that when I first arrived here in September, 1895, the city presented a sad sight. Deserted and dismantled houses, blackened ruins, demoralization and decay. The shifting political scenes which culminated in the murder of the queen, and later the flight of the king to the Russian Legation, have not given the people an exalted idea of the stability of things. They are, however, used to that sort of thing. At the present moment business of all kinds is prospering. A newspaper conducted honestly and fearlessly is becoming a power for good, and all the signs seem to point to national and material prosperity.

The readers of *THE CHURCH AT HOME AND ABROAD* are familiar with the work here from the letters of Messrs. Moffett and Lee.

The first sowing of the seed was many years ago by men long since departed. Rev. Dr. Underwood with his wife visited this place several years ago, and there was constant itinerating through a period of several years by Rev. S. A. Moffett and later by Messrs. Moffett and Lee. The heroic service of the late Dr. Hall and wife, of the Methodist mission, continued by their successor, Dr. Follwell, also deserves mention. The Roman Catholics have not been idle.

Since last November it has been my privilege to make two very interesting itinerating tours with Mr. Moffett into adjoining regions. In the two there were 105 catechumens received only of some 150 who applied, and twenty-eight were baptized. Over 400 patients were seen and prescribed for, spiritually and medicinally. Here, in Pyeng Yang, during the same time, our church has been enlarged twice, and now has an average attendance of about 250, counting women and children, who are often left out in the Orient. Children are not counted until they have the smallpox or measles or scarlet fever. The additions to the rolls since October here and in the adjoining districts are 297 catechumens and sixty-two (62) baptized, with work growing in every direction.

The medical work has had to do with over four thousand patients during the same short time, and with very poor and slight facilities. I have nevertheless performed two major amputations, one of a leg and one of an arm, both highly satisfactory and successful; extracted cataract with perfect result in restoring sight to a man totally blind for several years; besides other eye operations and surgical work.

Things are now running along smoothly, and in a few months our little hospital and dispensary will be put up where with a trained nurse we could, in the course of a year, take care of several hundred patients, doing any operation of modern times, and attend to the thousands of dispensary patients who are constantly coming—though the average now is only between twenty and thirty a day.

Our houses, under Mr. Lee's skillful superintendence, will soon be ready for occupancy.

Such, in brief, is the situation here at the present moment. That the Holy Spirit has blessed and is blessing us in all our work is evident, and we all feel the responsibility resting upon us.

EDUCATION.

OUR PICTURE OF SECRETARIES OF THE BOARDS OF THE CHURCH.

REV. EDWARD B. HODGE.

Our readers will be grateful to us, we are sure, for the privilege we give them this month of looking upon the faces of the men who are charged with the responsibility of conducting the great benevolent enterprises of the Church. These are the executive officers of the several departments of one great work; the work for which the Church is gathered and organized, the work of evangelizing the whole world. The picture may do good by putting this thought into a prominent place. Strange to say, there is a tendency to forget or ignore it. A good deal of fault has been found of late with Christians, not to say with evangelical Christianity, on the ground that it seemed to be the aim and object of the Christian religion to satisfy the selfish instincts of the individual by securing for him a safe and happy deliverance out of the embarrassments and distress of the world in order that he may have the indulgences which may be enjoyed in a paradise of pleasures in a future state of existence. It cannot be denied that many Christians have given ground for such fault-finding by their way of speaking and living. The Church stands rebuked for her self-indulgence, inactivity, and lack of appreciation of her high calling, by the upspringing of such organizations as the Salvation Army, every member of which understands that he is an enlisted man, enlisted for service; and that it becomes him to endure hardness as a good soldier of Jesus Christ. But every Church member is as truly an enlisted man as are members of the army; every man of us is enlisted for service; every man of us is expected to be ready to endure hardness, and not to allow himself to be encumbered and burdened with the things of this life.

OUR ADMIRABLE ORGANIZATION.

Our Church has from the beginning recognized with more or less distinctness that it

is established for aggressive work, and it has organized itself more and more completely with that end in view. In the picture Secretary McMillan appears to represent the cause of Home Missions, and it is a matter of sincere regret that Secretary William C. Roberts could not be there also. These men have had the oversight of a work which employed during the year 1544 missionaries, besides 330 missionary teachers, whose labors were instrumental in adding to the churches 9179 on confession, and 4308 by certificate, and in organizing 284 Sabbath-schools. The veteran Secretary, Dr. Ellinwood, with his colleague, Dr. Brown, represents the cause of Foreign Missions, which has the care of twenty-six great missions in fifteen distant lands with a total force of 2769 workers, native and American. Secretary Cowan represents the work done among the Freedmen, resulting last year in the addition of 2083 members to the churches on examination and 221 by certificate. Secretary White represents the work of providing church buildings and manses for the people as they are gathered and organized, and reports that 193 churches and manses, worth in the aggregate \$573,282, have been completed free of debt by the aid given since the last report. Secretary Cattell represents the care the Church takes of her servants when old age, infirmity and want overtake them. Secretary Craven represents, with Dr. Worden, the blessed missionary work done for the children of our land. The educational work is represented by Secretaries Ray and Hodge, the former looking after the establishment of Christian academies and colleges, and the latter after the enlisting and training of the forces by means of which the other departments of this world-wide work must accomplish their tasks.

THE PLACE AND IMPORTANCE OF THE BOARD OF EDUCATION.

The picture which we have been looking at is an object-lesson. It exhibits the Church as a great missionary organization, equipped with the best appliances and diligently

engaged with all the skill and wisdom it can command in taking and occupying the great centres of power and influence in all lands for our Lord Jesus Christ. The agents employed are principally ministers of the gospel; and the problem from the beginning has been to secure an adequate number, whose character should be unblemished, and whose scholarly attainments should be worthy of their high calling and of the grave responsibilities which must be placed upon them. *This problem was never satisfactorily solved until the Board of Education was established.* It has not succeeded in keeping out of the ministry all improper characters, but the precautions which it ceaselessly uses to detect them and turn them aside have had a large influence in keeping the ministry pure. It has not been able to make the ministry of the Presbyterian Church to consist solely of men of high culture, but its influence has told so powerfully in that direction that the exceptions to the rule are rare. Those who look at our picture should bear in mind that the vast work which the Church is carrying forward through the agency of these men from one end of the world to the other is largely made possible by the instrumentality of the Board of Education. During the seventy-seven years of its history it has enabled 8446 young men, carefully selected and closely watched, to undertake the expensive education which is very properly exacted of ministers of the gospel. Of the present roll of foreign missionaries more than a hundred were educated under its care, and of the present roll of home missionaries not far from 600, while about thirty are presidents of colleges and about forty are professors. Many more are in the pastorate, and in many other useful and honorable positions. In one word, the forces by which the Church is busy accomplishing the work committed to her by her divine Lord are largely placed at her disposal and made what they are in character and attainments by the agency of the Board of Education.

OCTOBER OFFERINGS.

A large number of churches devote the month of October to the making of offerings for this cause. The result of the offerings this year is looked for with more than common anxiety. The question of accepting any new candidates is at stake. During the

trying years of financial stringency through which the country has been passing the amount contributed by the churches has been without much variation, *but it has not increased, while the number of candidates recommended by the churches and presbyteries has increased largely, although not at all abnormally.* It is not doubted that all the means necessary will be secured if all of the churches will give the people an opportunity to contribute, after making them acquainted with the character of the work by personal instruction and with the help of the new leaflet, which is freely sent to all congregations willing to make use of it. It is not believed that the Church will deliberately turn its back upon the young men now offering themselves for the ministry in answer to God's own call given in response to the prayers which Christ has himself commanded.

OFFERINGS FROM THE SABBATH-SCHOOLS.

We are fully persuaded that our young people should be early instructed with regard to the missionary character of the Church, and made acquainted with its several departments of missionary work. The department which relates to the recruiting of the ministerial force seems to be particularly appropriate for presentation to Sabbath-school scholars. It is from the young men and young women of these schools that we must hope to get our recruits. Those superintendents and those pastors who will faithfully and tenderly present the matter of a call to personal work may this very fall be instrumental in leading numbers of our youth to offer themselves for the service of Christ in whatever part of the field may seem best to him. Last year the Corresponding Secretary wrote a letter to the scholars in which he told the interesting story of the education of his predecessor, Dr. Poor. This year he has another ready to be sent out in which the equally interesting story of the early experience of Mr. Paton, the veteran missionary to the New Hebrides, is told. He would be glad if it might be read in every Sabbath-school and also in the meetings of the Young People's Societies. The last Saturday of October is regularly set aside for the presentation of the work of the Board of Education to the Sabbath-schools in those cases where no other day is preferred. If the scholars can

be given an opportunity to contribute to this work their interest in it will be much increased, and they can be of great service to the cause. One Sabbath-school is giving \$100 a year for the education of a particular candidate, and regular reports are sent to it with regard to his standing, and they of course must feel a deep interest in his progress.

A NEED OF THE TIMES.

The development of medical missionary work, and the large results which have attended it, make the question of a proper provision for the training of missionary physicians worthy of careful consideration. The annual report of the Board of Educa-

tion suggests that the best place to find suitable candidates is among candidates under the care of the Board during their college course. *The hope is expressed that some persons who wish to make a good investment of their money will found a number of scholarships for the aiding of carefully selected candidates for the foreign missionary service, and will give the nomination to the same to the Board of Education.* Let Christian physicians, and others interested in medical work, give this matter their thoughtful consideration. In no other way can the present difficulty in securing thoroughly trustworthy medical missionaries be so satisfactorily met.

ELEVEN BUSY YEARS.

REV. H. N. PAYNE, D.D.

The establishment of THE CHURCH AT HOME AND ABROAD was welcomed by those engaged in the various departments of missionary work as a needed channel through which they might reach the great reading, thinking, praying masses of our Church and inform them as to what God was doing in and through their efforts.

It has been a greatly esteemed privilege, from time to time to present through these pages some aspects of the work of our Church among the Freedmen of the South. As the Field Secretary of the Freedmen's Board, living in the midst of this work, I have sought to familiarize myself with its character and to bring about and maintain such conditions on the field and such relations between the Board and the missionaries as would secure the ends sought by the Church. As I now lay down these familiar and sacred duties, and retire from the position in which, for more than eleven years, I have sought to serve God and the Church, it seems not unfitting to review briefly the work done and to consider the condition and outlook of the cause.

That these have not been idle years will be seen when I report 148,515 miles traveled within this time, 876 sermons and 665 addresses delivered and 422 schools inspected.

Some fields have required frequent visitation, either on account of their importance or because of their condition. In this way

there has been gained a rare degree of familiarity with the missionaries, the churches and the great work. The more thorough knowledge of the Negro character thus obtained has brought a fuller conviction of the need and nature of the Presbyterian Church as a means of lifting this long-neglected race up to the full plane of Christian citizenship.

Though the growth of the work in these eleven years has not kept pace with our prayers and hopes, it has been considerable, as the following comparison will show:

GROWTH SINCE 1885.

1885.		1896.
1	Synod,	2
6	Presbyteries,	9*
110	Ministers,	181
198	Churches,	314
11,372	Church members,	18,761†
194	Sunday-schools,	314
13,449	Sunday-school scholars,	19,624
77	Day schools,	75
155	Teachers,	230
8,746	Scholars,	9,511
5	Boarding schools,	19
1	Female seminary,	5

During these years there has been a growing ability among the colored men and women to carry on the missionary work of the Board as teachers and preachers. This has been promptly recognized and has resulted in marked changes. Of the 181

* These nine presbyteries are made up exclusively of colored churches. Besides these we have churches in eleven other presbyteries, the majority of whose churches are white.

† During the thirty-one years of the Board's work 38,524 members have been received into its churches.

ministers now in the service of the Board, only eight are white. In 1891, for the first time in its history, Biddle University began its annual session with a colored faculty (with one exception). Of our nineteen boarding schools all but six are under colored administration. The results of these changes, in the essentials of morality, economy and efficiency, are entirely satisfactory.

JUST THE THING NEEDED.

There is evidence that the methods pursued by the Presbyterian Church, in the religious and secular education it is providing for these people, are developing them in character and in self-reliant strength, and so raising up leaders from among themselves whom they may safely follow.

A trial of thirty-one years has abundantly proven that Presbyterianism is adapted to the intellectual and spiritual needs of the Negro, and, on the other hand, that the Negroes make good Presbyterians. If, as is claimed by some, this race is weak, vacillating and dependent, they need Calvinism to make them strong and self-reliant. If they are too emotional, governed by feeling rather than by thought, it is the intellectual, thoughtful side of their natures that needs development. What is so well calculated to secure this end as our admirable system of doctrine and worship?

And they make good Presbyterians. In my ministry of twenty-five years, more than one-half of which has been among the whites in the North, I have never seen Presbyterians who loved their Church more devotedly, nor those who were willing to make greater sacrifices for it than many of the members of our humble colored churches in the South.

WHAT SHALL THE CHURCH DO?

If our Church will place greater resources in the hands of its Board of Missions for Freedmen, it will star this Southland as thickly with colored Presbyterian churches as the West is with home mission churches. It is not lack of opportunity that prevents our more rapid advance. It is simply lack of means to carry on the work. There are to-day new fields among this people asking for church and school, and there are splendidly equipped young colored ministers standing idle, but asking for work. Why is this? Because the Board is staggering

under the load it is already carrying, and the Church enjoins it against incurring further obligations without a reasonable prospect of meeting them.

A PARTING APPEAL.

My parting appeal to our beloved Church is: Face bravely, honestly this God-given opportunity to lift up and save this race.

They are a part of our nation, of our citizenship. Patriotism, the love of our common country and her institutions demands that this large element, one-eighth of our entire population, be fitted by Christian training and instruction to discharge their duties to the State. These are days of great political commotion and upheaval. *The masses are learning their power. Neither sound statesmanship nor true religion will neglect them.*

Illiteracy is a menace to free institutions. There are 1,700,000 colored voters in this country. They are patriotic, and, in the main, discharge their political duties as well as they know how. Made intelligent as to these duties by Christian education, they will be a strength and a blessing to the country. Left in ignorance they will be the prey of designing, selfish demagogues, and will become a curse.

FOR CHRIST'S SAKE.

There are over 8,500,000 colored people in the United States, 7,000,000 of whom are in the South. How few of these have felt the vitalizing, energizing power of the gospel! How few of their hearts and homes have been purified by the Spirit of God! Is there not here a wonderful opportunity for Christian work? When we read of "our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2: 14), and hear his words, "Inasmuch as ye have done it unto the least of these, ye have done it unto me" (Matt. 25: 40), have we not an opportunity and an incentive to Christian work that should gladden all our hearts? When done "in his name" and for his sake, the most humble, anxious and exhausting toil becomes a privilege and a joy. He who is able now sincerely to say

"Take my life and let it be
Consecrated, Lord, to thee,"

is sure, by and by, to hear the welcoming words, "Well done, . . . enter into the joy of thy Lord."

ATLANTA, GA., September, 1896.

Dr. Payne thus takes leave of the particular department of our Chnreh's work for "Freedmen" in which he has labored so long, so faithfully and so satisfactorily to that people and to the Board, through which the Church cares for them; he does not take leave of the work. He has resigned the office of Field Secretary and accepted the presidency of Mary Holmes Female Seminary. This precious institution was originally located at Jackson, Miss. Its building, a picture of which was in our August number, 1894, was destroyed by fire, January 31, 1895. It was found best, in rebuilding, to change its location to West Point, Miss. The new building is now in progress, and it is expected that the school will be reopened in it in December next. In this new and noble department of the work with which Dr. Payne is so familiar, he will by no means lose the hold he already has upon the hearts of our readers, and we trust that they will continue to enjoy, from time to time, the interesting and instructive communications with which he has so often enriched our pages. We insert below the circular of the institution over which Dr. Payne is hereafter to preside:

MARY HOLMES FEMALE SEMINARY,
WEST POINT, MISS.

This is the successor of the School of the same name that was burned at Jackson, Miss., January, 1895.

The fine, large buildings now being erected at West Point, for the accommodation of this school, will be completed about the 1st of December, 1896. The school term will commence immediately thereafter. The buildings will be first-class in every respect. The faculty will be composed of experienced and thoroughly competent teachers, and the course of study will be adapted to the needs of the students.

There will be three courses of study:

LITERARY, INDUSTRIAL AND MUSICAL.

Thorough training will be given in each. Special prominence will be given to the moral education and training of pupils. Parents

may rest assured that their daughters will be safe in this school.

ENTRANCE.

All applicants for admission as students will be required to send letters of recommendation for good moral character, from responsible persons.

None will be admitted under the age of fourteen years, unless under special circumstances, to be determined in each particular case by the faculty.

It is required for entering, that students be as far advanced in Arithmetic as through division of simple numbers, and correspondingly in other studies. A further examination will be given for advanced classes.

The best of care and medical attention will be provided for any who may need them. Physicians and medicines will be at the student's expense. Persons in poor health will not be received.

EXPENSES.

There will be no charge for tuition.

Board, room, light, laundry privileges, etc., will be furnished at the rate of \$6.25 per calendar month, payable always two months in advance. Where students remain only a part of a term, they will be charged at the rate of \$6.50 per month.

Students should come prepared to pay for all necessary text-books and stationery; these will be furnished at cost.

For instruction on organ, \$15 per term of eight months.

For instruction on piano, \$20 per term of eight months.

LOCATION.

West Point is the county seat of Clay county, Miss. It is accessible by three railways: The Mobile and Ohio, Georgia Pacific and Illinois Central. The grounds of the seminary comprise twenty acres of land, donated by generous citizens of West Point.

The region is healthy, malarial diseases being almost unknown.

THE OPENING.

Notice of the day on which the seminary will open will be sent to all accepted students as soon as it shall be definitely determined. No one should come more than two days before the opening of school.

For circulars or further information, address

REV. H. N. PAYNE, D.D., *President*,
WEST POINT, MISS.

COLLEGES AND ACADEMIES.



GRASSY COVE ACADEMY.

A COVE IN THE CUMBERLANDS.

COVES IN GENERAL.

East Tennessee has a wealth of mountains, and hence an abundance of coves. Indeed, the entire section is itself a giant cove—a huge secluded glen walled in on all sides by mountain barriers. If you wish to leave the busy world, and to find rest and health in a charming retreat whose bounds are sandstone cliffs and forested heights, and whose roof is heaven's blue, go to Wear's Cove, or Cade's, or Miller's or Tuckaleechee, in the mighty Appalachians, and realize your desire.

“GOD'S COUNTRY.”

Or cross to the western edge of the valley of east Tennessee, and, starting from Spring City, climb the historic Cumberland. After your winding road has measured four miles, you are “up the mounting.” Look back! That is “God's country,” lying in picturesque panorama below; at any rate that is what the old soldiers called it when, gathered about the campfires of a dozen states, they talked to

one another of their loved mountain home. But we are going to

A COVE IN PARTICULAR.

Our journey lies for ten miles over the wooded plateau, across crystal streams and along rocky roads; past a few clearings each with its log cabin in the centre; across an invisible line into Cumberland county and middle Tennessee; the miles getting longer and more desolate the more there are of them. But at last the tenth mile is measured off, and our panting horses turn a bend in the road, and we draw up on a point that is 2500 feet above the sea; and there below us, its frosty fields glistening in the country sunlight, sparkles

“THE GEM OF THE CUMBERLANDS,”

as it is popularly known, the ideal cove of coves. It is a gigantic basin, five hundred feet and more in depth, with a rim of twelve miles in extent. An inland lake with deep-sea soundings it would be were it full of water as tradition urges it once was. A morass it would certainly be were it not for a marvel of nature—a natural tunnel of

several miles in length, through which the streams of the cove flow into the Sequatchee Valley. However, instead of being a lake or a morass, it is a thickly inhabited community, with its churches and schools, and neat white-walled houses.

BEHIND US THE WILDERNESS,

before us three church spires telling us of God; and frequent spires of smoke circling from chimneys seen and unseen, telling us of homes and hospitable firesides. And there, in the central part of the cove, are two buildings that stand together—what are they? They are part of an investment that our Presbyterian Church put there, namely

THE GRASSY COVE ACADEMY,

which the Christian enterprise of Kingston Presbytery established in 1884 for the education of the young men and maidens of this beautiful mountain district. A few miles back on the mountain, we passed almost in sight of the grave of its first principal, Rev. John Sibsby, the devoted and able scholar who successfully carried it through its first years of struggle and adversity. He was faithful unto death, and God has ordained that his works should follow him. Down in one of those houses that cluster about the academy, live the faithful quartette who are now conducting the academy—Prof. T. J. Miles, A.M., and his good wife, and Misses Northrup and Young.

HARK! THE ECHOES!

The bell for noon is tolling, and, see, from the two buildings are pouring one hundred and twenty-five of the brightest young people to be found anywhere. It would be good to see such youths anywhere, but what a delightful surprise here in the mountains!

Where do they all stay? Ah! there our hearts are heavy! Those of the students who come from without the cove live either in

the one modest building denominated a dormitory—that stands next to Prof. Miles' home, or they find rooms in private families; but there is not room in the neighborhood for the students who wish to come, and some have to be turned away. In his perplexity, Prof. Miles writes: "A building must come,¹ if it be the divine will. What can be done, do you suppose?"

WHAT DO YOU SUPPOSE

can be done? Why three thousand dollars would put up a building that would double the usefulness of the academy. For only a thousand dollars a year the academy is doing an amount of good that many pretentious institutions never have done. The standard of scholarship is high. The atmosphere is Christian. The Bible is a regular text-book. All those engaged in the work are in it for the love of Christ and of souls, and are making sacrifices to carry on the work. Miss Northrup has donated her invaluable services almost entirely for two years past. Let us back up these loyal workers. Let us take stock in the academy's usefulness. It would be hard to overestimate the good already effected by the academy: a new building would largely increase the number in attendance, and would be of untold service to the Cumberland plateau.

The Board of Aid for Colleges and Academies feels the liveliest interest in its mountain ward, and would take profound satisfaction in receiving the means to give a substantial answer to Prof. Miles' anxious question.



CHARLESWORTH
POWELL.

"It has been my custom," writes S. S. missionary R. H. Rogers, from West Virginia, "to select one or two Sabbath-schools each year that would warrant special attention. The Yangon school was early placed on that list, and I visited it regularly every month during last summer and fall. In August I held a series of meetings there, and at the close of these meetings thirty-one persons signed a petition to our presbytery to be formed into a church. Rev. J. F. Baxter and myself were

appointed a committee to investigate and, if deemed advisable, to organize, and the result was the Barton Presbyterian Church, with fifty-two members. The people are mostly Pennsylvania Germans, and substantial, thrifty farmers. Some were Lutherans before coming to West Virginia, some Presbyterians, and many had been longing for years for a church home. Some had been baptized in infancy; one of them, an old man of seventy-five, now making public profession for the first time."



BOHEMIAN CHURCH, TABOR, MINN.

PUBLICATION AND SABBATH-SCHOOL WORK.

A STORY OF SABBATH-SCHOOL MISSIONS.

So entirely in a line with Presbyterian Sabbath-school and Missionary Work is the "Bit of History" on page 280—so aptly does it illustrate its methods and characteristics—that we gladly give it currency. It shows the importance of Sabbath-school work in particular among people of different races who settle among us. What is here described is a single specimen of a many-sided work, which in its beginnings aims low and therefore so often hits the mark, seeking modestly to interest and train the children of our people in good ways through the agency of the Sabbath-school. It might have been written—so true it is to the manner of this sort of thing—by one of our missionaries; but it happens that in this instance private and personal instrumentality was employed from the start. The writer of the paper is Mrs. A. P. Brush, of St. Paul, Minn., who, we have reason to believe, sets forth her own personal experiences and was one of the two persons who first conceived the idea of a Protestant Sabbath-school in this settlement. Her simple story, so modestly told, may well set others, both men and women, to the looking out for similar opportunities. But the field is too vast to be covered by mere sporadic efforts. Our records furnish nearly 400 cases in which Presbyterian churches have grown up from the work of our missionaries. If the reader sees no immediate opportunity of going forth and starting a Sabbath-school personally, we can readily point out hundreds of localities where this work is being done or could be done, and where a gift of money, whether large or small, will directly result in the harvesting of just such fruit as is pictured by Mrs. Brush.

A TIMELY REMINDER ABOUT COLLECTIONS.

In remitting money to the Sabbath-school and Missionary Department of this Board care should be taken to specify the source

from which the contribution comes, whether church or Sabbath-school. In many cases the collections from both are forwarded in one sum and credited in the letter of remittance either to the church alone or to the Sabbath-school alone, thus opening the door to confusion and misunderstanding. Forms for forwarding offerings can always be obtained on application to the Rev. Dr. Worden, Superintendent of the Sabbath-school and Missionary department.

It is very important that all contributions made to the work on Children's Day which have not yet been forwarded should now be sent in. A prompt remittance of all collections is much to be desired and greatly facilitates matters generally.

Treasurers, superintendents and other officers of church and Sabbath-schools will, we are sure, see the importance of the foregoing requests, and kindly give all due attention thereto.

S. S. Missionary May had an appointment to organize a Sabbath-school last spring in Morton Township, Solomon Presbytery, Kans. On arriving at the place he found that a cyclone had preceded him and had completely demolished the schoolhouse in which the school was to meet, besides doing considerable damage to other buildings in the neighborhood. The organization had therefore to be postponed for a time, but will not by any means be abandoned.

The Rev. J. H. Hobson, our synodical missionary in California, writes: "Recently, while searching for a superintendent and teachers, I could only find one professed Christian in a community of forty families. I started a Sabbath-school with this one as superintendent, and now there are seventy scholars attending four classes, the teachers of which have been led to Christ through the faithfulness of the superintendent. Hidden among the valleys and on the hill sides of this great State are many thousands of children and youth who have never heard a prayer or seen a preacher, and Nevada, with its 13,000 children outside the

Sabbath-school, sends us many calls for help which we cannot obey for lack of men and money."

Mr. S. A. Meredith, of Missouri, in reporting a number of Sabbath schools as closed or suspended, says: "I have no doubt that many of them could have been made permanent by proper care." This is a standing problem in Sabbath-school missions, and it must be solved not by planting fewer schools, but by devising methods of watching over and cultivating those which are planted.

Synodical S. S. Missionary Sulzer writes from Minnesota: "I have been up North holding tent meetings with Brothers Matheson and Blair on the banks of Lake Bemidji, where we have a Sabbath-school and a little church of nine members lately organized. This is the only church in the county, which is nearly 200 miles long and 57 miles wide. It is new territory and is just being settled.

A BIT OF HISTORY.

That "great oaks from little acorns grow" is a proverb familiar to all Americans and expresses a truth exemplified in the history of the little church at Tabor, Minn., viz.: that great results sometimes spring from very small beginnings.

Very small indeed do these beginnings seem in the retrospect, scarce worthy of record except in evidence of God's willingness to honor any honest effort to do his will, however feeble the effort may be.

Among the early settlers of Northern Minnesota was a little company of Bohemians, consisting at the time of which I write of about seventy families forming a community of their own, somewhat isolated, by reason of language and customs, from their American neighbors. The large majority were Catholic in religious belief, yet among them was the "little leaven" destined we believe by God's blessing sometime to "leaven the whole lump."

Some seven miles from this little settlement, known as Tabor, one quiet Sabbath afternoon in the opening A.D. 1889, the people were driving slowly over the prairies talking earnestly of a certain missionary meeting which they had just attended. The subject which had claimed their attention had been "Missions among the Catholics in Europe and South America." The thought which burdened their hearts, was the fact that right at their doors, as it were, was a settlement largely Catholic, where spiritual desolation and famine abounded, and that we, aspiring to reach a helping hand to far-away needs, had overlooked the nearer want, and forgotten the divine command "beginning at Jerusalem."

So seriously did this thought rest upon these

hearts, that sleep forsook their pillows while plans were laid which all unconsciously to themselves were about to answer *some one's* prayer for Tabor.

A canvass of the little settlement was speedily made. By personal conversation where possible, and by the aid of the little people, whose limited English supplied the visitor's lack of Bohemia, the plan for a Sabbath-school was made known and old and young were invited to come.

Neither church nor other public building was available, but, "there being a will, there is always a way." On a neighboring farm was a little cabin once used as a *milkhouse* but which now served as a schoolhouse, and in these quarters, neither very inviting nor convenient, on a hot afternoon in May, gathered that little band which so soon developed into the "Bohemian Presbyterian Church of Tabor."

Not more than a dozen people were expected, but fifty came, and helpless indeed did the movers in this little enterprise feel as they stood in that ill-ventilated unattractive room, facing the problem, how to help this waiting company, ignorant, as they were of their trials, and their needs, and their language. But they had begun this work trusting as never before in the Father above, who was, they believed, leading them on. An organ loaned by an interested lady, made the beginning easy. The leaders gathered around it and sang gospel hymns which speedily warmed the hearts of this music-loving people and made all feel more at home; then a prayer was offered, asking God to do the work which seemed entirely beyond the power of man, a prayer which as the future proved, was most graciously answered. The International Sabbath-school lesson for the day was then read alternately in Bohemian and English. Several classes were also formed, on the basis of who understood English, and who did not. These first measures were very crude, and yet in the light of results they prove that when God says, "Go and do," it can be done, however impossible it seems to human view.

During the early Summer, the efforts of the Rev. Dr. Adams our Synodical Home Missionary brought to the aid of the movement a most efficient helper—a theological student from Union Seminary—Mr. V. Losa. A young man of more than ordinary talent, and seemingly with all his powers consecrated to the Master's service, he soon became a power for good in this community. The Sabbath-school outgrew its first accommodations and soon more commodious quarters were necessary. Then Mr. Breñ, one of the helpers, offered the use of a granary which was gladly accepted and with but little difficulty the school secured an organ of its own. Boards laid on blocks of wood furnished the seats, a table covered with a white cloth did duty as pulpit, wild flowers and prairie grasses furnished the decorations and hid from view unsightly beams and rough boards.

A preaching service was now added, and all summer, eager, interested crowds gathered, Sabbath after Sabbath, to hear the Bible story of "Jesus and his love." Bohemians learned to sing gospel songs in English, and Americans with less success sang the same songs in Bohemian. Old people who had not dared even to hope for the Sabbath services of the Fatherland in their new home now rejoiced with tears of thanksgiving to hear once more gospel preaching in their native

tongue. The faith and hope which had grown faint in some hearts burned anew with increased fervor, and some learned for the first time to rejoice in the glad hope of salvation.

Later in the summer came the Rev. V. Pisek from New York. Mr. Pisek has stood in many a more elegant church, before many richer and larger audiences, but surely never did he have a more appreciative one than filled to overflowing Mr. Breñ's wide old granary those summer Sabbaths.

That summer of faithful preaching resulted in the organization of the present "Bohemian Brethren Presbyterian Church." Each summer since has brought to their aid one and another earnest young student. Dear to the hearts of Tabor people will always be the names of Vokalek, Bazata and Koukol, the young men who so nobly helped to "hold the fort" for Christ in this little settlement.

About two years after the organization, the enterprise and zeal of this faithful little band of Christians resulted in the building of the present tasteful little edifice. The church was dedicated with impressive ceremonies, on the 4th day of October, A. D., 1891, and the congregation bade farewell to the old granary where so many solemn and happy Sabbaths had been spent.

God continues to bless this dear church, and not the least of His favors is the present, earnest young minister, the Rev. Jaroslav Dobias, the first settled pastor, whose efforts and influence extend far beyond the limits of the little town which rejoices in calling him "*our minister.*"

May the sunshine of God's presence rest in the future as in the past in rich abundance upon the Tabor church and the dear people there.

MINISTERIAL RELIEF.

THEN AND NOW.

An indifferent and uninformed public is liable to get the impression that the old minister, whom the Church has upon its hands, and for whose support it is asked to contribute, represents a class of persons who are indigent through inefficiency or ill desert; and that if they had been of much account, they would have been able to keep in service, or at least, to lay by sufficient to sustain themselves and families in a modest degree of comfort, when the time of decay and weakness came.

Such a view grows out of an absolute misunderstanding of the character and work of these men. They are not on the roll of the Church's veterans because of inability to find work. They are not receiving aid because they are unable to earn a salary by preaching the gospel. These are the men who, years ago, when young and in health, took their modest belongings and plunged into the far West and traversed the wide prairies in their devoted efforts to establish the gospel of Christ.

These are the men who stood in the young and growing towns of our missionary fields for integrity and righteousness, when the flood tides of rampant wickedness were surging through those new communities, and whose manly and noble stand for everything that was good and pure has wrought such wonders there.

These are the men whose parish has frequently covered three-fourths of a State, and who have been largely instrumental in saving the growing towns of the great West for Christ.

These are the men who have stood in their places for thirty, forty or even fifty years, until wearied nature compelled them to cease their labors.

And is it because there are no fields of labor open to them that they are looking to the Board of Relief for aid? Is it because they are inefficient and cannot find congregations which will give them a hearing?

Brethren, they are out of work and out of pay, because either the burdens and toils of this work they have been doing have broken down their health and put them upon beds of disease, or the equally disabling effects of old age have incapacitated them for further labor. It is an honorable retirement in either case.

It is pathetic oftentimes to read their expressions of regret at being compelled to give up their loved employment, and to see with what tenacious hope they cling to the prospects of resuming it. But these men, in most instances, are beyond the power of work. God himself has retired them, and laid upon his Church the responsibility of their support.

When we think of the relation the disabled ministers of Christ sustain to the Church they have built up and served, and then reflect upon the apathy of that Church regarding their support when infirmity and age have overtaken them, one is liable to conclude that God's people are not only neglectful of the general interests of the Church of Christ, but are forgetting or refusing to care for their own, thus incurring the censure of Holy Scripture—"worse than an infidel."

These men belong to us in a particular and personal sense. We have joined the friends of Christ's cause in the world, in urging young men to enter the ministry. We have given our sanction to that noble work wherein the Board of Education has undertaken to sustain them, in part at least, while they are in preparation for their sacred calling. We have gloried in that system of Presbyterian oversight by which we announce to the world, that our great and wealthy Church takes care of the candidates for the ministry she has invited to her ranks; and we have also given wide currency to that work which we feel and declare to be an honor to our branch of Christ's Church, which proposes to take care of these men when they are laid aside from their loved employment by the infirmities of age or the limitations of disease.

And, brethren, how are we fulfilling these eloquent declarations of devotion to this Scriptural scheme of our Church?

The answer to this question lies in the humiliating statement that the Church collections and the gifts of individuals for the last two years have reached just about one-half of the sum which as its conservative estimate of the Board's needs for the year's work, the General Assembly has urged them to provide.

Is there not in this sad failure to provide sufficient funds, either an evidence of no recognition of our obligation to God to pay the vows which, practically, we have made, or of a thoughtless disregard of the needs of our suffering brethren?

We often hear the remark that ministers are not financiers. [The Church does not give them much with which to practice!] But what better refutation of the error can be found than an examination of the homes and the credit of the ministers of our land? When a man develops an ability to

keep a growing family, and to give them a good education, and to enable them to mingle socially with the best of his congregation, upon a salary which does not average in our Church \$700 a year, what better proof can any one demand of good financiering?

And the result of this generally is a degree of comfort in the pastor's home which leads many people to imagine that the Presbyterian minister is never in serious want.

But while it is not always true that there is no want in the manse, yet the Church must not measure the needs of the disabled minister by the condition of the settled pastor or supply. He and his wife struggle, and generally make both ends meet. But they cannot create a surplus.

When the salary stops, the only source of revenue is gone; when no monthly or quarterly payment comes, there is generally nothing wherewith to buy bread, and mouths must go unfilled and pressing demands unsatisfied unless the Church comes to the relief of the needy ones.

The Board of Relief has a great and growing work on its hands. Hundreds of families look to its treasury for most, if not all, of their daily bread. And the question of pressing importance with us is, how shall we make the scanty supply go around among them all, and give enough to keep the wolf from the door of each? We look at our slender bank balance, and then at the growing number of pensioners, and feel as the disciples did, who, gazing at the few loaves and fishes with which they were expected to feed the multitude, exclaimed, "What are they among so many?"

But we do not despair. The same Lord who multiplied the meagre supply of food and filled the thousands upon the lake shore, can supply the need of his suffering brethren now. And if his people will only put into their hands a proportionate share of what he has already given to them, they shall be co-workers with God and share in the honor.

These are his needy ones, and in giving to them, you give to him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

W. W. HEBERTON, *Treasurer,*

For the Executive Committee.

HOME MISSIONS.

NOTES.

There come sad tales of moral depravity from isolated Mormon towns.

There are more than fifty Indian tribes without a missionary of any sort.

There are Alaskan tribes begging for relief from ignorance and the destructive vices entailed upon them by degraded whites.

Numerous communities of Mexicans in our country are in the darkness of ignorance and superstition who are asking for the light and the truth.

Multitudes of young men and women who are to be the fathers and mothers of millions yet unborn in our land, are now without the regular means of grace. If this continues what must the next generation be?

A plaintive appeal comes up from that interesting but unfortunate people who dwell among the mountains of the South, in whose traditions there are lingering echoes of the faith of their fathers.

In the face of all these facts shall the Board of Home Missions be compelled to retreat from its appointed mission and leave the waste places of our land to abide under the shadow of death?

While the Board's debt, in its huge proportions, may seem formidable, it must be remembered that our Church has a large membership, and is possessed of great wealth. \$300,000 for 1,000,000 people is thirty-three cents apiece. The poorest member in all the Church would not think a debt of *thirty-three cents* a very serious matter. It would be just a little more than *half a cent a week* for a year—even if no one gave any more.

All loyal Presbyterians who believe in the utter severance of Church and State

certainly rejoice at the prompt dissolution of every compact between the Board and the government in the support of Indian schools. But that was part of the cause of our debt, just then the hard times came upon the country. There is a special propriety in so distributing this burden that every loyal one shall bear a part of it.

The church has been made acquainted with the condition of the great home mission field by the Board's very full and complete annual report. To the most casual reader of that report it must appear that the work all over the field is most thoroughly organized, that the severe retrenchment and the suspension of aggressive movements through the several years have left vast and populous areas of our country untilled and untouched by the Church, that the most rigid economy has been exercised in the administration of the Board's affairs and in the conduct of the work on the field by the Presbyteries. It is disappointing and sad that, after all, further retrenchment is necessary.

An elder, in making a remittance, writes: "If ministers would only give the people a reason for giving they would give." No doubt the elder is right, but he could help by seeing that *THE CHURCH AT HOME AND ABROAD*, *The Assembly Herald*, or one of our excellent Church weekly papers is taken by every family in the congregation.

The Presbyterian Endeavorers in a denominational rally during the great convention in Washington, unanimously resolved to make a special thank-offering of at least twenty-five cents per member throughout the Church, for the liquidation of the Board's debt. A great deal of enthusiasm was manifested in this movement. A very able committee consisting of Rev. Drs. R. J. Service and J. M. Patterson and Mr. William McKay, all of Detroit, was appointed to manage the business. Carefully

selected synodical and presbyterial committees have been appointed throughout the Church to direct the work of soliciting contributions. There are 400,000 Presbyterian Endeavorers. It is proposed to accomplish the whole business by November.

The Board's plan of retrenchment does not contemplate a horizontal reduction of the salaries of all missionaries. It is hoped that no missionary's salary will be reduced. The proposed reduction of ten per cent. is on the aggregate amounts granted to the churches and missions within the bounds of each presbytery. This reduction is for the current fiscal year—April 1, 1896, to April 1, 1897.

The hearty unanimity with which the synodical and presbyterial committees are preparing for missionary conventions is one of the most encouraging signs of the times. The synodical committee of Iowa has issued the following letter:

To the Presbyteries within the bounds of the Synod of Iowa,

GREETING:

The Synod's permanent Committee of Home Missions desires to present the following matter for your consideration at the approaching presbyterial meeting. In view of the serious difficulties confronting the Presbyterian Church in its home mission work (a paralyzing debt of \$300,000 and a falling off in our own contributions), the committee has felt the necessity of renewed consecration to home evangelization. The contributions of our churches are scarcely a third of what is needed to carry on the work already undertaken in our State, and many openings are being neglected for lack of means.

The committee therefore presents for your action the following plan of operation:

1. The adoption of the Michigan plan for making applications, approved by the last General Assembly.

2. An economical grouping of the churches and fields; the presbytery exercising its episcopal authority, and making such requirements as will keep the work of the presbytery united.

3. Apportionment of the amount needed for the work in our State among the churches at the rate of sixty cents per member, on the average, to be raised by church collection alone.

The presbytery is requested to authorize the Presbyterial Committee of Home Missions to notify each church of the amount apportioned to it, and

the pastors and elders are urged to use their utmost efforts to secure this amount.

4. Missionary information. Each presbytery is urged earnestly to prepare a schedule of services to be held in its different churches, by which the true merits and needs of the home mission work of our Church shall be clearly spread before the minds and laid upon the hearts of each congregation within its bounds as soon as may be after the meeting of presbytery.

Furthermore, feeling the need of providing a medium of communication for our synodical interests, the committee presents the following plan of newspaper publication, and desires a full consideration of it and expression of opinion before the meeting of synod:

1. The issue of a monthly paper devoted to the interests of our Church in Iowa. This should be enlarged and issued more frequently, as resources permitted.

2. The control to be vested in a Synodical Board, consisting of one member from each presbytery, said member to be nominated by the presbytery and indorsed by the synod. This Board shall control the matter presented in the paper and select a responsible editor, who shall have direction, under the Board's supervision. Each representative shall be charged with the interests of his own presbytery in the gathering and advising of such matter as will be of local interest. He shall likewise do his utmost to secure subscriptions from the churches.

3. Financial support shall be derived from subscriptions and advertisements. The synod assumes no responsibility, but may appropriate a small sum for the use of the Home Mission Committee in special editions to be circulated through the synod. The subscription shall be 25 cents per annum, unless the Board determines otherwise.

4. The paper shall be at the disposal, as far as space permits, of the Permanent Committee and missionary organizations of the synod.

By order of the Permanent Committee of Home Missions of the Synod of Iowa.

T. S. BAILEY,
W. O. RUSTON,
Sub-Committee.

Nebraska, Michigan and others have taken the same course.

Rev. David Howell, superintendent of Home Missions in Michigan, has issued a valuable letter in which there is much that may be read with profit throughout the Church. He says:

The following suggestions are respectfully sub-

mitted that our work may advance uniformly and successfully :

1. Presbyteries should insist that the congregational meetings now required of aid-receiving churches shall be faithfully held. No other method affords an equal opportunity of setting before such churches the conditions upon which they receive aid.

2. Presbyteries should require that the subscription papers used in securing the pastor's salary in aid-receiving churches shall be faithfully circulated and honestly represent the ability of the church to support a minister.

3. The complete success of church extension and support in our synod demands that some method of systematic canvass of **ALL THE CHURCHES** shall be devised and adopted, to the end that **EVERY MEMBER** and **EVERY ADHERENT** interested in the extension of Christ's kingdom in our own State

shall contribute something to the work. The adoption and working of such a plan in connection with the already established rules of synod will go far in accomplishing self-support of our mission work. A careful canvass of all the churches for this purpose is the only way in which reliable data can be secured upon which can be based an apportionment to the churches of the amount necessary to support the mission work of the synod, should such an apportionment be found necessary in the future. Cannot some uniform method be adopted and a definite time fixed for the thorough canvass of every church in the synod in the interest of our own mission work? May I not ask you to press this matter upon your presbytery? No other question of such importance will engage the attention of any presbytery at the coming meeting. Will you not press it to the front and keep it there until a decision is reached?

Concert of Prayer For Church Work at Home.

JANUARY.	The New West.
FEBRUARY.	The Indians.
MARCH.	Alaska.
APRIL.	The Cities.
MAY.	The Mormons.
JUNE.	Our Missionaries.
JULY.	Results of the Year.
AUGUST.	The Foreigners.
SEPTEMBER.	The Outlook.
OCTOBER	The Treasury.
NOVEMBER	Romanists and Mexicans.
DECEMBER.	The Older States and Mountaineers.

THE TREASURY.

One-half of the current fiscal year has expired, and we are at that interesting time when the summer with its heat, its harvests and its vacations is closing, and when the autumn with its cool days and lengthening evenings is bringing the pastors back to their pulpits and opening the churches to their returning congregations. It is a time for the Boards and other benevolences of the Church to take their bearings. In the rural districts the harvests are secured and men may know what their resources are, and churches may be able with some degree of accuracy to estimate their financial strength. In the cities the churches will feel the quickening pulse of business and begin to measure their work for the year.

At this halfway point, as we cross the meridian of our fiscal year, it is well to take our noon-day observations—"shoot the sun," as the sailors call it. The sky is sufficiently clear for the purpose. We are not in a fog bank yet, for we find it possible to take observations.

Our log book shows a favorable run so far. The April receipts exceeded the receipts of the corresponding month last year by \$4633. There was an equal increase for May over May of last year. June kept up pretty well, showing an increase of \$14,559 in individual gifts, but a falling off of \$13,500 in legacies, \$2199 in receipts from churches, and \$4197 in the receipts of the Woman's Executive Committee. So that in the totals there was a net falling off of \$5300 from the receipts of June, 1895.

July showed a gain of \$2053 from churches, and \$2242 for the Woman's Executive Committee, but a falling off in legacies and individual gifts—a total decline of \$5000 from July, 1895.

Contributions during these months are always uncertain and fluctuating, and receipts are never up to the current payments. The case is still worse in August. During this month harvests and vacations are at their height and the temperature is aloft. The receipts from legacies fell \$30,591 below the unusually large receipts from this source in August of last year; the gifts

of the churches fell off \$7009, but the receipts of the Woman's Executive Committee increased \$2524.

For the five months—April 1 to September 1—the receipts from all sources were \$36,317 less than for the corresponding period last year, but in the one item of legacies the falling off for these five months was \$51,145, which was partially overcome by a gain of \$15,000 for the same period in the gifts of the living.

When we remember that we are in the fourth year of a general financial depression, and in the midst of an important presidential year, with the excitement of the campaign running high and the leading issues financial in their character, we have abundant ground for congratulation that the contributions have been so generous.

But when we remember that the year opened with a debt of \$299,062.42, we are impressed with the conviction that we have hard work ahead. While the receipts for the current year so far are encouraging under existing conditions, we must face and answer the questions so frequently asked: How did the debt come about, and how is it to be paid? It is not the debt of a single year, but of six years' accumulation. The following table shows its beginning and progress:

1890,	\$30,391 84
1891,	98,346 04
1892,	67,092 62
1893,	66,407 75
1894,	253,645 56
1895,	334,864 05
1896,	299,062 42

In order to a clear understanding of the Board's debt, it is necessary to glance at its history. It began in 1890, when the year closed with a debt of \$80,391.84, which was caused in a single month, the last month of the fiscal year. At the end of February of that year it seemed that the Board would close the year with money in the treasury, and when the state of the treasury was announced somehow the receipts for the following month fell \$85,000 below the receipts of the corresponding month of the previous year. Had the receipts kept up through that month the Board would have reported a balance in the treasury instead of a debt.

The next year closed April 1, 1891, with a debt of \$98,346, only \$17,954 larger than the debt of the previous year,

although the receipts from legacies had fallen off that year about \$100,000.

During the next year the debt was reduced to \$67,092.62, and in 1893 it was still further reduced to \$66,407.75. During the year ending April, 1894, Indian work amounting to about \$20,000 was transferred from the Foreign Board to the Home Board, but the sources from which the money for the support of this work had been derived were not transferred. This increase of expenses and the decrease of \$118,000 in receipts from legacies account for \$138,000 of the debt with which the Board closed that year. The following year, 1895, the Board reported to the General Assembly a debt of \$364,864.05. Part of this increase was due to the relinquishment of government aid in the support of Indian schools which the General Assembly required of the Board.

During the year which closed last April, further relinquishment of government aid deprived the Board of \$21,000 of income which it had formerly received, and still, by the aid of the Memorial Fund, the debt was reduced, notwithstanding the unparalleled depression all over the country, to \$299,062.42. Thus, it appears, nearly \$100,000 of this debt was caused by the relinquishment of the government aid and the transfer of all the Indian work from the Foreign to the Home Board. It would be useless to ignore another cause which doubtless suggests itself to every thoughtful observing Presbyterian, and that is the fact that the divisive questions which have agitated the Church through these years have helped to decrease the gifts to its benevolences.

But aside from all these things, the Board of Home Missions has suffered with the Home Boards of other Churches and with many of the best and most ably managed branches of business throughout the country in these times of depression, with the added disadvantage of an existing debt. Many large givers prefer to support aggressive work, and will not give so generously to pay for work already done.

Now, what is the remedy? In brief, it might be answered: *Increase the receipts and reduce the appropriations.* Let the Church wake up and pay its honest debt. Every dollar of it was incurred in as self-denying and fruitful work as was ever performed in the Master's vineyard.

Plans for accomplishing this difficult task were presented in the "Outlook," in the September number of *THE CHURCH AT HOME AND ABROAD*.

The Board's circular letter setting forth its method of retrenchment and calling for home mission conventions throughout the Church has met with the most hearty response from Home Missions Committees of synods and presbyteries throughout the Church.

But no plan, however wise and feasible, will accomplish anything unless it is carried into execution with unflinching persistence. May not these committees have the hearty sympathy and active coöperation of pastors, church officers, Sabbath-school superintendents, teachers and all who love our Lord Jesus Christ and desire the extension of his kingdom.

THE GREAT REVIVAL OF 1800.

FROM A FORTHCOMING VOLUME BY

PROF. J. H. PATTON.

An efficient instrument of divine providence in promoting this revival was the Rev. James McGready. He was a native of Pennsylvania, a student of theology under Dr. John McMillan; was licensed by the Redstone Presbytery, and afterwards removing to North Carolina, commenced preaching in that State in 1788. His own spiritual life had been greatly quickened by his having recently participated in a revival among the students of Hampden Sidney College.

He soon was noted for his fearlessness in denouncing sin in every form, and in consequence he became exceedingly unpopular with those classes whose vices he rebuked. The spirit of practical religion that he had just witnessed in the revivals, was in contrast to the conformity to the world and its allurements that he encountered in the community, in which were the two churches to whom he had come to minister. Horse-racing, with its attendant profanity, gambling and intemperance, prevailed to an alarming extent, and yet the nominal members of the churches were virtually independent as to the prevalence of these and other vices.

Mr. McGready labored here for about ten years in what proved to him a *training school*. His pungent and continuous denun-

ciation of the vices common in the community at length roused against himself personally an intense opposition among those who remained unconverted. Every effort was used by these parties to counteract his influence, so that his preaching in respect to them became an instance of casting pearls before swine. He thought it better to seek a new field of labor, and he removed to Kentucky.

Irreligious Conditions.—In that state he found a condition of society, morally speaking, more irreligious than even the one that he had just left, because in addition to the evils existing in the latter community there was an undercurrent of skepticism that neutralized almost every Christian effort. He took charge of three congregations on January 1, 1799, that were located in most unpromising neighborhoods. The religious and moral condition of that part of Kentucky was exceptional when compared with any other section of the Union; the lines were strictly drawn between politics, French infidelity and Christianity. This state of feeling affected many of the members of the Presbyterian churches, and in consequence Christian duties were neglected almost everywhere. At this crisis, when the few earnest Christians, men and women, were in despair, came the outpouring of the Holy Spirit. It came with such power that the opposition for the time was appalled and swept away. We cannot go into the detail of all the circumstances attending this marvelous religious movement by means of which the moral character of the population of an extensive territory, not only in Kentucky, but in portions of the neighboring States, was modified or changed, and gospel truth received an impulse which from that day to this has blest the people of that entire region.

After the work commenced, July, 1799, its influence spread rapidly throughout the region, and many other Presbyterian ministers, who were in earnest sympathy with the revival, entered into the cause with great zeal. Prominent among these were Revs. John Rankin, William McGee, a Methodist, and William Hodge. The latter two were converted under Mr. McGready's preaching when he was in North Carolina.

Characteristics of the Revival.—There were peculiar characteristics of this religious awakening, that are well authenticated, and

to explain which is as difficult as to account for the outpouring of the Holy Spirit on the Day of Pentecost, if the inspired word had not made known the power that moved the souls of men on that occasion, while under the preaching of the Apostle Peter. Here in these modern days were bold and daring sinners, scoffers and blasphemers, some of whom had even come to interrupt these religious services, but instead were overcome and wept bitterly, bewailing their sins. The emotions of the soul were so intense that they affected the whole physical system. "Many were so struck with deep heart-piercing convictions that their bodily strength was quite overcome so that they fell to the ground, and could not refrain from bitter groans and outcries for mercy." These manifestations were not confined to any special class, but all, old and young, black and white, were affected, some more, some less. Numbers of professed Christians, after a searching examination of their former hopes, were awakened to a new and beautiful religious life, and thus the work went on with increasing power for a number of years.

Injurious Divisions.—Unfortunately divisions arose. Doctrines were preached that were deemed unscriptural by many Presbyterian ministers, and it became evident to the more judicious that such errors, if permitted to remain unimpeached, would retard the progress of the revival. Extravagances, the legitimate outgrowth of these errors, had already produced evils in some of the churches. From the point of view of to-day, the ministers who strove to avoid these extremes were right in their opposition, as the influence of such unscriptural and injudicious measures afterward proved. Although they did not sanction all the methods used, nor condemn them absolutely, yet they held that whatever permanent good was done was through the Holy Spirit and the truth alone. They assumed that a genuine "work of God" would bear the test of his word. Prominent among these ministers were John Lyle, Thomas B. Craighead, Robert Stuart, J. P. Campbell and David Rice, who because of his age and disposition was characterized as "Father" Rice. The advocates of the extreme measures, most unjustly, stigmatized these men as *anti-revivalists*.

Influence of the Revival Spread.—The news

of these remarkable religious exercises spread far and wide, and great multitudes, impressed by an indefinable feeling on the subject, came from long distances to attend these services. Congregations, one after another, were brought under the same influence, till the whole region was reached, extending in every direction for at least a hundred miles. The indefatigable McGready visited and preached with tremendous power in places more than that distance from his home.

In many instances these converts from classes of hardened sinners, in expressing their thoughts, astonished even the preachers themselves. Says Mr. McGready: "The good language, the good sense, the clear ideas, and the rational scriptural light in which they spoke amazed me. I felt mortified and mean before them. They spoke upon the subjects beyond what I could have done."

To instruct these multitudes the Presbyterian ministers labored incessantly. The meeting houses were too small, and during the summer the people thronged the groves in many thousands. There were often seen at the same time, but in different points in the woods, great congregations, in one instance seven, listening to sermons, but all impressed by a similar intense conviction of sin. Great numbers of the most careless and God-denying sinners experienced a change of heart, and manifested their sincerity afterward by living consistent Christian lives.

Camp Meetings.—The immense crowds that attended these services, and the lack of buildings of sufficient size to contain them, afterward led to holding, in the summer months, the larger assemblies in the groves. From the latter custom originated camp meetings. Regular encampments were formed at first, by having canvas tents, but these in turn gave way to light structures made of wood, because more permanent, since the same encampment was often used from year to year. Some central position was chosen, that furnished an abundance of pure water and a suitable forest. In time, the custom of having such encampments was so extended throughout Kentucky and the neighboring States, that a systematized form of evangelical work was inaugurated for preaching the gospel to the people at large during the summer months, when the

groves could thus be utilized. This mode of holding large assemblies for evangelical work was suited to the conditions of the people, and therefore they became very popular, and equally as useful as a means of preaching the word.

Another great Revival.—In this connection we give a brief account of a revival which commenced in the autumn of 1802, under the ministrations of Rev. Elisha Macurdy, in Washington county, Pa. Macurdy was a farmer in Ligonier Valley, Westmoreland county. In his twenty-eighth year he heard a sermon by Rev. James Hughes, who was on a missionary tour among the scattered Presbyterian churches in that region (1792). His attention was arrested by the doctrines expressed and warnings given by the preacher, who based them upon the word of God. Macurdy bought a Bible, and began to examine its contents; the result was he professed himself a Christian, though afterward he experienced clearer views of his acceptance with the Saviour. He determined to devote his energies to preaching the gospel, and, selling his farm to defray his expenses, he entered upon a course of study, including theology, in the Canonsburg Academy, the latter study under the direction and instruction of Dr. McMillan. He finished his course of study in 1798, and was licensed by the Presbytery of Ohio. Immediately he began work, and as a missionary preached with great zeal and acceptance in the vacant churches and destitute settlements in that region; but ere long he became the pastor of two churches, known respectively as Cross Roads and Three Springs. Here he labored with remarkable success for thirty-five years.

The Counterpart.—This revival, in certain characteristics, was almost the counterpart of the one commencing in Kentucky two years before (1800), under the ministry of James McGready. The similarity consisted in the effects produced upon those who were convicted of sin, such as the physical system being overpowered by the emotions of the soul when under a pungent sense of guilt before God. But all were not thus affected, as the manifestations were various in kind and in intensity: derangements of the nervous system being more frequent than the loss of physical strength. As for the length of time in which such conditions

lasted, some were for only a few minutes, others for hours and even days. The mental powers of those thus exercised appeared to be intensely active in dwelling upon religious realities and things of eternity. Bold and hardened sinners were awakened and their mental agony was so great that often the body of the convicted became seemingly paralyzed and sank down helplessly. In one instance so great was the intensity of feeling that the greater part of the congregation did not disperse at the usual time in the evening, but remained in prayer and exhortation all night long, and even till noon the following day. These were scenes similar to those witnessed about the same time in the revivals in Kentucky, Tennessee and in both the Carolinas.

The Revival Spreads.—Meetings continued to be held at central points, as at Mr. Macurdy's churches, and others in the vicinity. In all these were manifested, more or less, similar spiritual effects in the conviction of sin and in the powerful influence over the physical system. The revival spread to many other churches in the country round about, and finally its influence extended west into Ohio.

A calm but interested stranger, Rev. Joseph Badger, who happened on one occasion to be present, in writing of those who fell, says: "They very nearly resembled persons who had just expired from a state of full strength. For a considerable time pulsation could not be perceived. Their limbs were wholly unstrung, and respiration was scarcely perceptible; yet they retained their reason, and knew what was said within their hearing" (Gillitt, i, p. 543). The preaching was "Calvinistic in sentiment, serious, earnest and pathetic. The people were carefully instructed that there was no religion in the mere falling or in the bodily exercises, and against this idea they were repeatedly put on their guard."

The Contrast.—It may be said in contrast, that when the revival burst forth, in Kentucky, it had to contend with the united force of a politico-infidelity and an almost universal skepticism; but in western Pennsylvania, while there were many unconverted among the people, there was none of that blatant infidelity that prevailed in the former State, as Christianity had so far indirectly moulded the mass of the people,

that it was held in respect by the unconverted in the community.

It is interesting to note that James McGready, the leader in the revival in Kentucky, and, also, that Elisha Macurdy, who bore a similar relation to that in western Pennsylvania, were both educated in the Canonsburg Academy, and in their theological training were under the direction and instruction of Dr. John McMillan.

In 1805, Mr. Marques and Mr. Macurdy were commissioners from the Presbytery of Ohio to the General Assembly of that year. There they learned that certain incidents in this revival were severely criticised by "some of the ministers in the region of Philadelphia, especially those who retained the traditions and prejudices of the Old Side." The latter good men appeared to ignore that the Westminster Confession says the Holy Spirit "worketh when, and where, and how he pleaseth."

THE INTERDEPENDENCE OF HOME AND FOREIGN MISSIONS.

[Rev. Henry A. Schaffler, D.D., of Cleveland, Home Missionary Superintendent for Slavic Work of the Congregationalists, discussing this subject in the August *Missionary Herald*, gives the following "practical illustration." Similar illustration could doubtless be given from some regions where our own presbyteries and synods are doing similar work for Hungarians, Poles, Italians and other immigrants. It is encouraging to know that Christians of different denominations are awake to these opportunities.]

In 1872 the American Board determined to commence a mission among the Roman Catholics of Austria. Three missionaries were sent from this country—Rev. E. A. Adams, Rev. A. W. Clark, and the writer; the two former going from pleasant, useful pastorates in Connecticut on what some would call a quixotic errand. Indeed, one prominent pastor said that the new mission was useless, as the Old Catholic movement was sure to accomplish the desired results. Providentially led to settle in Prague, these missionaries directed their efforts chiefly to the reëvangelization of the people of John Huss. The difficulties encountered were formidable indeed; no recognition as being even Christians, no right to hold public church services or administer the sacraments, punishment threatened for distribution of tracts or Bibles. And when, in spite of these painful limitations, the truth began

to win its way and Catholic Bohemians in Prague and some neighboring villages accepted the pure gospel of Christ as their guide to heaven, fierce persecution by the government broke out, and every effort was made to crush the infant mission and its work. Secretary N. G. Clark once reported that no mission of the American Board labored under the difficulties that beset the work in Austria. And though the limitations and opposition are by no means all removed, and the laboring force is small, yet through that mission the Lord has accomplished great things, both in direct results in the conversion of Roman Catholics, and in the gathering of twelve churches with 834 members (and that largely in parts of Bohemia hitherto bigotedly Roman Catholic), and in the encouraging and stimulating to missionary activity of the small evangelically minded element in the Bohemian Protestant churches. These are admirable results. But God's plan reached further. In his then inscrutable providence the two older missionaries above named were compelled, against their wish, to return to the United States and to remain here. About the same time the Lord laid the burden of the spiritual destitution of 25,000 Bohemians in Cleveland on the heart of Rev. Charles Terry Collins. The result was a call to the writer, in the fall of 1882, to commence missionary work among these people, and in the summer of 1884, to Rev. E. A. Adams, to commence a mission among the 40,000 Bohemians of Chicago. Our churches were just beginning to awake to a realization of the great dangers and urgent duties connected with the vast immigration into this country. By means of the foreign missionary work in Bohemia, God had prepared two workers acquainted with the language, history, character and needs of a Slavic nation—one of our rapidly increasing foreign elements most difficult to reach with the gospel. Our National Home Missionary Society saw its opportunity and duty, offered to aid the newly started Bohemian mission, and thus entered upon a new line of work—that for immigrant populations, now divided into three departments, German, Scandinavian and Slavonic, with a superintendent for each, and with 227 missionaries who have preached in foreign languages to thirteen different nationalities in fifteen different States (Report for 1894-95).

How essential is the evangelization of our foreign population to the stability and even existence of our free Christian institutions, and to the true welfare of this great country, is strikingly manifest when we consider the startling fact that in all the northern part of our land we have no great American city. An increasingly large majority of the population of all our great cities is of foreign parentage. In 1890 Boston had 69 per cent. of its population of foreign birth or foreign parentage; Fall River, 86 per cent.; New York city, 74 per cent.; Cincinnati, 72 per cent.; Cleveland, 76 per cent.; St. Louis, 71 per cent.; while long ago nine-tenths of the population of Chicago was composed of foreigners and the children of foreigners. What this signifies of danger to our free Christian institutions it is not difficult to see. Of the vast armies of immigrants that are filling our cities and our land, but a small minority is in sympathy with our Christian principles, life and work. The one great thing this country needs—the only thing that will save it from moral deterioration and ruin—is that the great masses, now uninfluenced by the truths for which the Pilgrim Fathers stood, be reached and transformed into true American Christian patriots, who will work, suffer and fight for the cause of righteousness, of liberty, of humanity, of God. To accomplish this it is imperatively necessary that our churches take hold with a self-sacrificing zeal we have not yet known of the grand and pressingly important work of evangelizing the vast yet unreached majority of our foreign population. The Congregational Home Missionary Society has led the way into this work, which it has supported and enlarged to the extent of its ability.

Its missionary work for Bohemians soon extended to the Poles, much more numerous in this country than the Bohemians, and much more difficult to reach with the gospel truth, because they are much more bigoted Catholics. In 1890 missionary work for Slovaks (Hungarian Slavs) was commenced in Braddock, Pa., by Bohemians converted in our Chicago and Cleveland missions. The Slovaks are, for the most part, quite ignorant, but not nearly as bigoted as the Poles. The work among them has been wonderfully blessed, so that there is now a church of 100 members, the large majority men, in Braddock and vicinity; and while

all of these men were formerly drunkards, they are now all total abstainers. A couple of instances out of many very interesting ones may suffice to illustrate the wonderful change wrought in these people.

A woman in Braddock, when our missionary visited her and talked about the word of God, pointed to her pictures and said those were her gods. But the brethren who lived next door to her often talked in the fields in the summer about the word of God, and she began to listen from a distance, standing as though she were looking somewhere else; then finally she approached them, and they lent her a Bible, and when she began to read, her husband, who was a terrible drunkard, found out about it, and beat her soundly. But she said, "Now I will buy myself a Bible, that I may live no longer like a beast;" and she begged her husband to read to her the word of God. He began, and both became children of God.

A man fifty-six years old, who had been in America twelve years, and who drank up all he earned and had not a single suit of clothes for a holiday, and could not read, drank every pay day until he had spent all his money. Very often the missionary admonished him, even on the street, and sometimes was abused with the most vulgar words. But finally this man's son took him into his house, when he had nothing with which to pay for his board, and nobody else wanted him. It lasted much over a year, until in August he was converted. And when he now bought himself a good suit of clothes he said, "If it had not been for the missionary I would perhaps not be alive; now I have clothes such as a Hungarian noble does not possess." And he was so happy that every one was rejoiced who saw his shining face.

The writer once attended an evening meeting in Braddock, when there were but fifty-seven church members, of whom eleven were engaged elsewhere in missionary work or studying in preparation for it, and although several members were at night-work, sixty-seven persons were present in a hired hall, so close to the railroad that, when the frequent trains thundered by, the voice of the speaker was inaudible. When the leader gave opportunity for others to take part, thirteen brethren and sisters arose in succession, without allowing any awkward pauses, and prayed or gave joyful testimony

to what God's grace had done for them. Of those converted in this field, one, now studying in the Slavic department of Oberlin Theological Seminary, was sent to Johnstown, Pa., to work as an evangelist colporteur! His conversion was peculiar. He had first come to the meeting to "see how many fools were gathered there," and after the meeting he said, "If that Bohemian talks like that again, I will give it to him." But when he reached home and looked into his Bible he exclaimed, "That Bohemian is all right; the Bible says so!" And going again, he was converted. In Johnstown he was instrumental in the conversion of a number of his countrymen, of whom two soon after returned to their homes in Hungary, where they began testifying to friends and neighbors of the necessity of repentance and conversion. The wife of one of them was so angry when she found her husband unwilling to drink and dance as formerly, that she wanted a divorce. The Lutheran minister and schoolmaster did all they could to stop the "Conventicles;" but the truth witnessed to by hearts and tongues on fire with love for Christ prevailed. That wife was converted; other hearts were won, and a fire was kindled in Hungary, a country in which religion, even among Lutherans and Reformed Protestants, is little more than an empty form, which has spread until, in response to an earnest request from America, our mission in Bohemia called a converted Slovak, Mr. Horvath, a graduate of St. Chrischona Evangelist School in Switzerland, and appointed him its missionary to Slovaks in Hungary. Of him one missionary writes that "he is a jewel," and another testifies that he is a true man of God. Opposed and persecuted, he goes from place to place, carrying the life-giving truth to dead Protestants and bigoted Catholics, and God is greatly blessing his labors.

How eagerly and joyfully some friends of the two men from Johnstown welcomed saving truth appears from their letters from across the ocean to our missionary in Brad-dock. One wrote from Hungary: "We all together who have come to a knowledge of divine truth salute you, and rejoice that even from a far-off world God has sent us through your teaching from America a man who there learned God's truth, and through this man, Jan Gaj, enlightened our hearts,

so that we have also learned to know the truth of God. Jan Gaj tells us of your Christian zeal and your teaching and our joy is such that, if we had wings, we would fly to America. For Jesus' sake we beg you to keep on encouraging us by your letters that we may be strengthened in zeal for the Lord."

This simple narrative of Christian work for people of the Slavic race in Austria and America aptly illustrates the interdependence of home and foreign missions. Three despised and persecuted American missionary families sought in Bohemia to carry the gospel to the Roman Catholic population, little thinking that two of them would ere long be called to commence missionary work for the same people in America, and that the new work would, in its turn, lead to the starting of a missionary enterprise amongst the Slovaks of Hungary. Who can doubt that this is but the beginning of such blessed and divinely ordained action and reaction in these particular fields? Indeed, we already see the Slavic work in this country extending to another race, the Hungarian Magyars, and the small beginning among them making its influence felt among Magyar professors and people on the lower Danube. The same will doubtless prove true of Polish mission work on both sides of the ocean. What an encouragement and stimulus it should be to Christians to put forth all possible effort for the most effective prosecution of missionary work at home and abroad, when they can be sure that all thus done in Christ's name will go on acting and reacting, ever growing in power to bless and save mankind, until the whole human race shall be redeemed, and Christ shall see the travail of his soul and be satisfied.

Letters.

NEW MEXICO.

MISS REBECCA ROWLAND, *East Las Vegas (Taos)*.:—I have received our nice new bell; it can certainly be heard from one end to the other of the beautiful Taos Valley, and its merry song will doubtless call many pupils to the school. It is also hoped that it will bring many more earnest thinking ones to listen to the preaching of God's word. It is a more costly and beautiful present than we anticipated, and I shall never be able to ring it without sending up a silent prayer for God's blessing on the generous donors.

WEST VIRGINIA.

MISS E. J. PARTRIDGE, Home Visitor, *Clear Creek*:—The work is delightful in many ways. I am sure it was the Spirit himself that suggested this plan of work to Dr. Humble. I can think of no more effective way of helping the people. There is such a dismal lack of shepherding in the region. Even when there is native preaching there is no pastoral work and a sermon does not go far if there is no personal contact with the preacher who comes and goes, often the same day.

The preaching is not so bad as I expected to hear, but it is rambling and illogical and painfully hard to follow, and it is usually bitter with thrusts at other denominations. Dr. Humble's simple, logical, practical discourses were a revelation. My talks often call forth the astonished comment, "Why, you make it so plain any child can understand it."

My people are not so poor or ignorant or degraded as in many places, but they are just as much in need of a shepherd. It is a large parish, larger than I can handle to advantage, and it seems to be a genuine delight to every home to have the "preacher woman" in the home. The demands upon my time are so urgent and earnest it is hard to keep up with them. I find it often a real advantage to spend a night with a family when it is practicable. I have felt for a long time that it is living that counts more than preaching, and I believe that is the great need here—a true Christian life, touching their lives day by day, living among them as Christ lived and taught.

My people are scattered over so many creeks and branches and forks, and many of them at such long distances, that it is hard to get around to all of them. I can scarcely go to the farthest house in any direction and back the same day without tiring myself too much, and so am often obliged to take two days to the trip up one single branch. I report seventy-four visits with Bible reading; besides these there have been many friendly calls that have helped me to get acquainted with my people and win their friendship.

The quickened interest in the Bible has been remarkable. One young man remarked, "It appears like everybody's studying the Bible these days." The postmaster, a man of thirty-five years perhaps, said he didn't believe he had ever read two chapters in the Bible in his life till the Sunday-school began. Now he is the most earnest student in the neighborhood and has told one of his friends, "I don't believe any man could read that book half an hour a day without being a better man."

My Thursday night meeting is scarcely a prayer meeting, for there is seldom any one but myself who can lead in prayer or take any part other than repeating Bible verses. I hope to train up some young people to help me, but it is slow work. The professing Christians in the place are so utterly dead and spirituality is at so low an ebb, that it is almost harder than if there were no church members to be dead weights.

Some of the children like to learn Bible verses, and my plan is usually to arrange a Bible reading on the subject the Lord gives me, and give out the verses to be learned and repeated when I call for them in the course of my talk.

The part of my work that I am most deeply in-

terested in is my Young People's meeting. We read the Home Readings through the week and then meet for an hour to study the passages together, giving special attention to the chapter in Luke. They are so unfamiliar with the Bible that they can scarcely get anything out of a chapter without help. There are a few earnest students among them, though some are not inclined to work very hard. The want of training in regularity and promptness makes the work very hard.

Dr. Humble spent ten days with me this spring. We have a little church of five good members, with the certainty of several more soon. The visible results are not wholly satisfactory, perhaps, they never are, but it is evident that God's blessing is upon the work, and I am happy in being able to serve him here.

COLORADO.

A. J. RODRIGUEZ, *Ignacio*:—The Mexican people at Durango have shown a good deal of interest. A Catholic priest from Las Vagas has been at Durango holding a series of meetings. He has been preaching in the same house in which I preach. He said to the people that the Protestant religion is good with the exception of one point, and that is the confession before a priest; that the Protestants did not believe in that and consequently were wrong. He said moreover that those persons who are born in the Protestant faith are all right, but those who abandon the Roman Catholic faith in order to join the Protestant faith are wrong. He spoke a great deal about Luther and his separation from the Romish Church. Several persons would like to see the history of the Reformation and I have promised them copies.

I have found a new preaching place at Los Pinaas Cañon. The people there are greatly interested in spite of the fact that nearly every one of them is a Penitente, and the women belong to the order of the Sacred Heart.

Among the Indians the interest has decreased considerably by reason of some bad persons. The members of my church remain faithful so far. Brother Severo (Ute) remains faithful also, notwithstanding that the Utes have hated him and say to him that he is no longer a Ute, that he is now an American and a Mexican, talking religion all the time. Some of them do not like him for a captain, but the Government and the officials here do like him for he always gives good example to the rest of the Indians. Brother Felipe is not in the place. He went with Buckskin Charley and others to visit the Cheyennes in Oklahoma Territory three months ago.

INDIAN TERRITORY.

REV. E. HAMILTON, *Chickasha*:—We have a large number of young men here who seem to have no religious conviction or denominational preferences, many of them who ought to be children of the covenant, and the problem is to reach them. They will attend church, and this of itself is very gratifying; they seem to be well inclined but hard to lead into church relationship. In conversation many of them profess belief in Christ and religion, but will not take a stand, saying they are not

good enough. The question of parental responsibility is a very serious one with us. There is hard degrading poverty as well as vice to fight; a poverty that seems to take the sap out of energy and paralyze effort. To get the children to Sabbath-school, hats, shoes and clothes must be supplied. I sometimes fear that those may be considered as bribes for attendance, but what can we do? We must not neglect the little ones. They need the force of Christian manhood and womanhood to raise them from the condition of "poor white trash."

We are out here on the skirmish line, and we are holding on till a change comes in the anomalous relationship of the citizens to the white intruders. The Dawes commission is at work, and progressive men have been elected governors in both the Choctaw and Chickasaw counties. When allotment comes, our Church will be on hand to push forward beyond the skirmish line and take the country for God and his Christ.

NEBRASKA.

REV. BYRON BEALL, *Firth (Diller)*:—We have lately passed through one of the greatest revivals ever known in the history of the State, about 120 being converted in a few weeks, and there has been little or no falling back of those who came out in a Christian life. One of the hopeful things is the large crops now assured; the best for years, and the people will soon secure a regular pastor. I am now preparing to go into the evangelistic meeting at Barnston, in ten days. I am now in the midst of a great revival at Liberty, seven miles from Barnston. There were five in the inquiry room last night.

APPOINTMENTS.

T. M. Boyd, Bloomfield, Tomales, Shiloh and Big Valley,	Cal.
H. A. Newell, Los Angeles, Bethany,	"
F. Johnston, Elsinore,	"
J. W. McLennan, Fall River Mills and stations,	"
A. Mackay, Calistoga and stations,	"
J. Hunter, West Berkeley, 1st,	"
J. E. Anderson, Concord and Walnut Creek,	"
E. J. Gillespie, Anderson, Olinda and station,	"
C. A. Munn, Fresno, Belmont ave.,	"
J. McFarland, Denver, Hyde Park,	Col.
P. Birrell, Akron, Otis and Yuma,	"
W. Keiry, Lockett and vicinity,	"
M. D. J. Sanchez, La Luz, San Rafael and stations,	"
E. E. Mathes, South McAlester,	I. T.
W. E. Graham, El Reno,	O. T.
A. T. Huber, Edmond, Deer Creek, Waterloo and Bethesda,	"
J. H. Carpenter, D.D., Des Moines, Clifton Hill,	Iowa.
J. L. Gage, New Sharon, 1st and stations,	"
J. E. Drake, General German Missionary for the West,	"
E. G. Beyer, Hazleton, Otterville and Stanley,	"
D. W. Cassat, Pine Creek,	"
C. E. Fisk, Alta, 1st and station,	"
J. L. Amlong, Genda Springs,	Kans.
J. C. Everett, Eureka, Reece and Neal,	Kans.
P. S. Davies, Burlington and Big Creek,	"
R. A. Finlayson, Colby and Oakley,	"
E. L. Jones, Phillipsburg, Bow Creek and Long Island,	"
F. E. Thompson, Mankato, Providence and Burr Oak,	"
T. C. Kerr, Falmouth and New Concord,	Ky.
T. M. Marshall, Hyden,	"
G. Ransom, Muir,	Mich.
B. H. Kioeze, Hesperia, 1st,	"
D. M. Fagg, Greenwood and Bay Shore,	"
M. R. Myers, Currie, Shetek and Lake Sarah,	Minn.
J. F. McLeod, Hermon and stations,	"
G. S. Haystead, Kerkhoven, 1st,	"
T. V. Kelly, Browns Valley, 1st and Bethel,	"
E. W. McClusky, Kansas City, Hill Mem'l,	Mo.
W. Hays, Dillon,	Mont.
D. Oastler, Gordon and Rushville,	Neb.
C. E. Rice, Union Star, Bodare and stations,	"
J. A. Bardill, Buffalo Grove and Salem,	"
German,	"
R. L. Wheeler, D.D., South Omaha,	"
B. J. Brethouwer, Creston and Tracey Valley,	"
D. B. Anderson, Camden, Colored Mission,	N. J.
E. Jackson, Indian Helper,	Ariz.
C. Schurz, Indian Helper,	"
A. Laird, New Bedford, 1st,	Mass.
J. Still, Jefferson, 1st,	N. Y.
W. S. Brown, Sand Lake, 1st,	"
W. J. Gregory, Nichols, 1st,	"
M. F. Tripp, Allegheny and station, Indian,	"
G. Runciman, Cattaraugus Station,	"
Native Helpers, Seneca Mission,	"
J. Browne, Sheldon and Watt,	N. D.
J. S. Corkey, Corinne, Dover and Glenfield,	"
J. H. F. Blue, Sanborn and Leal,	"
J. Austin, Hannah, Cypress and stations,	"
T. Johnston, Conway, Medford and Ramsay's Grove,	"
A. Edington, Neche, Hyde Park and Bay Centre,	"
C. A. Williams, Bethel,	"
A. Streimer, Eureka and La Grace,	S. D.
J. Eastman, Flandrau,	"
W. K. Morris, Porcupine,	"
E. S. Chaffee, Alexandria and Hope Chapel,	"
C. E. Sharp, Hurley and Norway,	"
W. L. Roberts, Jearoldstown,	Tenn.
A. Moore, Huntsville and New River,	"
W. R. Dawson, South Knoxville and New Prospect,	"
E. E. Shedd, Lampasas and station,	Texas.
J. Anderson, St. Joe, 1st, Adora and vicinity,	"
T. F. Walton, Seymour and Throckmorton,	"
A. E. Austin, Sitka,	Alaska.
L. F. Jones, Juneau,	"
F. L. Moore, Juneau, Interpreter and Helper,	"
W. W. Warne, Chilcat,	"
W. L. Van Nuys, Ridgefield and Woodland,	Wash.
J. C. Willert, Tacoma, Calvary,	"
J. T. Glover, Stella, 1st, and station,	"
F. B. Stevenson, Ellensburg,	"
F. J. Edmunds, Ballard, 1st, and stations,	"
J. C. Morgan, Mauston,	Wis.
W. W. Hendry, Rural, 1st, Badger and Sheridan,	"
Z. F. Blakely, Couillardville, Little River and stations,	"

Young People's Christian Endeavor.

The attention of the Missionary Committee is called to the Questions which appear in each issue of this magazine.

* *

Will your society manifest its loyalty, and its love for the Church, by a special contribution to the Board of Home Missions?

* *

The General Assembly last May commended the Christian Training Course "to the favorable consideration of pastors and other instructors of the young."

* *

"In Christian Endeavor's bright lexicon there is no such word as fail," writes one of our correspondents. The reports on pages 300, 301, of the successful work of Presbyterian young people are suggestive and helpful.

* *

An exchange believes that in spite of the charge that there are too many organizations, there is yet room in every congregation for a "Speak-no evil Society," the motto of which should be, "Speak well, or keep still."

* *

The writer of an excellent article on the Bible in the Christian Endeavor Society points out that lack of knowledge concerning the Book of books must mean circumscribed spiritual growth and limited usefulness to the cause of Christ.

* *

It is related that a certain man placed on one of his buildings a weather-vane, upon which were inscribed the words, "God is love." When some one said to him, "You have placed an immutable truth on a very changeful thing," he replied, "That means that God is love *whichever way the wind blows.*"

* *

A good book, whether a novel or not, is one that leaves you farther on than when you took it up—this is Anna Warner's test. If, when you drop it, it drops you down into the same old spot, with no finer outlook, no clearer vision, no stimulated desires for that which is better and higher, it is in no sense a good book.

* *

That was a fine spirit of endeavor manifested by three boys in Pierre University, North Dakota. They had entered to take a "practical" course, but after a few weeks came to the President, saying: "We want to drop an easy study and begin Latin, if we can pull up by studying hard, and strike for a broader course."

Writing in *McClure's Magazine* of Mr. Gladstone at the age of eighty-six, Mr. W. T. Stead gives seven secrets of his remarkable vigor, the first of which is his strong religious faith. On the wall of his bedroom appears in prominent letters the text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

* *

"How to make culture a power rather than a luxury, is the great problem of the Christian ministry," said Austin Phelps. How to use intellectual and spiritual attainments, gifts and graces, material possessions and social standing, not selfishly, but to bless others, is a problem that demands the serious thought of every young Christian.

* *

Talitha Kumi is the appropriate name of a Girls' Home, established by missionaries in Jerusalem. The evangelist's report of our Lord's use, in the home of Jairus, of this expression, transliterated from the hearth-language of the common people, is a revelation of the exceeding tenderness of the Saviour's heart. The words mean, "My dear little child, arise." In the name and spirit of the Master who used the diminutive to express his love for children, his disciples offer to the homeless the blessing of a Christian home-life.

* *

Mr. W. L. Amerman, of New York, writes us that the first Christian Endeavor society to respond to the action taken at the Washington convention, recommending that each Presbyterian society contribute 25 cents per member toward the debt of the Board of Home Missions, was that of the Trinity Presbyterian Church, of Montclair, N. J. As soon as the appeal was reported, they appointed as a committee a (truly) active member, who spent the next day on his wheel in search of the members, collecting the full quota, with a trifle over for good measure.

* *

Dr. Thomas Arnold's morning prayer is a model for young Christians: "O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to thee. Do thou bless them, and keep their work thine, that as through thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot conspicuously turn to thee to commit each particular thought to thy service. Hear my prayer for my dear Redeemer's sake. Amen."

A LIVE MISSIONARY MEETING.

Pastor Thorne, of Windham, N. Y., in the heart of the Catskills, writes as follows of his method: "I use the question page, found in each issue of *THE CHURCH AT HOME AND ABROAD*, to good advantage. The magazine, I regret to say, is not taken as generally by members of the congregation as it deserves to be. In preparing for a missionary meeting I write out the questions in the order in which they are given, with answers condensed, as found on the pages indicated. A question with its answer may cover half a page of note paper, or one, two, or even three pages. Twenty-five or thirty questions and answers are usually sufficient for an evening service. In advance of the meeting they are placed in the hands of good readers, generally young men and women. These meetings, which are held monthly on Sabbath evenings, are opened and closed in the usual way. The church is well lighted, and readers rise in their places and respond as the question is asked from the desk. The reading is interspersed with appropriate hymns led by the choir. At a recent meeting the pastor of the Methodist church was present with his congregation, and all expressed themselves as having been greatly interested and benefited. Many said: 'We did not know before that *THE CHURCH AT HOME AND ABROAD* contained so much valuable information! Let us have such a meeting every Sunday evening.' The offering is never forgotten, and the people give more liberally and more cheerfully because better acquainted with the facts."

THE TENTH LEGION.

The Tenth Legion of the New York City Christian Endeavor Union is composed of Endeavorers of the city who regularly give one-tenth or more of their income to religious or charitable work, and who, for the sake of influencing others, are willing to be enrolled as having adopted this principle. The Local Union Missionary committee says, in its appeal: "The glory of Caesar's immortal Tenth Legion lay in the unfaltering loyalty with which, in each emergency, they were ready to dare or suffer at his word. To-day is a time of crisis for Christ's army; the missionary advance has been checked at home and abroad. Our Leader calls for larger self-sacrifice and braver service; the young life of the churches—the Twentieth Century Reserves—may yet win the day. Let us place our example and influence squarely and unmistakably upon the right side as we enlist in this modern Tenth Legion, whose motto is not 'render unto Caesar the things that are Caesar's,' but 'unto God the things that are God's.'"

THE FRICTION LOAD.

This is the term, writes Mr. W. L. Amerman, in *The Endeavorer*, given by machinists to the amount of power, about ten per cent., which a steam-engine must exert merely to turn its fly-wheel and the light shafting attached, without doing any of the actual work which calls its entire capacity into action; the force required, for example, in a sawmill before the log is placed in contact with the whirling blade and the real strain begins. Our district and local union machinery would be far more effective if "the friction load" did not frequently consume almost all the power of the engine. The time and strength of the available workers often go entirely into keeping the machinery running, going through the motions, instead of being applied to extending aggressively the work.

MATHEMATICS AND IMAGINATION.

Three dots upon a sheet of paper, three signal poles set up in a field, three stars in the sky, have identical mathematical relations. The positions of them all are determined, and their distances from each other and from the observer are ascertained by the same mathematical principles and processes. Can any living mind find itself the possessor of such a power and such an instrument—find itself able to carry its estimates and measurements into the sky, measuring distances of millions of miles as accurately as those computed in inches—and not feel its power of imagination quickened as much as its reasoning power is strengthened? Will such a mind behold no forms but those which are made visible in material bodies—no landscapes but those which nature or art has realized? Will such a mind compute no magnitudes and no distances but those of existing worlds and the orbits in which they are moving? Will such a mind limit its thought by the uppermost arch of the telescopic heaven? Nay, while there reason folds her wings, imagination will continue her flight, through the shining spaces, heaven above heaven, filled with statelier systems and glowing with clearer radiance, on and on, toward that supreme heaven that is filled with the uncreated light. From such daring flight she ever returns with no wildness in her eye, no weariness of her wings. Reason greets her with complacent smile, for in all that flight she has been guided by Reason's maxims; not one stroke of her wings has been given in disregard of Reason's demonstrations.

The mind that is habituated to mathematical processes, invigorated by mathematical exercises, emboldened by mathematical triumphs, and disciplined to mathematical methods, is not likely to be

wild in its imaginings. Its flights may be lofty, but they will be steady; they may be daring, but they will be sustained.

CHALMERS.

Such was the mind of Chalmers, whose cumulative periods pile themselves in cloud-like magnificence over you, now glowing with sunlit splendors, and anon darkening the landscape with awful shadows, while still you feel the granite solidness of his thought firmly supporting your steady footsteps. And no marvel, for that mighty mind had experienced both the invigorating influence and the wholesome regulation of mathematical study. The earliest of his recorded intellectual triumphs was in the mathematical classroom at St. Andrews, where, as his biographer tells us, "He was ready to guide his students steadily and consecutively along a strictly scientific course; but as they trod that path, he would have all their bosoms to glow with the same philosophic ardors which inflamed his own; for to him the demonstrations of geometry were not mere abstractions to be curiously and unmovedly gazed at by the cold eye of speculation. A beauty and a glory hung over them, which kindled the most glowing emotions in his breast." . . . "All that his beloved science was to himself, he would have her become to the youths in the class-room around him." Such was his success herein that one of his pupils writes: "Under his extraordinary management; the study of mathematics was felt to be hardly less a play of the fancy than a labor of the intellect."

This may not rightly be set down as the triumph of an extraordinary genius, giving fictitious charms to that which, in its own nature, is dull and uninteresting. It was the work of an appreciative mind, doing simple justice to a noble science, and beautiful as noble, unveiling charms which before a faulty or inadequate method had too effectually concealed.

HIS ASTRONOMICAL DISCOVERIES.

Those who are familiar with Chalmers' writings, especially his astronomical discourses, have in them most ample illustration of the efficacy of mathematics in both nourishing and regulating the powers of imagination. Under such nurture and such regulation, these powers are developed in harmony with the powers of reasoning; these supporting and invigorating those, and those adorning and refreshing these. So grows the tree "planted by the streams of water," the sturdy trunk upholding and nourishing the leafy top, the ample foliage gathering from all the air refreshment and life for the trunk and the root.

THE STUDENT'S REWARD.

Let the mathematical student know to what appreciation of beauty this science can elevate him,

and into what boundless fields of rapturous contemplation it will conduct him. Let him know that if he will dutifully submit to its discipline, and become master of its methods—remembering always that the first step towards triumphant mastery is obedient subjection—his reward shall be, not only an enlarged power of abstract reasoning, but a vastly increased capacity and opportunity for intellectual enjoyment. Let him know that, if in his youth he will be faithful to this science—patient, tractable, diligent—she will do for the eyes of his mind what one of her daughter sciences does for the eyes of the body, by her telescopic and microscopic lenses, making the external boundary of the field of vision indefinitely recede, and bringing into view ten thousand various forms of beauty and life too minute for perception by the unaided organ. She will not only aid his business and his labors and his acquisition of solid knowledge, but she will cheer his life by her joyous companionship; she will walk with him over all the fields of nature and through all the galleries of art, and along all the paths of labor; and her frequent suggestions and the continual illustration of her lessons will lighten all his labor, and will heighten his appreciation of every beauty, making it indeed "a joy forever."



ENDEAVOR SOCIETIES IN PARIS.

REV. W. M. PADEN, D.D.

There are three, one in connection with the American Chapel, on Rue de Berri; a second in connection with the English Wesleyan Chapel, on Rue Roquepine, and a third, which has no church home, but which is held in a hall in the Latin Quarter, No. 60 Rue de Sevres.

The society held in the American Chapel is large and very active, Dr. Thurber, the pastor of the church, and most of his younger co-workers, being members of it. A number of American university, art and music students speak out in this society. The society is also specially favored by visiting Endeavorers from the ends of the earth, especially from this end. No other religious organization in Paris gave so much assistance in the work inaugurated by Dr. Woods and carried on last winter by the writer among the English-speaking students of the Latin Quarter.

The Rue Roquepine Society is smaller, but not less alive. The meetings are held each Sunday morning before the church services, and, although the membership is not large, not more than twenty-five or thirty perhaps, the meetings are the most prayerful I ever attended under the auspices of a Christian Endeavor society. It is quite common for the whole society to kneel at some stage of the

meeting and all pray in turn. It is also common for the society to sit in a circle and each comment on the topic of the day or give some personal experience. The society, like the church, is sturdily English.

The society, on Rue de Sevres, is one of the outgrowths of the work among English-speaking students in the Latin Quarter. It is yet young and its active membership is small. Most of the workers are Americans, though there are some who are English, and, perhaps, a half dozen are English-speaking French. A number of out-and-out Christian students attend and assist in the services, who are not pledged members; and the members of the older societies across the river often come over with words of encouragement. The young people of the French Protestant churches also drop in to see how the Endeavor idea works, and there are indications that before long they may organize societies of their own.

CHRISTIAN ENDEAVOR IN BUFFALO, N. Y.

MISS JULIA T. SHERMAN.

The Christian Endeavor societies of Buffalo, N. Y., are canvassing the city to raise money to pay off the debt on the Cholera Infantum Hospital, situated on the lake shore, which the Fresh Air Mission calls its "babies' life saving station." Volunteers, who are going from block to block, hope, by their efforts, to have the building soon free from debt. This hospital, erected in 1892, is one of the fruits of Christian Endeavor. The societies of Buffalo, having heard of the need of such a building, raised for the purpose in ten days \$4700. With that money the work was started, and many little lives have been saved.

The Assembly of Christian Endeavor, which is working hard for Sabbath observance, at a recent executive meeting adopted the following resolutions, protesting against the Sunday concerts at the park:

1. That these concerts are, in our judgment, a desecration of the Sabbath day.
2. That they are detrimental to the spiritual and moral welfare of the public.
3. That they are a blot upon the reputation which we, as Christian citizens, wish our city to bear.

The resolutions have been sent to the Park Commissioners and published in all the daily papers.

THE JUNIOR SOCIETY.

REV. S. W. PRATT.

Two persons stood up in the broad aisle of a church to confess Christ before the world. One of them was an old man of four-score years, just tot-

tering over the grave after a misspent life, and the only thing he could do for Christ was to confess his name. The other was a young man of sixteen, who had before him the promise of sixty-four more years of growing usefulness and service for the Master. This is a good illustration of the importance of the Junior Endeavor work. It means conversion at the earliest moment, an early confession of faith in Christ in the church, a youth beginning a long life of Bible study and prayer and Christian work, a trained servant of Christ.

The younger one is, the easier his conversion. Work spent on children pays tenfold more than that spent on any other class. Here, then, is wisdom in Christian effort.

The Christian Endeavor society, composed of those over fourteen years of age, does not begin early enough. Many precious years are lost before the youth come under its influence and training. A Junior society is imperatively demanded. There is nothing the Christian Endeavor society in your church can do more important than to secure the immediate organization of the children of your congregation into a Junior society. And there is no position more worthy of the best talent of the most intelligent and consecrated person in the church than the leadership of such a society. To teach to pray is the highest teaching, and to pray is the highest privilege. It brings the children into communion with God through the Holy Spirit.

The future of your church depends on such work. If you have a Junior society, make it as efficient as possible. Sustain it at any cost. Train the children to Christian work and interest them particularly in mission work. If you have not such a society, organize one immediately. If there are not children enough to form an independent Junior society, organize it as a branch of the older society.

ENDEAVOR.

In *The Exponent*, issued by the McCausland Avenue Presbyterian Church, St. Louis, H. L. Frisbie, writes:

"The word endeavor means tireless energy, earnest efforts and unceasing diligence in every work that is laudable and worthy. It means constant striving to attain that which elevates and ennobles and lifts to a higher plane, not only ourselves individually, but those with whom we come in daily contact.

"It means to try, not only once, but over and over again, a hundred times if necessary, in order to accomplish some good work.

"These are but few of the meanings of the word as it stands alone: when we prefix the word 'Christian,' it has a higher and holier significance.

"It then becomes, not only a personal effort to become more and more like the meek and lowly Jesus, but it means a helping hand held out to others that they, too, may become followers of the Master.

"It means a loyal and loving service, such as an obedient child renders to a kind father; a trusting faith that never wavers under the sorest trials; a lively hope that brightens even when the clouds are darkest; a charity that covers the world with its broad mantle of love.

"It signifies that the solemn pledge taken by those who enter the 'Endeavor' ranks shall be something more than an empty obligation.

"It means earnest work for the redemption of the world from sin and moral darkness, and for the final triumph of the cause and kingdom of the Redeemer; work for the great victory to be won under the banner of the cross; and the hastening of that glad day when every nation shall know and worship the Lord; when temples shall be set up in his name and for his honor and glory on every hill top, and every valley shall resound with praise and adoration of the name that is above all other names in heaven or on earth."



THE AIM OF CHRISTIAN ENDEAVOR.

The motto, "For Christ and the Church," concisely states the aim of Christian Endeavor. This aim excludes Christian Endeavor from becoming an end in itself. Steadily this aim forces it into reckoning itself but a means to an end. As the plant lends its whole machinery—rootlet, root, stalk, branch, branchlet, leaf—to the production of the flower, so Christian Endeavor may never contemplate itself only, but may only and always lend its energies to the furthering and fructifying that for which it alone exists—the cause of Christ and that cause as embodied in the Church of Christ.

The aim of Christian Endeavor also excludes it from thinking of itself as any other than a school for service. That is precisely what it is—a school in which service shall be taught. Therefore its prayer meeting, in which every member shall take share that such may learn how to take part, and get wonted to it, in the midweek church service; therefore its various committees, that work on these may prepare for the best and most intelligent work on church committees; therefore its business meetings, that action in these may fit for wise and smooth action in the business meetings of the church; therefore its consecration meetings, that the mem-

bers may feel and recognize the grip of a voluntarily assumed religious obligation and may be held true to it; therefore its culture courses, in which the members study and become familiar with the history, doctrines, missionary enterprises, of the special denomination to which their special society belongs, that so they may become convinced and instructed members of their special denomination.

The aim of Christian Endeavor lays also on members of it the stress, that when, if choice ever must be made between attendance on its own meeting and attendance on the Sunday or midweek services of the church of which it is a part, the choice shall instantly and steadily turn toward the church and its services. The church and its services must be always foremost, Christian Endeavor itself second. To no lessening in interest in or presence at the regular church services may Christian Endeavor ever tend if it keep true to its great aim. Ministry for the church first and to itself only that it may learn how to do a better ministry for the church—that is the only genuine Christian Endeavor ministry.

In view of this it must be easily seen that the aspersion sometimes cast on Christian Endeavor, that it weakens denominational ties and provokes to denominational laxities and disloyalties, is an altogether false aspersion. The church for each member of Christian Endeavor is the church and denomination with which its society is connected. Whatever of delightful and beautiful and loving inter-denominational spiritual fellowship Christian Endeavor encourages—and it does much to graciously encourage it—it never in the least is meant to foster anything other than the truest and most strenuous loyalty to the specific church. In spiritual fellowship Christian Endeavor rejoices, but never in denominational laxity. It demands by its main end that each member of Christian Endeavor be, of his own church, the most enthusiastic, intelligent, devoted constituent.

If now, in any church, a Christian Endeavor society is getting to assert for itself a usurping function; if the members of it are making their meeting first, the church midweek meeting secondary; if, in any church, the society, holding its prayer meeting on Sunday evening previously to the church preaching session, is getting to esteem its own meeting sufficient and permanent, is dodging or refusing to aid the evening preaching service by presence and enthusiastic support—then, that Christian Endeavor society is a society derelict, false to its most solemn pledges, untrue to the very meaning of its existence, utterly missing its declared and compelling aim.—*Wayland Hoyt, D.D., in Homiletic Review.*

PRESBYTERIAN ENDEAVORERS.

Vallejo, Cal.

At a recent Sunday evening service, reported in the *Occident*, helpful and inspiring addresses on "Christian Endeavor in Christian Missions" were given by Misses H. Reynolds, Julia Fraser and M. L. Berry. At this service a number of persons pledged themselves to the work of missions.

San Francisco, Cal.

The "Whatsoever Circle" and "Helpers' Circle" of Chinese and Japanese King's Daughters, in the First Chinese Presbyterian Church, are described by *Over Sea and Land*. The one contains nineteen members and the other fourteen. Banded together under the leadership of their missionary pastor's wife, they help their sisters who do not yet know the King, their Saviour. They invite women to come to church and make the room pretty with flowers; visit the sick; give kind words, with fruit and flowers, to the women going home to China; and look up scholars for the Sunday-school.

Ningpo, China.

The Rev. J. E. Shoemaker writes us as follows: "The Endeavor idea is gradually taking root in our outstations, and already shows a practical outgrowth in a few places. The wife of one of our pastors, an exceedingly timid woman, was moved by the Yu-Yiou convention to make a greater, more direct endeavor for Christ. She has since been going out twice a week to talk on religion with her neighbors. She is surprised to find not only that the people listen attentively, but that it is a pleasure for her to do what before seemed a cross too heavy to be carried."

Chicago, Ill.

At a recent missionary meeting in "Room 48," Mrs. D. E. Waid, Presbyterian Secretary of Literature, reported that the Young Ladies' Missionary Society of the Third Church not only continued to hold meetings during the summer, but in the midst of the heated term entered upon a course of missionary reading. This society has adopted a plan for fixing in the memory the facts read. After readings by various members, the question is asked, "What impressed you most in what we have heard?" and is followed by a free interchange of impressions.

Eight Chinamen were eating their New Year supper in a laundry in Chicago. One of them fell dead at the table. The police arrested the other seven and locked them up. At the coroner's inquest next day the foreman of the jury noticed Christian Endeavor pins upon two Chinamen. He shook hands with them and told the jury that the testimony of these two men could be implicitly believed. It appearing that heart disease had caused the death of the unfortunate Chinaman, the prisoners were discharged. One of them, impressed by the effect of the Christian Endeavor badges worn by his friends, asked them the meaning of the token. They replied that it indicated membership in the Christian Endeavor Society connected with the Chinese Sunday-school of the First Presbyterian Church. He presented himself at the

society meeting the next Sunday night and was received as an associate member. Mrs. McMurray, for many years a faithful teacher and superintendent of that Chinese Sunday-school, pinned her own badge upon his coat. He came many miles every Sunday, never missing a meeting; later on began to attend the Sunday-school; and was finally received into the membership of the First Church—brought to Christ through a Christian Endeavor pin.—*E. C. R.*

Farmingdale, Ill.

The Christian Endeavor society of the Farmingdale, Ill., Presbyterian Church conceived the idea of the "Denial Envelope," and gave the right of their manufacture and sale to the Golden Rule Publishing Company; and from this system sprang the self-denial movement of the Christian Endeavor Society which is making itself felt throughout the world.—*The Interior*.

Wichita, Kans.

If you would like to know something which every member of the Christian Endeavor society can do so as to be "All at it, and always at it," here are two things we have tried and found good:

A year ago last June, one hundred and twenty-six of us in the Oak Street Presbyterian society, some young folks and some old, started together to read the Bible through consecutively, three chapters a day, and five on Sabbath. About fifty got through on time; the rest are coming along as fast as they can. Very few gave up. The benefit was incalculable.

Last June, we organized a class which now numbers forty-eight members, for the purpose of learning the Shorter Catechism; and by reciting it correctly, securing the splendid Bible which our Board offers as a prize. We commit ten questions a week, and all meet together Friday evening and recite in concert to the pastor. Whenever one completes the task he recites the whole Catechism alone. Twelve have already graduated. It has been a delightful as well as profitable way to spend vacation. The youngest member of the class is a boy seven years of age; the oldest, a lady of seventy-five. The boy got through first!—*J. H. F.*

Marshall, Mich.

A member of the Christian Endeavor society, the pastor's daughter, sailed from New York, September 12, as a missionary of our Board to Tripoli, Syria.—*G. F. H.*

St. Paul, Minn.

The Christian Endeavor society in the Dayton Avenue Presbyterian Church, as reported in the *Presbyterian Magazine*, has begun a missionary library, placing the books in a cabinet in the chapel, where they are easily accessible to the members. This Endeavor society has raised during eight years almost \$3000 for various purposes.

St. Louis, Mo.

The McCausland Avenue Presbyterian Endeavor society recently arranged a prayer meeting to take the place of the regular evening service. The theme presented was intended to inform the new members

and to refresh the memory of the older ones along the line of general Endeavor work, and also with reference to the history and work of their own society.—*C. B. L.*

Geneva, N. Y.

The Society of Christian Endeavor of the First Church lays special emphasis on the importance of growth in taking part in meeting. A few of the older ones encourage the younger to advance from the repetition of verses to prayer and remark. A committee cannot do this as well and as safely as an individual can. The result is, after a year's experience, that the number of those who speak is twice that of a year ago. During the season of active work our Prayer Meeting committee meet with the leader to arrange the details of the service. September 27 will be a Rallying Day for our Christian Endeavor society, as well as for our Sunday-school.—*W. W. W.*

Portville, N. Y.

The best thing outside of the usual routine work done by Christian Endeavor in this parish lately has been an occasional Sunday evening Christian Endeavor service. At this the officers of the society presided and invited speakers from without the town. The claims and work of Endeavor were presented thus to the general public. Many of these rarely or never were thus enlightened. A large Christian Endeavor chorus presented the songs of the order, all wore the C. E. badge, and a committee canvassed the congregation for the names of those desiring to unite with the organization. We could not get along at all without the young people's society. It trains up speakers, presiding officers and secretaries for us, and adds new, fresh life to the whole church. Our prayer is that it may be the century plant of the church.—*S. T. C.*

Syracuse, N. Y.

The following are some of the tried and proven methods of the Park Presbyterian Y. P. S. C. E.:

A five-minute prayer meeting is held at the close of Sunday-school in the pastor's study. Here, in a few simple words from each one, God's blessing is invoked on the evening meeting, and the associate members are prayed for by name.

Every society finds it difficult to get new and timid members to lead. We print on our topic cards the name of an old and experienced leader, with a new one, for the same meeting. They divide the work, and confidence is inspired in the new member.—*J. D. L.*

During their pastor's absence for four weeks the Endeavor society of the East Genesee Presbyterian Church conducted a devotional service at 11 o'clock each Sunday. Despite the intense August heat the attendance was good and the interest very encouraging. The Christian Endeavor meeting being held at this hour formed a nucleus for the Sunday-school at 12 o'clock, and helped to keep up a good average attendance of all the classes. One of our Endeavor members has offered herself for the Student Volunteer movement, and entered in September the Training School for Christian Workers at Springfield, Mass. We shall miss her presence and exhorta-

tions, always helpful and inspiring; but the good seed grows by being scattered. Would that more Endeavorers would volunteer to go anywhere in work for Christ. Such a scattering of young people would many fold increase the efficiency of our churches.—*G. P. S.*

Carbondale, Pa.

The usefulness of the Christian Endeavor society as an organized director of young people in their Christian activity is evidenced by the fact that one society (First Presbyterian of Carbondale) conducted for years a mission Sabbath-school in a suburb of the city, furnishing teachers and their transportation, and building a chapel for it. This school has now developed into a church. The society, through its Sunday-school committee, has started a second mission, manning and womaning it and furnishing its supplies.

Another function of the Endeavorers has been manifest in adjacent country churches. When without a pastor the church was not left to be "unemployed," but the Christian Endeavor shoulder, young and vigorous, was set against the wheel of Sabbath services to keep it in successful motion. In Christian Endeavor's bright lexicon there is no such word as fail.—*C. L.*

Harrisburg, Pa.

The Endeavor society of Olivet Presbyterian Church has opened its prayer meeting room as a free reading room from 7 to 10 o'clock each evening. This will prove a counter attraction to the cigar stores and saloons, and is appreciated by residents of "the hill," who are cut off by distance from enjoyment of the city Y. M. C. A. reading room. Members of the society superintend the room, and for this purpose are divided into pairs, each pair serving once every two weeks. THE CHURCH AT HOME AND ABROAD may be found among the magazines in the Olivet free reading room.—*C. M. R.*

Wilkes-Barre, Pa.

We have in our Endeavor society (Memorial Presbyterian) a Systematic Benevolence committee, whose work it is to distribute envelopes to all the members of the society and urge them to give regularly and systematically—which nearly all do. They also distribute envelopes and leaflets (presenting the cause of the special collection which is to be taken the first Sabbath in each month) a week in advance to the members of the church and congregation. This committee thus works not only in the Endeavor society, but helps in the special missionary work of the church.—*T. A. M.*

Parker, S. D.

An impressive farewell meeting, held August 26, on the eve of the departure of Miss L. M. Chase for Korea, is reported in the *North and West*. In her address Miss Chase spoke of how since she was seven years of age she had felt the call of God to go to non-Christian nations and tell of Christ. The next day as the train which bore her away moved out of the station, her Christian Endeavor friends sang:

"Speed away, speed away, on your mission of light,
To the lands that are lying in darkness and night."

HENRY MARTYN.

[Prepared for the Christian Training Course.]

The one heroic name which adorns the annals of the English Church, from the days of Elizabeth to our own, says Sir James Stephen, is that of Henry Martyn.

Born February 18, 1781, in Truro, county of Cornwall, Eng., he received instruction in a grammar school in his native town. Not strong in body, and possessing a sensitive disposition, the harsh treatment to which he was sometimes subjected greatly exasperated him. On one occasion he hurled a knife with great force at a fellow-student, who, however, dodged the weapon and escaped. At the age of sixteen, Martyn entered St. John's College, Cambridge. Here it was his ambition to excel, and he was known as "the man who never lost an hour." By unflinching diligence he won prize after prize in mathematics and in Latin, and at the age of twenty received the highest honor the University could bestow, that of Senior Wrangler. His remarkable facility in the mastery of languages made it possible for him to lay the foundations for great usefulness as a translator of the Scriptures.

Martyn had not given much attention, while in college, to personal religion, but just before graduation the sudden death of his father moved him deeply. A report of his father's last words, "All is vanity. The only excellence is humbleness and childlike belief upon God's grace in Christ Jesus," led him to serious thought. About the same time he listened with great interest to a sermon on the text, "Seekest thou great things for thyself? Seek them not, saith the Lord;" and he found that the honors which it had been his ambition to secure did not bring the satisfaction he had expected. He began to study the Scriptures very earnestly, and was at last led to a confession of Christ as his personal Saviour. In his case, being in Christ Jesus caused all things to become new. He said: "Since I have known God in a saving manner, painting, poetry and music have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind and made it susceptible of impressions from the sublime and beautiful."

During the vacation after his undergraduate course he came into intimate relations with a consecrated minister, the Rev. Charles Simeon, rector of Trinity Church, Cambridge. Mr. Simeon's remark that the labor of a single missionary, William Carey, had produced great results, turned Martyn's attention to the condition of the Christless millions. Then he read the inspiring record of the work of David Brainerd among the North American Indians, and, as his spiritual life developed, he came at last to the determination that he would work for Christ in foreign lands. Brainerd, following the spirit of Paul's charge to Timothy, "Fan into a white flame the gift of God which is in thee," had written, "Oh that I could be a flame of fire in the service of my God." So Martyn said: "Now let me burn out for God."

After ordination, he served as curate for Mr. Simeon and labored faithfully among the poor. He had offered himself to the Church Missionary Society, and was willing to go anywhere; but

the loss of his patrimony, making it necessary that he should have a salary sufficient to support his sister as well as himself, a chaplaincy under the East India Company was obtained. One biographer says of him: "He had a heart warmly attached to home, and friends and country. He loved the refined enjoyments of social and literary life. He knew the extent of the sacrifice he was called upon to make and the trials he must undergo."

The ship in which he took passage August 31, 1805, went first to South America, and then turned eastward to the Cape of Good Hope. At Brazil, Martyn wrote: "What happy missionary shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrine of the cross be set up?" At Cape Town, he met Dr. Vanderkemp, who said: "I would not exchange my work for a kingdom."

While on the voyage he studied the Hindustani language. And at this time he found in Milner's *Church History* what he said was the most helpful uninspired sentence he ever heard: "To believe, to suffer and to love was the primitive state" of the early Christians.

Landing at Madras, after a voyage of nine months, the burden of his prayer was, "O that one soul might be led by my agency to Christ."

When he arrived at Calcutta the climate produced such lassitude that great effort seemed impossible, and he was much discouraged, but he wrote: "Even if I should never see a native converted, God may design, by my patience and continuance, to encourage future missionaries." The Rev. David Brown, who gave him a hearty welcome, and cared for him while he was ill with fever, fitted up for his use a forsaken pagoda, and Martyn rejoiced that "the place where once devils were worshiped was now to become a Christian oratory." He now applied himself with such diligence to the study of Hindustani that he "wearied with his unceasing assiduity the Brahmin who assisted him."

In 1806, he was sent to Dinapore, a city of 40,000 inhabitants, to minister to the English troops and the families of civilians; but he hoped that he might also establish native schools and bring the gospel to the Hindus. While sailing up the Ganges he translated the Acts and our Lord's parables into Hindustani, and also studied Sanscrit and Arabic. At Dinapore he felt the immeasurable importance of his work, and, as he records in his journal, "the wickedness and cruelty of wasting a moment when so many nations are waiting till I do my work."

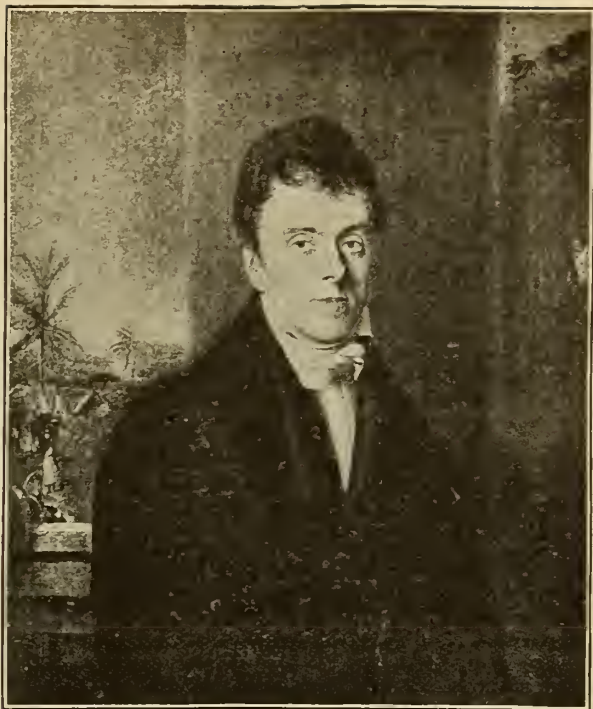
Mrs. Sherwood, wife of the army paymaster at Dinapore, in whose home Martyn was always welcome and where, with cultivated voice and well-trained ear, he took great delight in music, wrote thus of her guest: "There was a very decided air of the gentleman about Mr. Martyn, and a perfection of manners, an extreme attention to all minute civilities. He was as remarkable for ease as for cheerfulness. When he relaxed from his labors in the presence of his friends, it was to play and laugh like an innocent child, more especially if children were present to play and laugh with him."

In March, 1808, having completed his translation of the New Testament into Hindustani, he at once turned his attention to the Persian translation, which the Rev. David Brown had advised him to undertake. In this work he was assisted by Sabat, a converted Moslem.

In 1809, Martyn removed to Cawnpore, where he continued his Persian translation, and also made his first attempts at preaching to the Hindus. The audience that gathered interrupted him frequently with "groans, hissings, curses, blasphemies and threatenings." These natives, sometimes five hundred in number, are described by Mrs. Sherwood as "clothed with abominable rags, or nearly without clothes, or plastered with mud and cow-dung, or with long-matted locks streaming down to their heels; every countenance foul and frightful with evil passions; the lips black with tobacco, or crimson with henna. One man, who came in a cart drawn by a bullock, was so bloated as to look like an enormous frog; another had kept an arm above his head with his hand clenched till the nail had come out at the back of his hand; and one very tall man had all his bones marked on his dark skin with white chalk, like the figure of grim Death himself." Martyn wrote: "If ever I see a Hindu a real believer in Jesus, I shall see something more approaching the resurrection of a dead body than anything I have seen yet."

Martyn was now so broken in health that his physician advised rest, a sea voyage and a return to England. He was about to follow this advice, when from Calcutta he heard this criticism of his translation of the Gospels into Persian, that it was too full of Arabic idioms; so he determined to go to Persia and learn more of the language that he might revise the work. He had baptized one poor Hindu woman; and the day before his departure, as a result of his work, a church was opened in Cawnpore.

He first returned to Calcutta and then sailed for Bombay. While on the voyage his thirtieth birthday occurred, and he wrote in his journal: "I am now at the age when the Saviour of men began his ministry. Let me now think for myself and act with energy. Let me have a character and act for God." From Bombay, an English ship that was to cruise in the Persian gulf against Arab pirates bore him to Bushire, where he lodged with an English merchant. From thence, accompanied by an English officer, he set out with a muleteer for Shiraz, the literary capital of Persia. He was kindly received by Jaffier Ali Kham, to whom he brought letters of introduction, and whose brother, Said Ali, undertook to assist him. He also found friends in the suite of the British Ambassador, who presented him to Prince Abbas Mirza, heir to the throne.



Henry Martyn.

*From the portrait in The University Library,
Cambridge.*

[From Smith's Life of Martyn, Copyright, F. H. Revell Co.]

This first missionary to the Mohammedan world was obliged at once to enter into discussion with the Moslems. He made a deep impression upon the leaders of thought in Shiraz. "His noble character, his fearless frankness, his profound and clear replies, left abiding marks in the souls of many of his hearers." But though able to hold his own in debate, he influenced men less by argument than by his saintly life. When Sir Robert Porter traveled in Persia, many years after Martyn's death, people asked him if he knew "the man of God." They said: "He sat down encircled by our wise men, and made such remarks upon our Koran as cannot be answered. We want to know more about his religion and the book he left among us." Mohamed Ratem, an educated Persian, declared that he had been secretly a Christian for years, that he was convinced by a "beardless youth, enfeebled by disease, who gave him a book." That book, which had been his constant companion, was a Persian New Testament, bearing on a blank leaf the name of Henry Martyn.

In May, 1812, the revision of the New Testament was finished, and also a translation of the Psalms into the Persian. Martyn then went to Tabriz, and the English Ambassador, in his behalf, presented the translations to the Shah.

Having literally "burned out for God," this devoted man was at last willing to think of returning to England to recruit. He had, however, proceeded only as far as Tokat, on the way to Constantinople, when his strength failed, and he died, October 16, 1812.

Martyn's portrait, painted just before he left India for Persia, was sent to his friend, Rev. Charles Simeon. Standing before it as it hung over his fireplace, Mr. Simeon said: "No one looks at me as he does. He seems always to be saying, 'Be serious. Don't trifle, don't trifle.'"

One biographer says: "His spirituality was so refined that it is difficult even to appreciate it. It was like the rare atmosphere of mountain heights, hard for some even to breathe. His courage and concentration of purpose make our lives seem so weak and disconnected, like water spilled on the ground, compared with the torrent that turns a hundred factories. He was dead at thirty-two, having awakened a nation, and some of us are twice that age and have hardly begun to do anything for the great crying world and him who redeemed it."

Martyn testifies that while engaged in the study of the Scriptures, in the original, his spirit was refreshed and his spiritual life deepened because he was living and working in the atmosphere of God's word. He once made this confession: "I have

devoted too much time to public work and too little to private communion with God."

Replying to the question, How may the missionary spirit at home be called forth and intensified? he said: "Live more with Christ, catch more of his spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to him the more intensely missionary we become."

"His mission zeal," writes Miss Yonge, "has left one of the soul-stirring examples that have raised up other laborers. It has left the Persian Bible for the blessing of all to whom that language is familiar. It left, for the time, a strong interest in Christianity in Shiraz. It left in India many English quickened to a sense of religion, and it assuredly left Sheik Salah a true convert. Baptized afterward by the name of Abdul Messeh, or Servant of the Messiah, he became the teacher of no less than thirty-nine Hindus whom he brought to holy baptism."

Upon his tomb at Tokat are inscribed these words in four languages: "May travelers of all nations, as they step aside and look at this monument, be led to honor, love and serve the God and Saviour of this devoted missionary."

Macaulay paid this tribute to Martyn:

Here Martyn lies. In manhood's early bloom
The Christian finds a Pagan tomb.
Religion, sorrowing o'er her favorite son,
Points to the glorious triumphs that he won.
Eternal trophies; not with carnage red,
Not stained with tears by hapless captives shed,
But trophies of the Cross. For that dear name,
Thro' every form of danger, death and shame,
Onward he journeyed to a happier shore,
Where danger, death and shame assault no more.



PAGODA, ALDEEN HOUSE

[From Smith's Life of Martyn. Copyright, F. H. Revell Co.]

CHRISTIAN TRAINING COURSE

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896. See full Outline B, with Helpful Hints, in the August issue of THE CHURCH AT HOME AND ABROAD, pp. 146, 147.]

GENERAL REMARKS.

1. OUTLINE B, or the second year of the Course, begins with the October number. It covers these subjects: BIBLICAL, the Character of Christ, based upon Robert E. Speer's, *The Man Christ Jesus* (Fleming H. Revell Co.); HISTORICAL, the Development of the Missionary Idea, based upon Dr. George Smith's *Short History of Missions* (T. & T. Clark); MISSIONARY, Modern Missionary Heroes, a series prepared by Rev. Albert B. Robinson, associate editor of THE CHURCH AT HOME AND ABROAD (1334 Chestnut St., Philadelphia, Pa.), and printed monthly in the magazine. The Biblical and Historical departments will be conducted by Mr. MacCauley, the Missionary by Mr. Robinson.

2. THE DENOMINATIONAL FEATURES are, for the most part, common to all, but place is given in every year to the careful study of the Doctrine, History and Polity of one's own Denomination, subjects of which we are justly proud.

3. THE MEETINGS for these studies might well be held in the second and fourth week of each month, thus giving time for the Leaders to receive the magazine and arrange their work. The Training Course Committee should consist of three

Leaders, each of whom conducts his own department and leads his exercise at the meeting. Each Study should be closed within thirty minutes and promptly on its own time. The pastor should have the oversight, and supplement instruction at his discretion.

4. THE HEADQUARTERS for the literature required is The Foreign Missions Library, 156 Fifth avenue, New York. Prices are as follows, postage paid: *Outlines of Christian Training Course*, 2 cents each or 25 cents in lots of twenty-five; *The Man Christ Jesus* (Speer), 60 cents; *Short History of Missions* (Smith), 80 cents; THE CHURCH AT HOME AND ABROAD, one year, \$1; by cash, money order or check. Enclose two-cent stamp for circular. Write to THE LIBRARY.

5. SUGGESTIONS as to treatment have to be limited. Each student should bring to the meeting his own book for reading and reference. Sometimes answer by reading, again by oral statements. Arrange texts in Bible readings. Prayers must be brief. Have solos. Begin on time. Close on time. Meetings should not exceed one hour and a half. Work. Worship.

OUTLINE B. PROGRAMME No. 1, OCTOBER, 1896.

1. HYMN. "O come, all ye faithful."

2. PRAYER.

Biblical Leader in charge.

3. BIBLICAL, Study I, The Early Life of Jesus.

Required reading. Speer's *The Man Christ Jesus*, pp. 17-24, and Questions 1, 2, p. 246.

Ques. 1. What is known of the early life of Jesus? Birth-place, p. 17; Home, p. 18; Family, p. 19; Education, Trade, p. 20. Sing hymn, "Once in royal David's city."

Ques. 2. What was the significance of his first visit to Jerusalem? Feast, City, Temple, p. 21, 22; Nazareth again, Silent Years, p. 23; Silly Apocryphal accounts, p. 23. Choose carefully and read a few. Sing hymn, "As with gladness," or "O little town of Bethlehem." Prayer for the young.

4. HYMN. "Joy to the world."

The Historical Leader in charge here.

5. HISTORICAL, Study I, The Missionary Idea. Its Revelation.

Required reading. *Short History of Missions*, pp. 1-14. Introduction. The word "Missionary"? read aloud p. 1. Have three briefly state Subject, Methods, Persons, on p. 2. The word "Evangelist"? read aloud p. 3 in part. The first Evangel-message, Gen. 3: 15, p. 5. Our Theme, p. 6. Sing hymn, "God loved the world."

The Missionary Covenant. Abraham, the first missionary, read p. 7. Palestine, the first centre, p. 9. The Missionary Covenant, pp. 11-13; the first promise, Gen. 12: 1-3; the second promise, Gen. 13: 14-18; the third promise, Gen. 15: 1-6; the Covenant, Gen. 15: 7-18; also Rom. 4; Gal. 3: 8-29; Eph. 4: 13.

The City of God, read on p. 13. The first Missionary at work, pp. 13, 14; prayer, victory. Sing hymns, "O where are kings," "O Lord, thy work revive." Have prayer.

6. HYMN. "How hearty on the mountains."

The Missionary Leader now in charge.

Study I, Joseph Hardy Neesima and Japan.

Required reading. THE CHURCH AT HOME AND ABROAD, September, 1896; On Neesima, pp. 224-226; also Questions on Neesima, 34-44 on p. 230; Japan, pp. 179-192; also Questions on Japan 45-57, on p. 230. Here is an interesting life. Assign it by paragraphs, say to four readers, thus: (1) Early Life, para. 1-3; (2) Conversion and Education in America, para. 4-7; (3) Work in Japan, para. 8 to end; (4) Testimonials. Review by the "Questions" on Neesima. Put in hymns suitable to his experience and show why, thus: "Break thou the bread of life," "The whole world was lost" etc.

The Japan reading is added for fuller study if needed.

7. PRAYER.

8. HYMN. "My dear Redeemer and my Lord."

OUTLINE B. PROGRAMME No. 2, OCTOBER, 1896.

1. HYMN.

2. PRAYER.

3. BIBLICAL, Study II, His Plans and Methods of Work. Part 1.

Required reading. Speer's *The Man Christ Jesus*, pp. 27-40, and Questions 3-11, p. 246.

Ques. 3. What verse most aptly describes the character and spirit of the kingdom of God? p. 29, top. Ques. 4. What was the relation of this kingdom and its claims to personal aspirations and relationships? p. 29. Ques. 5. What was the condition of admission? p. 30. Ques. 6. What was the scope of membership? p. 30. Read aloud Sec. 3, p. 31. Ques. 7. To what motives did Jesus appeal in inviting men to join his kingdom? p. 32. Sing hymn, "Blessed Saviour, thee I love." Have prayer.

Ques. 8. What provision did He make for the future development of his project? p. 32. Ques. 9. Is there any evidence that he was free from anxiety, as to its fate after his death? p. 33. Ques. 10. What was the most original and striking feature of his plan? read aloud pp. 35, 36. Ques. 11. Wherein did the boldness of his plan consist? Note the answer here; design, full display, choice of assistants, scope, p. 37-40. Close with prayer.

4. HYMN, "I love thy kingdom, Lord."

5. HISTORICAL, Study II, The Missionary Idea—Its Development in the Old Testament.

Required reading. Smith's *Short History of Missions*, pp. 15-22.

The Jewish Theocracy, read p. 15.

The Development in the Psalms. See Psa. 2: 8; 22: 27; 45: 17; 46: 10; 65: 2, 5; 66: 4; 72: 8, 10, 11, 17; 86: 9; 96: 3, 7-11; 102: 15, 22; 138: 4, 5. Have prayer.

In the Prophets. Isa. 2: 2; 11: 10; 42: 1, 4, 6 (see Luke 2: 32); 45: 23; 49: 6, 7, 12, 22 (see Acts 13: 47); 60: 3, 4, 6; 65: 1; 66: 18, 19, 23; Amos 9: 11, 12; Jonah 1: 1, 2; 3: 1-10; 4: 10, 11; Hag. 2: 7; Zech. 9: 10; Mal. 1: 11. All striking texts. Give them out and have a Bible reading with them. Have prayer for the Coming of the Kingdom. Sing hymn, "And is the time approaching," or "Hail to the brightness."

6. HYMN, "Am I a soldier of the cross?"

7. MISSIONARY, Study II, Henry Martyn and Persia.

Required reading. THE CHURCH AT HOME AND ABROAD, October, 1896. Martyn, pp. 302-304; also Questions on Martyn, 60-74 on p. 309. Persia, pp. 257-270; also Questions on Persia 48-59 on p. 309. Persia is given for added study, if desired. Note Martyn's Consecration. Have prayers for that and suitable hymns such as "I ask not now for gold."

8. PRAYER.

9. HYMN, "Art thou weary?"

A VISIT TO PERSIA.

The statement is made on page 255 that Dr. Henry A. Nelson, who visited the west Persia stations in 1884, as an official representative of the Synod of New York, is the only minister of our Church who has ever visited that mission.

The Associate Editor takes pleasure in reproducing from the printed Minutes of the Synod for 1885, a portion of the report of the Committee of Correspondence with the Presbytery of Oroomiah, which had appointed one of its number to visit the Western Persia Mission, as authorized by the synod in 1883:

"The committee respectfully reports that its delegate arrived in Tabriz October 15, 1884, and was in that city with our missionaries until October 23. On that day, while the synod was in session in Buffalo, he started, in company with most of the missionaries of the Tabriz station, on a horseback journey of five days, to attend the annual meeting of the Western Persia Mission, at Oroomiah.

"In Tiflis, Russia, 250 miles north of the northern limit of Persia, he had the pleasure of meeting a little company of evangelical Nestorians from Oroomiah, and speaking to them through an interpreter. It was no small joy to meet this little band of humble Christian brethren, convened on the Sabbath for worship, in their week-day workshop; to listen to their prayers and songs, and Scripture reading, and an earnest address from one of their number—all in their Syriac language; to receive, through an interpreter, their cordial welcome, accompanied with the declaration that their Syriac newspaper had given them to expect such a visit from one representing Christ's people in happy America, the land from which missionaries had brought the pure gospel to them.

"More abundant and emphatic was the welcome which awaited him in Persia. Two missionary brethren kindly met him upon the frontier and accompanied him thence, a four days' journey, to Tabriz.

"Outside the walls of Tabriz, an hour's ride distant, they were met by other missionaries, men and women, on horseback, accompanied by some of their native friends, joining them in this oriental welcome. As the Tabriz missionaries and your

delegate drew near to Oroomiah, the welcome became still more demonstrative. Missionaries, native evangelical pastors and teachers, and even some Moslems rode out to welcome them. Some met them as many as ten or twelve miles away, and others at various distances, until the cavalcade of horsemen so demonstratively welcoming them amounted to more than fifty. This brotherly welcome of missionaries to their fellow-missionaries of another station, and of both to brethren from America, was most refreshing to weary travelers; and the joy of it was greatly intensified by the fact that the people for whom our missionaries have labored so faithfully, so justly appreciate their labor of love as to be eager to join them in demonstrations of welcome to an American stranger, of whom they only knew that he was a countryman of their benefactors, and an authorized representative of the synod to which their benefactors belong.

"Outside the walls of Oroomiah, sixty young men stood in line to greet your delegate and his son accompanying him. These were the students of our mission college; and within the mission compound stood in similar array the young ladies, pupils of the Female Seminary, with which the name of Fidelia Fisk is so honorably remembered.

"Your delegate remained in Oroomiah fifteen days. Within this time, he not only had an opportunity of observing the ordinary work of the mission and its happy results in Oroomiah and the neighboring villages, but of attending the annual meeting of the mission, of the Presbytery of Oroomiah, and of the General Knooshya of the Nestorian Evangelical Church. This body contains thirty-one ordained 'Kashas,' i. e., presbyters, and has under its care sixty-five congregations. It embraces four district Knooshyas, related to it much as our presbyteries to their synod.

"The methods of business in this body, the orderliness of its procedure, the dignity and courtesy and vigor of its debates, the character of the questions discussed, ecclesiastical, ethical and spiritual, the eloquence and Scripturalness of discourses, as your delegate heard them, through a whispering interpreter at his side—in all these the Knooshya seemed to him to compare favorably with an average Presbyterian synod."

Gleanings At Home and Abroad.

—"The business of a church is distribution, not accumulation."

—"The missionary interest of a church is the test of its discipleship."

—Some one has called missions "the reproductive faculty of the Church."

—Next to the sin of voting wrongly is the sin of not voting at all.—*Dr. T. L. Chyler.*

—Christ has taken our nature into heaven to represent us, and has left us on earth with his nature to represent him.—*John Newton.*

—"Instead of an annual tide of sentiment missions were intended to be a necessity of church life; not a mere addendum, but a test of loyalty to the risen Lord."

—Ki-Tai was the name of a tribe that once ruled in China. The Russians gave the Chinese that designation. From this term was derived Cathay, the name by which China was known in the Middle Ages.

—The itinerant missionary is too often like a comet, and the villagers like astronomers watching for it. The comet sometimes returns once in two and a half years; sometimes not at all.—*Bishop Sargent of India.*

—True liberality is allowance and forbearance of all honest beliefs, with an unflinching conviction in one's own faith. It is belief in myself that I can know some truth, and disbelief in myself that I can know all truths.—*Kanzō Uchimura in the Diary of a Japanese Convert.*

—Dr. John Hall, speaking on "Live Churches," said the object to be sought by a real Church such as that of Philippi, or Ephesus, is (a) to deepen and develop spiritual life; (b) to take God's message to the unsaved; (c) to be a living, visible witness for God.

—Rev. F. B. Meyer in one of his recent books relates that a Chinese Christian lady brought her jewels one morning to her husband to build an opium refuge, and when he expressed surprise she

said, "I have taken Christ for my adornment, and surely that is enough for any Christian woman."

—The *Congregationalist* reports that three churches in a New England city, whose hearts were larger than their bank accounts, unable without retrenchment to give as generously toward the debt of the American Board as they wished, emptied their purses into its treasury, at the same time agreeing to hold union services during the summer, thus saving two-thirds the cost of supplies.

—A Commission on Systematic Christian Beneficence, composed of representatives of various Baptist societies, has for its aim the promotion among Baptists of intelligent, systematic, proportionate and distributive beneficence. It seeks to accomplish its object by quickening the sense of Christian stewardship; by commending to the churches the general causes of beneficence; and by suggesting simple, practical methods of Christian giving.

—Christianity is not a system of philosophy that may be taught, but a life that must be lived. The religion of Jesus is distinguished from all other religions in its incarnation. Its power is the power of divine personality. It is propagated by personal contact. Christ gives life to men, and then says: "As the Father hath sent me, even so send I you." Every Christian is a missionary. He may have been nursed in the lap of Christendom and trained in a luxurious religious home, or he may have been born a pagan, and "suckled on a creed outworn." It matters not. If he has been born again, and feels the throb of the Christ-life, he is a missionary sent by the living Christ to touch dead souls into newness of life.—*George L. Mackay, D.D.*

—Mrs. L. W. Curtis writes in the *Christian Observer* of the yellow-clad priests of Siam. In the early mornings they may always be seen in their small dugout boats, going up and down the stream begging. These tours they call *prote saht*, which means "being gracious unto the beasts." They never ask for food; they simply push their boats up to the donors, who are squatting on the banks waiting for them, and the food is dropped into their bowls. Nor do they say a word of thanks, for they have bestowed the favor of allowing the "beasts" to "make merit" by giving to them. Often the donors would, before and after making their offering, clasp their hands before their faces, and bow in adoration of the conceited, self-righteous, yellow-clad figures before them.

—A correspondent of the *Presbyterian Banner* writes from Bangkok that the First Church of that city has extended to licentiate Yooan a unanimous call to become their pastor, guaranteeing his support in full at the same rate he is now receiving from the mission. This has all been pledged by subscriptions of native members, aside from the regular Sabbath offering. At a called meeting of presbytery, held August 15, it was agreed that he be ordained and installed on Sabbath, August 21. This was the first meeting of the Siam Presbytery held under the new rule that the proceedings are not to be in English, but in the vernacular. The occasion was also one of peculiar interest and significance, in view of the fact that Kroo Yooan will

be the first native pastor ever installed over a church in lower Siam, and the first native ever ordained to the ministry by this presbytery. We hail this event with glad hearts as a long stride forward in the right direction, and one that gives promise of ushering in a new era in the history of the Christian church of Siam—an era characterized by accelerated progress along the parallel lines of self-government, self-support and aggressive evangelistic work.

—Eight years ago, says the *Michigan Presbyterian*, a church in New Jersey, which had but few members, and neither pastor, finances nor enthusiasm, enjoyed, for a time, the ministrations of a young student from the theological seminary. A student volunteer, his heart aflame with missionary zeal, he declined the earnest solicitation of this church to become its pastor, for he had determined to go at once to his chosen work. Since they could not move him from his purpose, the people said: "If you will not serve us here you shall serve us on the foreign field. We will send you as our representative."

As a result the church was blessed, its membership doubled, a pastor given them for home work as well as the one they were supporting abroad, and the church is now strong and prosperous. A year ago they sent another to Africa to take the place of the former representative, who had given his life for the work.

WORTH READING.

The South African Situation. *Current History*, Second Quarter, 1896.

The Bible in Young People's Societies, by L. A. Crandall, D.D. *The Biblical World*, July, 1896.

The Origin of Hinduism, by the Rev. Maurice Phillips. *Indian Evangelical Review*, July, 1896.

The French in Madagascar. *The Quarterly Review*, July, 1896.

Early British Christianity, by F. Haverfield. *English Historical Review*, July, 1896.

The Asiatics in America, by Major C. R. Conder. *The Scottish Review*, July, 1896.

Religious Life in Colleges, by C. S. Cooper. *American University Magazine*, July and August, 1896.

The Minor Tablet Inscriptions of the Jews in China, by A. Kingsley Glover. *Biblia*, August, 1896.

A Social Settlement (Hull House), by Annie L. Muzzey. *The Arena*, August, 1896.

The Bab and Babism, by J. D. Rees in *The Nineteenth Century*. *Littell's Living Age*, August 22, 1896.

A More Promising Future for the Jews of Russia, by the Editor. *The Menorah Monthly*, September, 1896.

The Old Missions of California, by Edith Sessions Tupper. *The Peterson Magazine*, September, 1896.

The Daughters of Mexico, by Jeannie A. Marshall. *Munsey's Magazine*, September, 1896.

The World's Oldest University (Al Azhar, in

Cairo, Egypt), by Hon. Frederic C. Penfield. *The Youth's Companion*, August 27, 1896.

The Awakening of the Negro, by Booker T. Washington. *Atlantic Monthly*, September, 1896.

The Negro's Place in History, by Prof. Willis Boughton. *The Arena*, September, 1896.

The Spiritual Outfit of a Medical Missionary, by J. W. Wanless, M.D. *The Missionary Review*, September, 1896.

Lord Chief Justice Russell on Arbitration. *Review of Reviews*, September, 1896.

The Ideals of Social Reformers, by Walter Rauschenbusch. *American Journal of Sociology*, September, 1896.

Expedition Through Somaliland to Lake Rudolph, by Dr. A. Donaldson Smith. *The Geographical Magazine*, August, 1896.

America's Duty to Americans in Turkey, by the Rev. Cyrus Hamlin, D.D. *North American Review*, September, 1896.

The Coming Struggle on the Nile, by Arthur Silva White. *North American Review*, September, 1896.

Alaska, by John G. Brady. *The Chautauquan*, September, 1896.

A Summer Among the Cliff Dwellings, by T. Mitchell Prudden. *Harper's Magazine*, September, 1896.

QUESTIONS FOR THE OCTOBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What is the work for which the Church is gathered and organized? Page 271.

2. Name the executive officers of the several departments of that work in our own Church. Page 271. [See "Officers and Agencies," pages 313, 314; also the picture which forms the frontispiece.]

3. Give a summary of the work carried on under the oversight of each of these officers. Page 271.

4. What two students of Canonsburg Academy were leaders in the revival of 1800? Page 290.

5. For what was Mr. McGready noted? Page 287.

6. What were some of the characteristics of the revival? Pages 287, 288.

7. Relate the story of the farmer who sold his farm to defray the expenses of a course of study, and afterwards labored as a home missionary for thirty-five years. Page 289.

8. Repeat the testimony of the postmaster in West Virginia, who, at the age of thirty-five, first began to read the Bible? Page 293.

9. What are some of the discouragements and the hopes of a missionary in the Indian Territory? Pages 293, 294.

10. How was a Chinaman in Chicago brought to Christ through a Christian Endeavor pin? Page 300.

11. The interdependence of home and foreign missions is how illustrated? Page 292.

12. How were two men prepared, by means of foreign missionary labor in Bohemia, for effective home missionary work in the United States? Page 290.

13. Tell the story of the conversion of the Slovak woman who said her pictures were her gods. Page 291.

14. Tell of the conversion of a Hungarian Slav, who first attended an evangelistic meeting "to see how many fools were gathered there." Page 292.

15. Trace the history, during the past six years, of the debt of the Board of Home Missions. Page 286.

16. In what manner is one-third of the debt accounted for? Page 286.

17. What is the remedy, in a single sentence? Page 286.

18. How are the Presbyterian Endeavorers at tempting to aid the Board? Page 283.

19. How did an Endeavor society in New Jersey raise its portion of the thank offering fund? Page 295.

20. Name one of the encouragements in the present outlook. Page 284.

21. How many Presbyterian churches have grown up from the work of Sabbath-school missions? Page 279.

22. Why was the organization of a Sabbath-school in Kansas postponed? Page 279.

23. What illustration is given of the influence of one Christian superintendent? Page 279.

24. Repeat the story of the organization of the Bohemian Presbyterian Church of Tabor, Minn. Page 280.

25. How many Negroes are there in the United States? Page 274.

26. Of these, how many are voters? Page 274.

27. Is Presbyterianism adapted to the intellectual and spiritual needs of the Negro? Page 274.

28. How has the work of our Church for this race grown in eleven years? Page 273.

29. Describe the work which is done by a Presbyterian Academy in a cove in the Cumberland Islands. Pages 276, 277.

30. What problem has the Board of Education attempted to solve? Page 272.

31. During the seventy-seven years of its existence, how many young men has it aided to secure an education? Page 272.

32. Of the present rolls of foreign and home missionaries, how many, respectively, were educated under the care of this Board? Page 272.

33. How many of those thus aided are college presidents and professors? Page 272.

34. What is suggested as the best method of securing candidates for the medical missionary service? Page 273.

35. What is the past record of the men who are now the veterans of the Church? Page 281.

WORK ABROAD.

36. What does Dr. Geo. L. Mackay say of the power of Christianity? Page 307.

37. Tell how a New Jersey church supported a pastor at home and a missionary in Africa. Page 307.

38. What place is described as the historical centre of Korea? Page 270.

39. Locate Uganda, and state some facts about the country and its people. Page 248.

40. What are the results of missionary labor in Uganda? Page 248.

41. How are the yellow-clad Buddhist priests of Siam described? Page 307.

42. What recent event marks the progress of the church in Bangkok? Page 307.

43. What is the significance of the Chinese term *Chungking*? Page 243.

44. Name the chief events in the public life of the Viceroy Li Hung Chang. Pages 244-247.

45. What is the Viceroy's estimate of missionary labor in China? Pages 255, 256.

46. Name one practical outgrowth of Christian Endeavor in Ningpo, China. Page 300.

47. What is said of a Christian in China who gave her jewels to build an opium refuge? Page 307.

48. When, and by whom, was missionary work begun in Oroomiah? Page 260.

49. Why was the effort to reform the old Nestorian Church finally abandoned? Page 261.

50. Relate incidents showing how an expanding Christian influence has gone out from Oroomiah. Page 263.

51. What is the great task our missionaries have undertaken? Page 265.

52. What is the meaning, in Persia, of the term "Sheikh-ul-Islam"? Page 254.

53. Describe the bread riots in Tabriz. Page 258.

54. What festival preparations were in progress at the time of the assassination of the late Shah? Page 258.

55. What have been the relations of the new Shah to the missionaries? Page 260.

56. With what difficulty is a Moslem who

wishes to become a Christian confronted? Page 265.

57. What were some of the incidents of a tour in the mountains? Page 267.

58. What is the Armenian Church? Page 269.

59. The hope of spiritual reform for that Church is what? Page 269.

60. What is "the one heroic name which adorns the annals of the English Church"? Page 302.

61. By what designation was Henry Martyn known in college? Page 302.

62. What circumstances led to his conversion? Page 302.

63. What effect had religion upon his artistic taste? Page 302.

64. How did he reach the determination to be a missionary? Page 302.

65. By what saying did he express his zeal? Page 302.

66. Relate incidents of Martyn's voyage to India. Page 302.

67. What was the burden of his prayer after landing? Page 302.

68. Describe the building he occupied. Page 302. (See illustration, page 304.)

69. Tell of his diligence in study. Page 302.

70. How did he express his sense of the importance of his work? Page 302.

71. Give an account of his first attempts at preaching to the Hindus. Page 303.

72. Why did he decide to go to Persia? Page 303.

73. In what way was his influence chiefly exerted? Page 303.

74. What are the permanent results of Martyn's life and work? Page 304.

These questions for October are reprinted in leaflet form, and are furnished at the rate of five copies for four cents or ten copies for five cents.

Book Notices.

The Rev. S. W. Pratt, in the *LIFE OF ST. PAUL IN SCRIPTURE LANGUAGE*, has constructed a complete Scriptural Life of the Apostle to the Gentiles, giving in chronological arrangement whatever pertains to his life and work at any one time or place. Luke's record in the Acts is followed, but all that Paul himself wrote in his Epistles of the same facts and events is given in chronological order. At the proper place for the epistles there are given the Scripture texts bearing on their authorship and dates and the occasion of their writing, with a textual analysis of each. An appendix contains also in Scripture language an account of Paul's personal relation to Christ, his claim to the apostleship, his personal appearance and his sufferings and his relation to his companions.

In this volume, which is the result of long and thorough study, Mr. Pratt has rendered a real service to students of the New Testament by his orderly arrangement of the facts and incidents in the life of the great apostle. It is a "commentary wholly Biblical," and will be a valuable aid to those who are not satisfied with a mere fragmentary reading of the Scriptures. [A. D. F. Randolph & Co.]

A "Chapter of Horrors" indeed is the first chapter of the Rev. Frederick D. Greene's *RULE OF THE TURK*. Fitted by birth, residence and travel in Turkey for his task, the author has given us not only a graphic account of the Armenian crisis, but has added much information about eastern Turkey and the condition of Armenia and Kurdistan. He tells who the Armenians are, shows how Ottoman promises have been repeatedly broken, recounts some previous acts of the Armenian tragedy and points out the practical bearings of Islam upon the question of reform in Turkey. The usefulness of the volume is enhanced by index, map and illustrations. Dr. Josiah Strong pronounces it an important book, and says it deals with a burning question in a way which will command public attention and public confidence. [G. P. Putnam's Sons.]


ADONIRAM JUDSON GORDON. A Biography, by his son, Ernest B. Gordon. F. H. Revell Co.

This book is an education and inspiration. It teaches how to make a pastorate successful in the true sense and the highest. It moves to a noble enthusiasm. It breathes forth freshness and life. A son here lays a tribute on the tomb of his father. But the offering comes from a hand of calm reserve. The book is, indeed, a eulogy, but a most chaste and honest one.

The life of Dr. Gordon was one of singular earnestness, of quiet determination to achieve the highest results, of deepening spirituality, of enlarging missionary zeal and enterprise and of widening power. Such a story does not come to us every day. When it is told, it is worth the reading. Of course, there are points to be debated raised in the book. But these are few and not of great importance. It has been a joy to read and an impulse and a help to "the closer walk with God."

ASA OF BETHLEHEM, by Mary Elizabeth Jennings, is the story of a family living in Bethlehem at the time of our Lord's birth. Asa, the father, would not accept Jesus as the long-promised Messiah, while Rachel, his wife, opened wide her heart. Their youngest child, Benjamin, was one of the babes killed at Herod's command, and Asa felt that Jesus and his parents were, in some way, responsible for their affliction. As Esther and Judah, the other children, grew up, they listened eagerly for news of Jesus. When Jesus began his active ministry, Asa sought him and learned to love him. Following him to Nain, where the widow's son was raised to life, Asa found the young man to be his own nephew. The grief and indignation of the family knew no bounds when it was discovered that Ezra, a young man who had grown up with Esther and Judah, aided Judas in the betrayal of Jesus. This pleasing narrative is full of information regarding the customs of the time, and also presents, in a striking manner, many of the incidents in our Lord's life. [A. D. F. Raudolph & Co.]

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BLACKFORD, ROBERT ALLEN—Born at Martin's Ferry, O., August 5, 1832; graduated from Washington College, Pa., 1859, and Western Theological Seminary, 1862; ordained by the Presbytery of West Virginia (now Parkersburg), 1862; stated supply at Collinsburg, Pa., 1861-62; pastor at Clarksburg, W. Va., 1862-74; Croton Falls, N. Y., 1874-79; White Lake, Bethel, N. Y., 1880-88. Died at Middletown, N. Y., August 17, 1896.

Married, March, 1869, Miss Annie E. Davis, of Clarksburg, W. Va., who, with two children, a son, John Joseph, and a daughter, Isabella Eliza, survives him; one son died at White Lake.

CAMERON, LEROY LEARNED—Born at Albany, N. Y., January 19, 1869; prepared for college at the Albany Boys' Academy; graduated from Union College, 1889, and Princeton Theological Seminary, 1892; ordained by the Presbytery of Albany in May, 1892; stated supply, Chester-town, N. Y., 1892-94; was installed pastor of the First Presbyterian Church, St. Paul, Minn., September 11, 1894. In less than a year ill health compelled him to resign the pastorate.

During the winter of 1895-96 he taught in the Schofield School at Aiken, N. C., where he published a volume of sermons entitled "The Reaper's Joy." Died at his father's home at Albany, N. Y., August 4, 1896.

Married, May 28, 1895, Miss May T. Baldwin, of Flushing, L. I., who survives him.

CORT, WILLIAM C.—Born at Monongahela City, Pa., February 24, 1851; graduated from Monmouth College, 1875, and McCormick Theological Seminary, 1878; ordained by the Presbytery of Mattoon, 1878; home missionary, Parowan, Utah, 1880-84; Leon, Ia., 1884-87; Arlington Heights, Ill., 1887-89; Nashville, Ill., 1889-92; Goodland, Ind., 1892-96. Died in Goodland, Ind., July 27, 1896.

Married to Miss Jennie Maxwell, of Roscoe, O., who died —; to Miss Mary Smolley, a mission teacher in Utah, December 21, 1881, who survives him. He leaves three sons, aged seven, nine and twelve years.

CURRER, JOHN—Born at Chicago, September 9, 1851; graduated from Northwestern University, Evanston, Ill., and McCormick Seminary, 1879; ordained by the Presbytery of Chicago, 1879; pastor at Hebron, Ill., 1879-86; Girard, Kans., 1886-91; Menominee, Mich., 1891-94; Le Sueur, Minn., 1894-95. Obligated by broken health to resign. Died peacefully July 28, 1896.

Married Jeanette Post, daughter of Dr. Jacob Post, of Milwaukee, who, with six children, survives him.

DAVIS, JAMES SCOTT—Born at Winchester, Va., July 2, 1828; graduated from Knox College, Galesburg, Ill., 1851, and Oberlin Theological Seminary, 1854; began his ministerial labor under the American Missionary Association, and worked for them in Kentucky from 1854-60; he was pastor of the Congregational churches at Hopleton and Hillsboro, Ill., 1860-69; of Presbyterian churches: Bethel, 1869-73; Baldwin, 1873-75; Walnut Grove, 1875-76; Steelville, 1876-78; Sumner, 1878-84; Grand Tower, 1884-86; Fairfield, 1886-90; Greenup, 1890-92; Williams, Ia., 1892-93. Died in Chicago, July 26, 1896.

Married, June 16, 1856, Miss E. Amelia R. Davis, who survives him, with five sons.

STEVENSON, JOHN McMILLAN—Born at West Alexander, Pa., May 14, 1812; graduated from Jefferson College, 1836, and Lane Theological Seminary, 1836-37; ordained by the Presbytery of Richland, April 14, 1842; he was principal of the preparatory department in Kenyon College, 1837-40; principal of Female Seminary, Athens, O., 1840-41; professor of Greek in Ohio University, 1841-42; pastor Presbyterian Church, Troy, O., 1842-46; agent American Tract Society, 1846-49; pastor First Presbyterian Church, New Albany, Ind., 1849-57; Corresponding Secretary American Tract Society, 1857-96. Died August 22, 1896.

Married, October 10, 1837, Cecilia Hadasato, daughter of William Gillespie. She

survives him, with two daughters, Mrs. O. A. Kingsbury and Mrs. Francis L. Patton.

WELLS, DELOS E.—Born at Pompey, N. Y., January 16, 1832; graduated from Williams College, Mass., 1854, and Lane Seminary, after two years at Auburn Theological Seminary, 1860; ordained by the Presbytery of Pataskala, at Kirkersville, O., August 4, 1860; pastor at New Philadelphia and Canal Dover, O., 1860-64; Monroeville, O., 1864-68; Red Wing, Minn., 1868-73; Fulton, Ill., 1873-82; Franklin Avenue, Minneapolis, Minn., 1882-96; Stated Clerk of St. Paul Presbytery, 1870-73, and of Minneapolis Presbytery from its organization, 1892-96. Died, July 18, 1896, at his home in Minneapolis.

Married, September 12, 1860, at Cincinnati, O., Miss Eliza M. Macy, who survives him. Their only child, Mrs. Mary E. Babcock, died July 17, 1887, in Minneapolis.

YATES, RUDOLPH C.—Born in Shenandoah Co., Va., January 6, 1849; graduated from the

University of Virginia, 1875, and the Western Theological Seminary, 1883; ordained by the Presbytery of Butler in June, 1883; pastor, Zelenople, Pa., 1883-95. He was an energetic, laborious worker in whatever he undertook. His death was caused by a wound, on his foot, made by a mowing machine, resulting in blood poisoning. His sufferings, which were very great, he strove to bear with Christian submission. Died at Callery Junction, Pa., August 3, 1896.

Married, December 24, 1878, to Miss Ida Jenetta Oswald, who survives him. Of his six children, two sons and a daughter are living, and two daughters and a son died before their father. He was buried by the side of his little children at Smithburg, Md.

NOTE.—Rev. D. F. Bonner desires to supplement the necrological notice of Rev. Hugh W. Torrence, in our September number, with the statement that he was licensed by the First (U. P.) Presbytery of New York, March 29, 1865, and ordained by the U. P. Philadelphia Presbytery, July 30, 1867, and was pastor of the Sixth Church (U. P.), Philadelphia, 1867-70.

RECEIPTS.

FOREIGN MISSIONS, AUGUST, 1895 AND 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895	\$7,903 39	\$10,800 29	\$565 68	\$905 62	\$17,800 00	\$13,260 09	\$51,235 07
1896	2,701 30	14,800 78	417 82	1,325 91	12,907 00	1,402 97	33,564 58
Gain		\$4,000 49		\$419 29			
Loss	\$5,202 09		\$147 86		\$4,893 00	\$11,857 32	\$17,670 48

STATEMENT OF RECEIPTS, MAY 1 TO AUGUST 31, 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895	\$43,042 21	\$26,487 53	\$3,808 00	\$6,177 93	\$23,761 65	\$34,503 81	\$137,781 13
1896	32,634 72	22,800 49	3,296 17	5,074 97	40,455 70	17,243 50	121,505 55
Gain					\$16,694 05		
Loss	\$10,407 49	\$3,687 04	\$511 83	\$1,102 96		\$17,260 31	\$16,275 58

CHURCH ERECTION,

AUGUST, 1896.

GENERAL FUND.

Contributions. \$3,072 10
Miscellaneous. 1,306 27
\$4,378 37

LOAN FUND.

Amount collected on loans. 2,646 24

MANSE FUND.

Amount collected on loans. \$328 35
Contribution 85
Miscellaneous 3 00
332 20
\$7,356 81

GENERAL FUND CONTRIBUTIONS.

Five months current year. \$13,891 59
Same period last year. 15,006 27
Loss. \$1,114 68

EDUCATION, AUGUST, 1896.

Churches and Sabbath-schools. \$1,047 36
Miscellaneous sources. 113 00
Refunded 19 00
Interest from investments. 153 50
Total. \$1,332 86
Total from April 15 to Aug. 31, 1896. . 12,792 24

MINISTERIAL RELIEF, AUGUST, 1896.

PUBLICATION AND S.-S. WORK,

Churches and Sabbath-schools.....	\$1,409 51
Individuals.....	212 00
Interest from Investments	2,683 87
For the Current Fund.....	\$4,305 38
Total for the Current Fund to September 1, 1896.....	\$42,830 72
Total during same period last year.....	47,732 89

AUGUST, 1896.

Contributions from Churches.....	\$1,753 54
“ “ Sabbath-schools	4,408 70
“ “ Individuals.....	18 25
Total for August.....	\$6,180 49
Previously acknowledged.....	54,657 66
Total since April 1, 1896.	\$60,838 15

HOME MISSIONS, AUGUST, 1895 AND 1896.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$11,502 89	\$5,113 73	\$33,351 45	\$875 35	\$50,843 42
1896.....	4,492 90	7,637 80	2,760 00	832 65	15,723 35
Gain.....		\$2,524 07			
Loss.....	\$7,009 99		\$30,591 45	\$42 70	\$35,120 07

FIVE MONTHS ENDING AUGUST 31, 1895 AND 1896.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$51,812 21	\$42,123 70	\$81,985 20	\$17,993 47	\$193,914 58
1896.....	46,539 86	53,065 10	30,839 62	27,151 35	157,595 93
Gain.....		\$10,941 40		\$9,157 88	
Loss.....	\$5,272 35		\$51,145 58		\$36,318 65

FREEDMEN, AUGUST, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$2,446 95	\$85 92	\$635 07	\$2,471 04	\$50 00	\$5,688 98
1896.....	743 24	7 00	1,914 42	494 65	95 00	3,254 31
Gain.....			\$1,279 35		\$45 00	
Loss.....	\$1,703 71	\$78 92		\$1,976 39		\$2,434 67

TOTAL RECEIPTS TO SEPTEMBER 1, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$12,441 41	\$947 25	\$6,721 60	\$7,702 20	\$652 50	\$28,464 96
1896.....	9,935 35	891 59	6,614 08	8,326 68	6,555 25	32,322 95
Gain.....				\$624 48	\$5,902 75	\$3,857 99
Loss.....	\$2,506 06	\$55 66	\$107 52			

THE CHURCH

AT HOME AND ABROAD.

NOVEMBER, 1896.

CURRENT EVENTS AND THE KINGDOM.

Progress in Korea.—The recent edict of the King of Korea relating to the illegal levying of taxes shows, says the editor of the *Seoul Independent*, that there underlies all this seeming conservative reaction a desire for a clean administration, and some regard for the welfare of the people. He believes that if Korea is to take a firm stand in the circle of civilized nations nothing could help to secure such recognition more than a clean and unimpeachable financial course.

Ordination of Ballington Booth.—The commander of the American Volunteers was ordained a Christian minister, September 14, by Bishop Fallows, of Chicago, the ministers of five denominations participating in the service. This step emphasizes the desire of the Volunteers to be in close affiliation with the Church and to supplement the work in which the Church is engaged. Commander Booth will administer the sacraments and ordain his staff officers.

Death of Archbishop Benson.—In reply to a young Christian who asked, "What can I do for the Lord Jesus Christ?" the Archbishop of Canterbury said: "Go where he is not, and take him with you." During the service in Hawarden Church, while on his knees in prayer, Dr. Benson was stricken with apoplexy, and death soon followed. It was Mr. Gladstone who secured his appointment as the ninety-third Archbishop of Canterbury, to succeed Dr. Tait. None of his predecessors, says Dean Farrar, was endowed with more graceful learning, more charming geniality or holier and truer wisdom.

The American Board.—At the annual meeting of the American Board of Commissioners for Foreign Missions, held October 6, in Toledo, O., it was shown that the

total expenditures for the year, including the payment of the debt reported a year ago, were \$743,104. The missionaries all spoke with deep regret of the necessity for retrenchment. One of them said this action of the Board in keeping out of debt by retrenchment was like that of a man who should burn down his house to stop the payment of taxes. The opinion was expressed that what is now given up to save \$5000 will require \$25,000 to regain.

Guayaquil, Ecuador.—The recent fire in Guayaquil, by which many lives were lost, which destroyed property valued at \$80,000,000, and made 35,000 persons homeless, calls out our Christian sympathies. Ecuador is the most needy of the republics of the "neglected continent." Of the two schools in Guayaquil a former United States consul at that city says the education imparted is superficial, and more time is spent in learning the saints' calendar than in acquiring useful knowledge. The calamity that has befallen Guayaquil should deepen the interest of Protestant Churches in this "loveliest of all the republics of South America."

Institutional Church League.—The annual convention of the Open and Institutional Church League, of which Dr. Charles L. Thompson is president, was held in Hartford, Conn., October 20 and 21. The purpose of the League, as expressed in its platform, is "open church doors for every day and all the day, free seats, a plurality of Christian workers, the personal activity of all Church members, a ministry to all the community through educational, reformatory and philanthropic channels, to the end that men may be won to Christ and his service, and that the Church may be brought back to the simplicity and comprehensiveness of its primitive life."

Gold in Africa.—Dr. George F. Becker, of the United States Geological Survey, having made an examination of the Transvaal gold fields, expresses the opinion that within fifteen miles of Johannesburg there is an amount of gold, practically in sight, estimated to be worth \$3,500,000,000, or nearly as much as the entire volume of gold coin now in the world. Another American mining expert believes the gold deposit in that region is practically 1200 miles long. Commenting on these statements, the *Outlook* says: "It would be curious as well as instructive, if the Almighty should take this means of proving that he has the power, which has been denied him, of making a silver dollar equal to a gold one, and at the same time teaching us that questions of gold and silver, about which we get into such heats, are not the most vital ones, and are by no means left so exclusively to our settlement as we have imagined."

The Sultan's Attitude.—In response to the petition of the Evangelical Alliance, asking him to make good existing guarantees of religious freedom in Turkey, the Sultan, through his minister of foreign affairs, made this solemn declaration—that Christians in Turkey have enjoyed complete security since the foundation of the empire; that the government has treated them as other subjects of the empire, protecting alike life, property and honor, and assuring them full liberty of conscience; and that the complaints of those who pretend to be oppressed are without any foundation. Dr. Josiah Strong, general secretary of the Evangelical Alliance, shows that, taking no account of any number of massacres less than ten thousand at a time, there have been 153,000 Christian subjects of the Turk slaughtered since 1822. He characterizes this statement of the Sultan as a superlative illustration of consummate impudence and mendacity.

STORM AND DESTRUCTION are the strong and appropriate words with which Rev. G. M. Elliott begins an account of the recent cyclone in the southeastern part of our country. His communication came to us after the excellent article of Mrs. Bartlett, on pp. 329 and 330 was set up and prepared for the press. We gladly make place for it here. He says:

"This coast is again 'storm-swept.' On August 27, 1893, one of the most terrific storms known to the oldest inhabitants swept over this portion of South Carolina. Its work was so disastrous that it called for earnest work on the part of the Red Cross Society for months in relieving the distressed. On last Tuesday, September 29, a similar storm visited this section. It was more of the character of a cyclone. It was for a time more powerful than the memorable storm of 1893, but it was of short duration. Houses and trees that withstood the other storm were by this blown down. There was the death of only one resident of Beaufort, but there is much destruction of property. HARBISON INSTITUTE has suffered considerably. Window blinds, sashes, glass, tinwork, and plastering were smashed and driven by the wind in every direction. Trees were broken and fences laid flat on the ground. There are

sixty-six panes of glass out of the building. This reverse has struck us at a time when we feel very much unprepared to meet it. Times were never as hard with us. It is next to the impossible to raise money; the Board is heavily in debt and is not prepared to help us. The income of the school is even insufficient to meet current expenses. We are therefore in great need of help. The school is to open October 6, but the storm somewhat interferes with this plan. We are, however, doing all we can to open on time to avoid disappointment.

"I have suffered personally from the storm. We had just got partially fitted up in a new house into which we moved recently, in order to give all of Harbison Hall for school work. The storm drove us out of this new house into the school building; both chimneys were blown down, the rooms drenched with rain, and soot was blown in every direction; so that many things must be replaced. A carpet, almost new, was damaged almost beyond use. This loss at a time when preparing for winter for a large family falls rather heavily. But it is the work of the Lord, hence we are happy in the contemplation of it. Let his will be done. He who commandeth and raiseth the stormy wind shall be glorified in every dispensation of his providence."

A VENERABLE MINISTER, now honorably retired, living frugally, modestly and cheerfully, sends us a letter in which, we think, there are valuable suggestions concerning the Christian use of money—especially *a little money*—so as to make the most of it for God. He says:

“As I sit in my modest home and read page after page of *THE CHURCH AT HOME AND ABROAD*, and column after column of my weekly papers, calling for more abundant moneyed help, my heart wishes I could command the means and use it for the Master.

“I cannot help reviewing my life experience, sometimes, in regard to money and its use.

“At fourteen years of age I was thrown upon my own resources. At seventeen I started for college, arriving there with \$1.12½ in my pocket, the twelve and a half cents being an old-style Mexican ‘bit’ (a ‘shilling’ in New York currency of early times), now out of circulation. For college students there was then no help from education funds, and for seven years my wood-saw and saw-buck did sturdy service in the vicinity of the college and seminary. When I began to preach I went to the first church that sent me an invitation, and as I happened to please them I stayed with them for ‘what they were able to give.’ I lived comfortably on a salary which I will not name here lest it awaken incredulity. After three or four years I was called to a larger church, on what was then the average salary for home missionaries; and have since, at times, had a salary of \$1000.

“Now I am an old man, my family all in heaven, and I am waiting my summons thither. After paying taxes for civil protection, public improvements, control of the vicious and help of the poor, I have an income of something over \$200. Former habits of self-denial and turning everything to account enable me to give in response to these many calls eighteen per cent. of this sum, and to live comfortably and respectably (I suppose) on the rest, besides making holiday presents, sending gifts to the sick and suffering, and doing little acts of kindness as I have opportunity.

“The impression I wish to leave by these statements is that close living (not stinginess) makes a little money go a great way. Cannot the value of the Lord’s money be more adequately impressed upon all who

have the handling of it, from the wage-earner and contributor to the beneficiary?

“Y. L.”

THE SYNOD OF TENNESSEE has adopted a plan for securing annual authentic histories of the Church within its bounds. “A historian in each presbytery prepares a brief sketch which is read, corrected and adopted at every fall meeting. One copy of this is filed with the Stated Clerk of that presbytery and another with the Stated Clerk of the synod.”

This care to preserve such historical records cannot be too highly commended. The men of our time, who are “making history,” have facilities for preserving its records which did not exist in earlier times, and we owe it to those who will be upon the stage in subsequent centuries to make it easier for them to find what ought to be in their literature, than writers of history hitherto have found it. What could be more helpful to our successors, in the continuance of Presbyterian history, than to have all synods adopt and act upon such a plan as this of the Synod of Tennessee, modified to suit the conditions and the views of each particular synod?

The sketch of the Presbytery of Holston for the year ending August 1, 1896, prepared by Rev. J. E. Alexander, has been sent to us, and is a good sample.

This year (1896) is the seventieth year of that presbytery’s life.

The educational work of the presbytery is set forth as follows:

In no other field than ours is Christian education more necessary to the evangelization of the people. We have large districts for new and aggressive work, where the teacher must precede, or at least accompany the minister, or permanent organizations of Sabbath-schools and churches cannot be made and maintained.

The progress and benediction of such educational work during the last eight years, within our bounds, under the auspices of the Woman’s Executive Committee in New York, challenges admiration and thanksgiving to God. As a powerful auxiliary to church extension and establishment, the work justly claims the interested attention and zealous coöperation of our presbytery.

During the past year we have had in successful operation the following well-equipped boarding schools on the waters of the French Broad in the mountain region of western North Carolina:

1. The Home Industrial for girls, with enrollment of	115
2. The Normal Collegiate for girls, with enrollment of	215
3. The Boys' Farm School, with enrollment of	100
4. The Dorland Institute (coeducational), with enrollment of	207

Aggregate, 637

Also of other grades in the same region,
all coeducational :

The Riceville School, with enrollment of	125
The Penland Institute, " "	115
The Marshall School, " "	80
The Laurel Forks School, " "	60
The Brittain's Cove School, " "	90
The School at Jupiter, " "	90
The School at Paint Rock, " "	65

Aggregate of boarding and day schools, 1262

In Upper East Tennessee :

Washington College (coeducational) had enrolled,	200
Greeneville and Tusculum College (co-educational) had enrolled,	195
Swift Memorial Institute (coeducational), day and boarding, colored pupils, had enrolled,	158
Jeroldstown Academy (coeducational) enrolled,	103

Total enrollment, 1918

Some primary schools for white children and some for colored pupils are omitted, which would increase the enrollment to a number considerably greater than two thousand—trained and instructed by competent and pious teachers—trained in hand, head and heart in arts of industry, in sound learning and in Bible religion. Many of them are converted to God and going forth for the enlightenment and salvation of others.

Neither figures nor words can express the number and variety of the benefits and blessings that flow from these fountains of truth and righteousness.

Sunday-school work has been much extended and improved by the labors of our Sunday-school missionary, the Rev. D. N. Good. The enrollment of 2286 members in April last has been considerably increased.

The state of religion has been encouraging, especially in our schools and colleges. For the year ending in April, 1896, the additions to our churches

by examination were one hundred and thirty-eight, or twenty-two more than for the preceding year.

To the General Assembly's Boards of Beneficence we gave \$1045, an increase of fifteen dollars on the gifts of the preceding year.

Our Y. P. S. C. E. have supported a school at Paint Rock, N. C.

Women's Missionary Societies and Auxiliary Bands have increased in numbers and faithful work.

MISS ISABELLA NASSAU, writing from Batanga, Africa, to a lady friend in Philadelphia, September 2, 1896, says: "I want to-day to tell some one how thoroughly I enjoyed the July number of *THE CHURCH AT HOME AND ABROAD*. If there had not been more than a score of other matters for praise, the 'Questions for July Missionary Meeting' would have been sufficient for me to say: What an invaluable aid to home and foreign mission workers is our *CHURCH AT HOME AND ABROAD*!"

ALONE BUT NOT LONELY.

In the same letter from which we have made a quotation above, Miss Nassau lets us see very clearly how she is situated, and how she loves her work. Speaking of Mrs. Schnatz of the same mission, she says: "We seldom see each other—we two white women of Batanga Beach. About once in two weeks Mr. and Mrs. Schnatz may be here at Bongahiti for the Sabbath services, and then they always take lunch with me. But you can imagine it is not easy for me to go up to Shihihiki Station to visit. It would mean relinquishing my class of seven candidates from 8 to 11.30 A.M., also my dear Girls' School from 1.30 to 4.30 P.M., and shutting up my house and being carried a mile and a half in a hammock over the sand of the beach. Therefore I pass through the days and weeks, and sometimes into months without visiting my own kind. That does not, however, mean that I am lonely. O no! I am here among a numerous population; I am the teacher, and, I hope, the helper. I am so convenient to the people that they often come to me. This interrupts me very much in the short intervals I have in my teaching work. But all these come from the Lord, and it makes it easier for me to drop some much-needed work for myself, and help the one who asks me.

"As my dear Lord and Saviour has placed me thus *alone*, and has claimed all

my strength for his own given work, I just look up and say: Help me, Father, lest I sink, and he holds me; only yesterday and to-day he said, 'Rest a while.' When he sees fit he will send me a helper.

"I am trying to train my girls with the idea of being teachers. Because I am not well enough to go into my school this afternoon, I have sent my little girl Ngalo to try."

THE POLICEMAN AT THE CROSSING.

Rev. A. H. Quint, D.D., in the *Congregationalist* has a way of telling stories that have good lessons in them. They are apt to be timely—always good-humored and readable. One lately appeared with the above title, in which our readers will find some hints that are worth taking—some practical suggestions worth pondering. He says:

It is really a dangerous crossing. In the centre of one street electric cars are continually passing in opposite directions on the two tracks. The long street is narrow, and it is used by pleasure carriages, heavy wagons laden with great burdens like brick or stone, lighter carts transporting goods, and, most troublesome of all, bicycles. During the business hours of the city throngs pass to and fro at this point. The confusion is excessive. I have heard it stated that a hundred street cars pass in an hour. . . .

For women and children and for any physically weak the danger is great. That is, it would be so if it were not that the policeman detailed for the purpose stands on the crossing between the two tracks and rules with magical power. He stands there with a calmness almost as quiet as that of Benjamin Franklin's statue near by, but with movements, when any are necessary, of easy grace and bearing. He brings order out of confusion. He makes a safe path through the midst of the apparently dangerous forces. He never gets angry, he is never impatient. He is an autocrat of benevolence. . . .

Some people boldly dash across, but I humbly admit that I prefer waiting until a little group is collected, and the policeman, with a gentle wave of the hand, beckons us forward. With the same hand he waves back all vehicles upon his right, and with his left hand he as quietly magnetizes those coming in an opposite direction into motionless obedience. The horses draw back upon their haunches. The lightning of the street car fuds its master. Even the bicycle is brought to decency. I have studied this so many times, and I have found the potency of this trusty and unselfish policeman

so valuable that it has made a profound impression upon me.

He is always handsomely dressed in his dark blue uniform, and wears spotless white gloves. I cannot say that I admire his helmet, but he says it is shaped so as to shed rain. He is a well-formed person, tall, of proper weight, muscular and erect without being stiff. He is courteous in his bearing, and particularly helpful to the lame or aged, whom he will often escort across. He is not talkative, but will answer questions if he can reasonably do so.

He is only a policeman, but a policeman may have a heart. I remember one at the corner of Boylston street two or three years ago, who, when the strings had come off from a bundle of pasteboard boxes which fell to the sidewalk, said to the boy who was carrying them and who was almost crying, "Pick up your boxes and hold them together, and I will tie them up for you." This was done. I said to the policeman, "Is it a part of your work to help boys with bundles?" "Ah, sir," said he, "we are all here to help each other." A policeman is a mau. I felt very sorry when one of my old regiment who had for many a year patrolled the block in which the Congregational House stands was placed in another locality. It had been a great pleasure to me to shake hands with him many a day, and have his cheerful greeting, "Well, chaplain!" One day he showed me a letter, forgotten by myself, written after a great battle to a patron of his, in which I had said that K. had done his duty finely. He had recently obtained the letter, and said he was going to frame it for his children. Policemen have hearts.

Our policeman at the crossing is doubtless paid for his work. But pay in money is not the equivalent for his courtesy and faithfulness. It is a great thing for a man in any position of life to do his duty. Metaphysically speaking, I suppose one cannot properly say "do his duty well." With a high sense of duty he cannot do his duty unless

he does it well. But, after all, there are men who do not quite get up to this high sense, and practically we make a distinction. Practically also we should acknowledge a higher standard whenever we find it. Certainly, when I am escorted across I am generally weak enough to say, "Thank you." A mere official service is one thing; a careful, watchful, generous service is something higher.

But how does this man have the power to motion back the horses and the motor-governed cars which could ride him down in a moment? Why does he stand there without a movement of muscle directly in front of them? Of course, it is simply because the State of Massachusetts has placed him there and, though he be unarmed and only one man, he represents the power of the State. He is the embodiment of law. Take off his helmet and substitute a brown coat in place of his blue one and bone buttons in place of gilt, and any effort on his part to make a path would be laughed at. But in his official position this humble policeman is a lesson of law. He is also a lesson of the care of the government for its citizens. A government is to protect much more than to punish. (a) The police detective of crime is of course necessary, but I like better to think of the policeman who assists the needy. Are we quite sure that the divine government is not as well exemplified at our crossing as it is in the police court? (b)

I have concluded that in the midst of any excitement of parties and passions I shall continue to rely upon our policeman at the crossing. The busy hum of traffic will go on in the streets. The motor cars will travel to and fro under the power of an unchangeable force. I shall need to cross the street, how many times I know not, and I have the firmest faith that our policeman will be there to help us when the new year shall have come in. Fortunately, he serves under the Civil Service rules, and the quarrels of parties will not warp him. And when public results become history, and some people are successful and some are disappointed, the warnings of woe and destruction will, as heretofore in similar cases, have come to naught. We shall find our policeman at the crossing in his handsome coat and white gloves, waving back the dangers and making a clear path, as ever the symbol of law and the evidence that the State and nation remain in dignity and security.

(a) When once a lawyer, pleading in court, said: "The purpose of the law is not to punish the guilty, but to protect the innocent," his opponent, Daniel Webster, replied: "The purpose of the law is to protect the innocent *by* punishing the guilty."

(b) Certainly, just as well, and not a whit better. But it takes both to represent it correctly. The police court and every other court must be "a terror to evil doers," or it can neither be a praise nor a defense to them who do well.

OUR RED BROTHERS.

HON. THOMAS J. MORGAN.

[From the New Orleans Picayune.]

Less than one-fourth of the 250,000 Indians receive anything whatever from the government, and the great mass are self-supporting; that is, they subsist either by the labor of their own hands or upon what they receive from the government in payment for their lands. Whatever may be said of Indians or white men who live upon their income, it is not true of either that they are paupers. Probably one of the richest peoples in the world are the 1500 Osage Indians, who, in addition to a large reservation with homes and cattle, have in the United States Treasury to their credit

more than \$8,000,000, on which they receive in cash every quarter \$100,000. Indian nature is simply human nature bound in red. A somewhat careful study of them in face to face contact on the reservation, in their homes, and in the government schools, has led me to the firm conviction that as a class, under favorable conditions, they are self-respecting, noble minded and responsive to all rightful appeals to their better nature. If one will take the trouble to read the somewhat exhaustive study of the religious condition of the Sioux Indians made by the Hon. Daniel Dorchester, while Superinten-

dent of Indian Schools, or will inform himself of the missionary triumphs vouched for by Bishops Whipple and Hare and Drs. Williamson and Riggs, or will turn to the records of nearly 5000 Indian members of Presbyterian churches and about the same number belonging to Baptist churches, he will find incontrovertible evidence from the very best authorities that the Indians are thoroughly amenable to the gospel of Christ.

The Indian problem is a very complex one, involving the relation of a superior to an inferior race, of civilization to barbarism, of conquerors to subjects, of Christianity to heathenism. It calls for wise statesmanship, zealous philanthropy, the labor of Christian missionaries, and—time. The Bible and spelling-book are great factors in the uplifting of any people.

Take the Indian service out of politics and administer it on strictly business principles; give the Indian his individual property

and protect him in his rights; break up the tribe and destroy the reservation; pay them what you owe them, but feed none who will not work if able; give all the children a good, common, American, industrial education; send to every tribe the Christian missionary, with the home, the Sabbath-school and the church—and time will do the rest. It will not take long to graft on to the hardy Indian stock the scion of Christian Anglo-Saxon civilization which it has cost us so many centuries to develop. When the Indian has land, law, labor, learning—the four fingers—and love, the thumb, he has the complete self-helping hand, and is prepared, like any other human being, to take his place as a citizen, as an individual, as a man, standing upon his own feet, using his own powers, defending his own hearthstone, educating his own children, and carving for himself a place among his fellow-men.

"PEACE! BE STILL!"

H. K. HONJOSEF.

I seem to see it now—that night, terrible with storm and tumult, and lit up by the beaming of no hallowed star looking down kindly upon the benighted traveler, and making glad the heart of them who had gone down in ships to do business upon the great deep. Darkness was abroad upon the face of the earth, and clouds black and heavy hung down upon Galilee in all the horror of midnight. The heavens seemed to bow beneath the burden of their gloom, and a dense mist girded that lake around as with a garment of sackcloth. Desolation, with outspread wings, hovered over the waters like the demon of despair. The winds were let loose from the hand of the Almighty, and, in the madness of their freedom, seemed commissioned for some dreadful work of destruction. They had now wrought upon the waves of that erst peaceful tide till they lashed the shore in very fury, and rose up from their ancient beds as if, in fond delusion, they strove to wash away the deep and fearful blackness that spread itself out over the frowning sky. The thunder echoed in sternness over the wild desert of water; it bellowed deeply along the neighboring forests and highlands

as it rolled away toward Jerusalem, and seemed a minister of divine vengeance upon crime and its doers. The lightnings too—those swift messengers of the Lord—played around that lone ship and upon the crested edges of the waves, with a vividness and constancy that made the eyes of the disciples ache, and turn away to hide themselves from its brilliant visiting.

It was indeed a night of terror—thunderings, and voices, and the rushing of mighty winds, and violent upheavings of the sea, and all the excitements of elementary warfare! But Jesus slept. The winds and the waves, in their mad roaring, could not disturb him; but, with his head resting upon the rower's cushion, he lay, in his holiness, peacefully as though the gentle zephyrs of evening had lulled him to repose.

"Master! Master! save us; we perish!" screamed the terrified disciples.

"Peace! Be still!" said the Saviour, and his voice went out amid the howling of the tempest, like the deep tones of some rich instrument. The winds heard it and fled to their secret chambers, and the waters ceased their commotion, and rolled in gentle

ripples upon the shore of Galilee. There was a great calm. It was but a moment from the dreadful warring of the waters

and the air; and the stars looked down in serenity and purity upon the troubled world below.

LIFE-GIVING WORDS.

What words, or what thought, can measure the difference between an infant that is born alive and an infant that is born dead?—or the difference between the man formed by the hand of God, from the dust of the earth, before and after he was made a living soul, by the breath of God?

Our Lord says: "It is the Spirit that makes alive." * There are men who hope to find some way of originating life, so that there will be living beings that are not the offspring of other living beings. There is nothing in the Bible which forbids investigation and experiment in that direction. But we have no expectation that any such result will ever be accomplished. Certainly there is not yet any authentic record or account of such origination of any lowest form of life.

Our Lord spoke sublimely of a life which men still need, in whom natural life already is in fullest vigor and power—a new life, which begins in a new, divine begetting. This is wholly a spiritual experience. The human spirit is the subject of it; the divine Spirit is the author of it. This is explicitly taught in our Lord's conversation with Nicodemus; and it quite pervades the teaching of the New Testament. Nor is it unknown in the Old Testament. Take, for example, Ezekiel's vision of the dry bones. The great lesson of the vision was the life-giving power of the Spirit of God. The white dry bones strewn all across a valley on which the dead of some fierce battle had been left unburied, bleached and dried by the varying weather of many passing seasons, apparently more remote from life than the stones that never were part of animated structures—these dry bones brought together, united in reconstructed frames, clothed upon with living flesh, and standing up, a great army—what could be a more impressive illustration of the divine spiritual power by which such a wonder was accomplished? The lesson is made more impressive and more available by the recorded agency of the prophet, in the transaction.

He was not directed to bring the bones together, selecting, with anatomical knowledge and skill, from the indiscriminate heaps, the bones belonging to each frame. He was simply directed to "prophecy upon these bones." "So I prophesied," he says, "as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone."

Upon the skeletons thus reconstructed, the prophet, in his vision, soon saw "sinews and flesh" coming, forming complete human bodies—"but no breath in them." All that the prophet had done was to "prophecy" or utter the word of the Lord.

Then when it was visible that this host was still a host of dead men, stark and stiff, the prophet was not sent to administer food or cordials to them, but was again bidden to "prophecy." This time his prophesying seems not so much preaching as prayer. He prophesies not to the dead men, but to the divine breath which is to revive them. "Come from the four winds, O breath, and breathe upon these slain, that they may live." When he did so, the breath came into them, and they lived, and stood up upon their feet, "an exceeding great army." "Not by might, nor by power, but by my Spirit, saith Jehovah."

Are we not taught to expect, in God's life-giving work upon human souls, a marvel and a mystery only fitly illustrated by the divine work upon the dry bones in the prophet's valley of vision? Our Lord Jesus in his instructions evidently indicates our need of such a divine work. He evidently recognizes our dependence upon such a mysterious divine agency.

While our Lord leaves the nature of this agency in utter mystery, he makes plain the way in which we are to find it available?

In that conversation with Nicodemus, in which he insists so strenuously upon the necessity to every man of being generated anew, he makes plain the availableness of this to every sinful soul, on simply believing (trusting) the Son of man "lifted up,"

* John 6 : 63.

"as Moses lifted up the serpent in the wilderness."

The Lord Jesus never used to speak like a scientific man, careful of technical accuracy, but always like a practical man, aiming to make truth available and helpful to those to whom he spoke. He spoke in figures, in parables. His speech pointed into mysterious depths. He left in deep mystery much which he required his disciples to believe on his testimony, and did not attempt to make them understand it. But he made plain whatever he required them or invited them to do.

Once when he had been speaking to them of being made alive by the Spirit, pointing them thus to a vivifying energy quite inscrutable, they seem to have been puzzled and bewildered, and ready to ask: "Of what spirit dost thou speak? How are we to get its saving energy upon us?" He answered: "The words that I speak unto you, they are spirit, and they are life." It is as if he had said: "Would you receive this spiritual, divine energy, savingly, into your souls? Then just believe and obey my words."

Have you not seen a picture of Benjamin Franklin flying his kite far up toward a dark cloud, holding its string with one hand, and bringing the other hand near to the metallic key which he has hung upon that kite string? The spark which leaped from the metal and pricked his hand was just like that which he could procure by rubbing a glass tube with a silk handkerchief—just like that which crackled from the fur of the cat when briskly rubbed by the hand in a dark room. He had guessed already that those tiny sparks and the vivid flashes of fire across the storm-cloud were exhibitions of the same power or agency, on a minute scale and on a grand scale; that the slight crackle and the terrific thunder are utterances of one voice; that the trifling prick felt in the finger and the stroke which rends the forest tree are exertions of the same force. From an early day, when very little was known of that force, it had borne the name of electricity. We give it the same name still, after the vast additions to our knowledge of its effects, which have been made since the time of Franklin. If some inquirer had said to Franklin, "What *is* electricity?" it is quite possible that so practical a philosopher would have

bidden his questioner hold his own knuckle near the key on his kite-string, and when he saw the spark, and saw the hand twinge at the sharp sensation, would have said, "*That is electricity.*"

A teacher now might say to his pupil grasping the wires connected with opposite poles of the battery, and feeling his arms throb in the shock, "*That is electricity.*"

Listening to the click of the telegraph, and knowing that its motions truly record a message brought on its wires from across the sea, you may still say, "*That is electricity.*" Feeling the walls of your house shake and your heart shaking with them, as the thunder bursts above you, and then bellows along the sky, you may say, "*That is electricity.*" Thus we may know a great deal of the effects of a force in physical nature; may be able to make excellent practical uses of it; may apply it and regulate its action, directing its agency to desirable, and avoiding injurious effects; and yet, when asked what the force is, we can only point to its effects, or mention them.

Is it strange that we have a like experience in our study of spiritual effects and spiritual forces and agencies?

To the anxious questioning of our hearts—"What is that hidden divine energy upon which we are dependent for the renewing of our souls unto the eternal life?" our Lord answers, with no attempt to dispel the mystery, bidding us find and feel that energy in his own words:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

"Verily, verily, I say unto you, if a man keep my saying, he shall never see death" (John 8:51).

That divine spiritual power which transforms and saves us, comes to our souls with and in the revealed truth of God—the divine word—that which Christ spoke and that which the Spirit of truth whom he promised to send, went on more amply to reveal to his apostles, inspiring them to write the same for us in the New Testament Scriptures. For it would be a mistake to limit our trust to those words which the Lord Jesus audibly spoke to his apostles, and which they or their associates wrote down, as they had heard them from him. His own

promise of the Holy Spirit to come to them and make larger revelations to them, guiding them into all truth, gives us his guaranty for his apostles' teaching, and makes their word his word. Their inspired writings are but the more ample unfolding of what Jesus himself "*began*" to teach.

Those inspired men were constant in their dependence upon the divine Spirit to renew and sanctify men; but they were no less constant in their expectation that this divine work would be wrought by means of revealed truth, God's word. So Apostle James wrote: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1 : 18), and Apostle Paul wrote boldly to the Corinthians: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4: 15).

This is a very bold exaltation of the

human agency of preaching. No preacher has more honored and exalted the divine agency, without which the human agency in preaching is utterly unavailing, than Paul; yet Paul had a very high idea of the human agency, even his own, in preaching the gospel. He did not scruple to call himself the father of those into whose hearts the truth which he preached entered with converting, renovating efficacy. He had begotten them.

If we are begotten of God to a new life—if we are made alive by the divine Spirit, it will certainly be by means of the truth—revealed truth—the word of God written in the Holy Scriptures—set forth in the words of Christ and in the writings of his apostles and apostolic men whose inspiration he guaranteed.

The Spirit of God does thus renovate us by this word of truth, then and then only, when he makes us teachably and *trustingly obedient* to it.

THE LATE HON. WALTER LOWRIE.

A Memoir by his Son, Rev. John C. Lowrie, D.D., LL.D.

REV. F. F. ELLINWOOD, D.D., LL.D.

The publication of a Memoir of this distinguished man, the first Secretary of the Presbyterian Board of Foreign Missions under the General Assembly, is a consummation in which all members of the Presbyterian Church, and many outside of it, will rejoice; and it is most fitting that his surviving son, the oldest of a numerous family of children, should have been permitted, in the providence of God, to pay this tribute to an honored father.

Several years ago, while Dr. John C. Lowrie was still in active work as a Secretary, he began to prepare a memoir of his father, but soon found that his health was not sufficient to endure the double strain of this work and that of the regular and exacting duties connected with his Secretaryship. Since his retirement from these duties he has been enabled to issue, with copious notes and additions, a new and much-needed edition of Dr. Ashbell Greene's History of Presbyterian Missions, from 1741 to 1838, and he now adds this memoir of his honored father. It is published by the Baker &

Taylor Co., E. Sixteenth street, New York. The public life of Walter Lowrie was so unique, and in its lofty spirit of disinterestedness so inspiring, as an example to all who are engaged in any service of the Divine Master, that it should not be suffered to sink into oblivion. In the multitude of books which are coming into print every week it is thought by publishers to be impossible that memoirs should hold a very large place. "*So many* good men are dying in these days that it seems impossible," it is said, "to gain a reading of their memoirs." But the life of Walter Lowrie has so intimate a connection with the history of the Presbyterian Church, and especially its great missionary work, that this memoir must stand apart as a high and honorable exception.

My only serious criticism upon Dr. Lowrie's book is that it is by far too modest. He might have laid on his colors with a much freer hand and yet have kept quite within the bounds of a just and truthful record. In these days of unscrupulous

political ambition, it is refreshing to behold the grand figure of a man who had been in the United States Senate, and afterwards secretary of the Senate, a position of high honor, and with a generous salary, laying aside all these emoluments to become Secretary of the Board of Foreign Missions at less than one-fourth of the salary which he had received. Such a character should be placed on a high pedestal as an example of Christian integrity and disinterestedness. These instances are touched upon in the volume before me, but not with the emphasis which they deserve.

Mr. Lowrie was the son of a Scotch Covenanter, and a Highland mother of Celtic ancestry. He was born in the city of Edinburgh on September 10, 1784. His mother, at the time of her marriage at the early age of fifteen, knew only the Gaelic language, but the English was rapidly acquired, and in 1792 she removed with her husband and family to Huntingdon county, Pa. Her father had lost all his property by taking part in the Rebellion of 1745 under Lochiel, and the young family came almost empty-handed to their American home, where they sought a livelihood upon a small farm. From the first the children of the family were inured to the strictest economy and to many privations. On arriving in Philadelphia they had purchased a light wagon with two horses, and had hired another with four horses with which to make the long journey to their Western home. But at Clark's Ferry, on the Susquehanna, where the party were delayed by a heavy snowfall, the owner of the hired wagon refused to proceed further. The most necessary articles were therefore put into the light wagon and the four older children, three of whom were daughters, were obliged to walk the remainder of the journey, over a hundred miles.

Young Walter Lowrie was needed to aid his father on the farm for several years with scarcely any opportunity for improving his mind by study. At the age of twenty, he commenced the study of the Latin grammar, as the first step in securing a liberal education. But he was still obliged to turn aside from his studies from time to time to aid his father in the work of the farm. He had hoped to prepare himself for the work of the ministry; and it was doubtless partly owing to his straitened circumstances,

partly also to the fact that his services were early sought for in the public offices of his county, that he turned aside from this purpose. He taught school for a time, and in 1811 was elected as a member of the Pennsylvania Legislature. In 1818 he was chosen as Senator of the United States. He had married meanwhile, and there was growing up around him a numerous family of children, mostly sons, of whom John C. Lowrie was the eldest. In the Senate Mr. Lowrie occupied an honored position on many important committees. In 1824 he declined to be considered a candidate for reelection to the Senate, owing to the demands of his family. In November, 1832, he was bereaved of his beloved wife, who died at Bedford, Pa., while on a journey to Washington with her husband and children. This bereavement was followed a few months later by the decision of his eldest son, John C. Lowrie, to offer himself as a missionary for India. This offer was made to the Western Missionary Society, whose headquarters were at Pittsburg. The transfer of the work of this Society to the Assembly's Board at New York was not consummated until four years later. At the farewell meeting at the Arch Street Church, June, 1832, Mr. Walter Lowrie made a few touching remarks in regard to the sacrifice involved in sending this son to the mission field from which he had no expectation that he would ever return. He assured the audience that he could "freely part with every child he had, if they were called to leave their native shores on such an errand." The great interest which Mr. Lowrie felt in the evangelization of the heathen world was shown by the fact that while acting as Secretary of the Senate he took up the difficult study of the Chinese language, rising at a very early hour in the morning in order to secure time for this purpose. It is not a matter of wonder therefore that when called upon to give a second son, Rev. Walter M. Lowrie, to the work of missions, he should have given his consent even with joy and satisfaction. This son was murdered by pirates while sailing across Hangchow Bay on missionary errands in 1847. The fifth son, Rev. Reuben C. Lowrie, was given to the Chinese Missions in 1854. He died in Shanghai in 1860, but his widow and their son and daughter still represent the missionary spirit of the

family as efficient missionaries at Paotingfu, North China.

The Chinese studies of Mr. Lowrie while in the Senate not only made it easy for him to give these sons to the work of the Gospel in China, but it prepared him for a broad and comprehensive policy with respect to certain matters pertaining to the Chinese language and literature. Some years afterward, while the Presbyterian Board was still in its infancy and short of funds, an ingenious printer in Shanghai conceived the idea of simplifying the work of printing in Chinese characters. Finding that the six thousand idiographic characters more commonly used consisted of certain elementary lines, or strokes, which entered into combination, and that these elements were comparatively few in number, he resolved to secure matrices for casting these elementary forms which should be set up by native compositors, as the letters of our alphabet are combined in the formation of words. To secure these matrices would cost fifteen thousand dollars. Five thousand were given by Louis Philippe, king of France; a second five thousand by the British Museum. For the remaining five thousand the inventor appealed to the Missionary Societies of Great Britain, but in vain; also to the larger societies in this country with like results. But Walter Lowrie, the enthusiastic student of Chinese, was able to comprehend the immense advantage which this change would offer in the printing of the Chinese language, and although the Presbyterian Board was possessed of small means, yet through his influence the necessary amount was contributed and the art of printing in China was revolutionized. It was due to his comprehensive spirit also that a large collection of Chinese books was secured for the Library of the Presbyterian Board. In collecting these works he was generously aided by wealthy American merchants in China. Not only with respect to China, but to all the particular interests that were to be considered in the formation of a library, Mr. Walter Lowrie took the highest ground. He sought for the Board Library not merely those books which belong strictly to the sphere of missionary literature, but whatever related to countries, governments, institutions, national customs and religions; whatever concerned the his-

tory of diplomacy and the general march of exploration and Christian civilization.

Mr. Lowrie took a deep interest in the evangelization of the American Indians. It was due largely to his indefatigable effort and his personal visitations among the Seminoles, the Cherokees, the Choctaws, the Chickasaws, the Omahas, and other tribes, that so great a work was accomplished in their behalf. At the outbreak of the Civil War more than two-thirds of all the communicants in the missionary churches of the Board were of these tribes.

Dr. Lowrie has published in this volume of memoirs several interesting papers found among the writings of his venerated father; one upon the subject of the Divine Revelation, indicating great thoughtfulness, and evincing an undying faith in the word of God as a light to the nations. Some of his warm and earnest counsels to departing missionaries are also given.

In 1865, while in his eighty-first year, Walter Lowrie resigned his position as secretary of the Board on account of the infirmities of health. He died in 1868, aged eighty-four.

This worthy tribute from Dr. John C. Lowrie, prepared as a token of reverence and filial love, while still possessed of his mental powers, though at the age of eighty-seven, forms a beautiful chapter in missionary history.

Dr. Lowrie has the honor of being the first missionary appointed by the Presbyterian Board, or the Western Missionary Society, of which it is a successor, his appointment having been made more than sixty-three years ago. His life, therefore, in the interest of Foreign Missions has compassed the entire history of that organized work which has been carried on by the Church of which he is an honored member. From the day of small things he has seen all the stakes driven and the lines extended by his Church in the realms of pagan darkness. Now in many lands the banner which he first took up is borne on by 668 missionaries of his own denomination, who are following in his footsteps.

Who shall dare to say that the work which has been measured by the way marks of a single man's service is not a work of great encouragement? Surely only those who are ignorant of the facts!

FREEDMEN.

OUR BONDED DEBT.

MRS. FRANKLINA GRAY BARTLETT,
PASADENA, CAL.

A recent number of the *Review of Reviews* contains an account of the removal of acres of buildings in the heart of the city of Milan, Italy, that a perspective might be gained for the splendid bulk of the Cathedral. Formerly the effect of its vast proportions was lost by the nearness of view. Now it is seen rising like a vision—its 2000 statues and magnificent facade compassed by a glance.

Large works need a wide perspective; and this is true of spiritual as well as material things. We need to view them occasionally from a mental balloon, suspended above the mists of local prejudice, and able thus to study their relation to the other features in the landscape of life. Sometimes we exaggerate the importance of what is near; sometimes familiarity breeds a fatal indifference—as freezing lulls to sleep its victim.

These thoughts were suggested by reading recently a work entitled “Black America,” written by an Englishman, sent by the London *Times* to investigate the “Race Question” in our Southern States. The researches and conclusions of this stranger are interesting principally because he seizes upon the points least striking to the American eye; and nothing so amazes him as our national unconsciousness of the danger of the situation.

We have been exceedingly interested in his estimate of the work being done among the Negroes by our religious institutions of learning, but its effect upon the masses is so inconspicuous that it seems not to have attracted his attention at all. Of secular education he says: “Education, although it may in time civilize and soften the more naturally intelligent of the colored people, will, I am convinced, do very little for the pure-blooded Negro—the man with the facial angle of seventy degrees. Colored people and blacks in the South have now, for quite twenty years, been more or less subjected to the influences of education. Almost any one who may have so desired

has been able during this period, and indeed for a longer time, to obtain instruction of all kinds—technical, linguistic, mathematical, scientific and philosophical, as well as elementary. In fact, there is in the South even less practical difficulty in the way of the poor Negro of genius—if such a being exists—than in the way of the poor white of genius; for philanthropic people have established free colleges and schools for him, and stand ready to give him all possible encouragement to persevere and make a name and fortune. Yet in spite of this the pure-blooded Negroes who have come to the front in any way may be counted on one’s fingers—perhaps on the fingers of one hand. The educated man of color, if severed from white influence and stimulus, seems to evince an ineradicable tendency to ‘hark back’ to the vices, superstitions and weaknesses of his ancestors.”

While we cannot concur entirely in this conclusion of our English visitor, we quote his opinion in support of the well-demonstrated fact that in secular education does not lie the hope of the Negro.

When the statement is made that the population of the United States is nearly sixty-three million, of which only 7,470,000 are of the Negro race, the problem of their education does not seem a very difficult or alarming one. But these figures do not explain the facts. 6,870,379 of these Negroes inhabit sixteen States, the white population of which is only 15,319,291. In three of these States the Negro population largely outnumbers the white; in many counties in the sixteen States the Negroes are four to one. Congestion is the secret of the situation. Scattered over the United States, our Negroes would disturb us far less than our Irish or Scandinavian population do. The South is both financially and numerically unable to meet the situation alone. Can we picture, with any approach to reality, the anxieties and dangers of belonging to a small minority, surrounded by an ignorant and debased race? Imagine four Negroes to every white in your county; four colored children to every white child in your schools; the streets thronged with

them; their habits and vices always before you; nine-tenths of the taxes to be paid by the whites; all the charitable institutions to be supported by them, and all the great, safe, comfortable world drawing their skirts about them, and saying, "Why don't you elevate, educate and civilize these Negroes, and thus solve your race problem?"

A man may float in inshore waters, knowing that his feet can touch ground at any moment; but in the surf he must swim hard or be carried out to sea. The white Southerner in the "Black Belt" is forced to draw the race line sharply, or be submerged. Once, on a Virginia plantation, where the next white neighbor was five miles away, we saw two lonely little white boys peering through the pickets of a fence at a score of Negro children merrily at play. In answer to our pitying look their mother said, "Yes; it seems hard, but we never allow our boys to enter the Negroes' playground; two to twenty throw too heavy an influence on the wrong side. A bottle of ink in a barrel of water may leave the water comparatively pure; but two drops of water in a bottle of ink would be lost."

What is called "race prejudice" is often, both politically and morally, but the instinct of self-preservation.

It is at the portals of our Christian schools that we gather hope and encouragement. There we see the youth of the race climbing to the height of Christian believing, no longer divorced from Christian living. There we see the manual training developing skilled artisans, who can erect such buildings as grace the Atlanta Exposition; and fill them with their handiwork.

A converted and educated ministry is one of the crying needs of the Negroes. Preachers without practical religion, or ordinary morality, they have without number, but a devout intelligent leader, who will not tolerate impurity of life, either in pulpit or on mourner's bench, is still very rare; and such must be the product of our denominational schools.

What are we as a Church doing to produce such a ministry? Last year the Presbyterian Church gave \$146,992.15 to the work among the Freedmen, while the Negroes themselves contributed \$68,099.28. I have not the courage to place by the side of these figures the relative wealth of the white and black Presbyterians!

Owing to a decrease of gifts from the churches, the Board of Freedmen reduced the salaries of its teachers, last year, ten per cent.

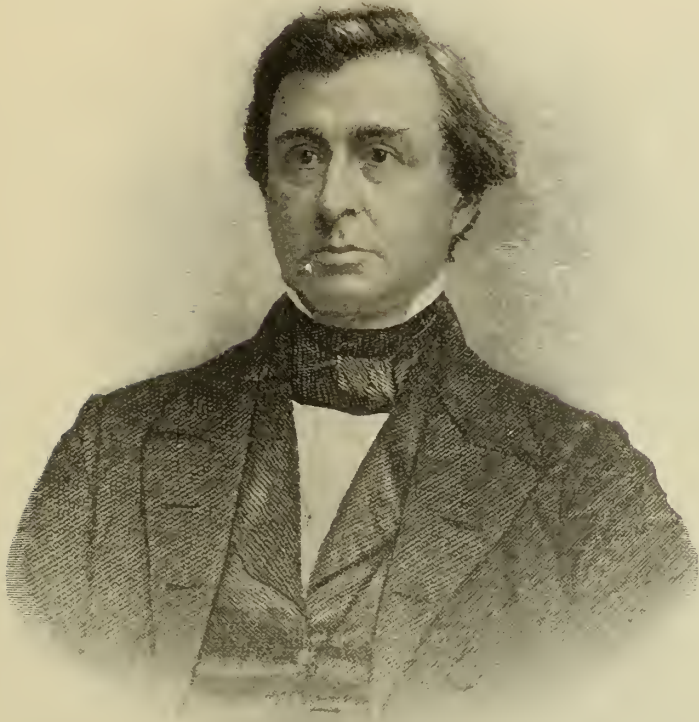
The salaries are from \$12 to \$35 per month. Thus these unselfish workers in the field must pay from their small income the deficiencies of thoughtless home stayers. The average gifts of the women of our Church were last year about eight cents a piece. Could we multiply this by ten, we could not only prevent reduction, but greatly enlarge our work. This is an individual matter. Have I, have you, given our quota of this sum? Has each Presbyterian woman given even eight cents to this cause the past year? Have we sent even one prayer to these Southern fields, so ready for the harvest? It is not reapers who are lacking, but the reaping implements.

Alas! the bonds we issued as a nation, when our forefathers brought this alien race under Christian rule, are maturing, and, far from paying the principal, we are not even canceling the accrued interest. We may be a long way from the scene of this great need, and our ears are dull to hear this cry for help; but the tidal wave of influence knows no boundaries, it sweeps slowly but surely from East to West, engulfing all who have not built well their breakwater of Christian works. The responsibility of any great wrong within our borders is national. We cannot be indifferent to a cry for help from our own people, who are starving for moral and intellectual food? What do we lack for the accomplishing of this great work? Is it love? We have but to ask of him who is the fountain and source of love. Is it money? We last year imported into the United States twenty-one million dollars worth of silks. No, it is not money. Is it will? No, we are quite willing this work should be done by some one else! What we lack is the sense of individual responsibility; the realization that "I am my brother's keeper;" the power to hear God's voice, saying to each one of us, "Arise, my child, this work I give to thee."

And, like an echo across the plains and rivers, across the snow-crowned mountain peaks, comes another voice, the cry of the Southland, "Help, sisters of the North and West! Help, or we perish."

Lord, open thou our ears, that we may hear!

EDUCATION.



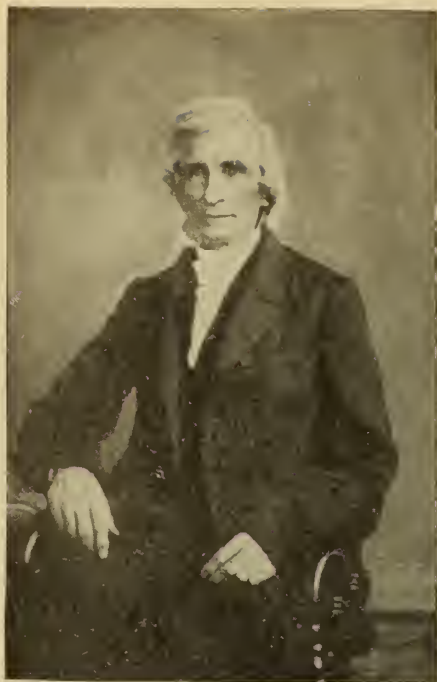
CORTLANDT VAN RENSSELAER, D.D.

In the October number (1894) of this magazine a portrait of the Rev. John Breckenridge appeared at the head of the Education columns, and some account of his laborious exertions in behalf of ministerial education was given. His administration marked a crisis in the affairs of the Board.

We give our readers this month the privilege of seeing the portrait of another corresponding secretary of the Board whose administration marked another era in its history, and whose self-denying and exhaustive labors brought to an untimely end a life most dear to the Church and most fruit-

ful in her service. Dr. Cortlandt Van Rensselaer was born in the old manor-house of the Van Rensselaer family at Albany, N. Y. His father was Stephen Van Rensselaer, the last of the patroons, so called as possessing a great tract of land, or a manor, derived, about 1630, from a Dutch grant. He brought his social position and his wealth with singular zeal and devotion as an offering to Christ and the Church.

His early labors were among the slaves of Virginia. He established later a Presbyterian church in Burlington, N. J., and made that beautiful city his home for the rest of his life; being a near neighbor to the distin-



REV. WM. CHESTER, D.D.

guished Philadelphia lawyers, Horace Binney and Charles Chauncey, and that noted prelate of the Protestant Episcopal Church, George W. Doane. Still later he successfully carried to completion the task of securing an endowment for the theological seminary of Princeton, N. J. When this had been accomplished he took up with singular fervor the general work of ministerial education as corresponding secretary of the Board of Education, and labored with unremitting industry until his lamented death in July, 1860. He associated with him, during a large part of his administration, the Rev. William Chester, D.D., who became his successor, and the Rev. James Woods, D.D., who was moderator of the General Assembly in 1864. With the assistance of these able and distinguished men he performed an astonishing amount of work, and succeeded in attracting the attention of the Church to the cause which he represented to a degree greater than had hitherto been known. Widespread sympathy was excited, and the coöperation of some of the ablest and best-known men in the Church was secured. He was editor for nine years of the *Presbyterian Magazine*,

and he published, in addition, the periodical well known under the title of *Home, School and Church*, for which he obtained articles from writers of ability interested in the cause of education. There are not a few ministers living who recall with pleasure the visits paid to them while students by Dr. Van Rensselaer, and the helpful influence which they received from his presence, his counsels and his prayers. His administration must be classed with that of Dr. Breckenridge; the two constituting the most brilliant epochs in the history of the Board. Their portraits hang side by side on the wall at the Education rooms in Philadelphia. But the administration of Dr. Van Rensselaer was most remarkable for the zeal, ability and perseverance with which he pressed the subject of Church schools of various grades with the hope of ultimately realizing the idea of a school in every parish, an academy in every presbytery, and a college in every synod.

The history of the movement is an interesting one. As early as 1839 the General Assembly appointed a committee, with Dr. Samuel Miller as chairman, to inquire what measures might wisely be adopted to secure for the youth of our Church more fully the advantages of a Christian education than they had hitherto enjoyed. Another committee, of which Dr. James Alexander was chairman, made a report in 1846, the year in which Dr. Van Rensselaer entered upon his duties as Secretary of the Board of Education. The report closed with the following resolutions, which the Assembly, after a most interesting and instructive debate, adopted:

“*Resolved*, 1. That, in the judgment of the General Assembly, any scheme of education is incomplete which does not include instruction in the Scriptures and in those doctrines of grace which are employed by the Holy Spirit in the renewal and sanctification of the soul.

“*Resolved*, 2. That, in consideration of the blessings derived to us through our forefathers from the method of mingling the doctrines of our Church with the daily teachings of the school, the Assembly earnestly desire as near an approach to this method as may comport with the circumstances of this country.

“*Resolved*, 3. That the Assembly regards with great approval the attempt of such churches as have undertaken schools under

their proper direction, as well as the zeal which has led individual friends of the truth to aid the same cause.

"*Resolved*, 4. That the Assembly recommends the whole subject of parochial education to the serious attention of the Church, counseling all concerned to regard the maintenance of gospel faith and order in the founding of new schools, the appointment of teachers and the selection of places of education."

Finally, the whole subject was referred to the Board of Education that it might from time to time report to the General Assembly any further action that may be needed for extending through our churches a system of parochial schools. That Board, in obedience to the call thus made upon them, promptly prepared an elaborate report, concluding with a recommendation that the Assembly give its ecclesiastical sanction to the general plan of Christian education, particularly in reference to parochial schools. The sanction of the Assembly was unanimously given by appropriate resolutions introduced by Dr. Charles Hodge, chairman of the committee to which the report of the Board had been referred. Thus the great scheme was launched with earnest hopes and high expectations. Dr. Van Rensselaer may be said to have laid down his life in the heroic effort to make the scheme a success. But the scheme was a failure. A few wealthy and intelligent gentlemen in the city of New York provided the money necessary for the inauguration of the plan; and, in process of time, as many perhaps as 150 parochial schools were established, about fifty academies, and a very few colleges, almost all of an ephemeral existence. Innumerable and apparently insuperable obstacles confronted those upon whom rested the responsibility of carrying into effect what had been so carefully planned. In fact, in spite of the unanimity displayed by the General Assembly, the heart of the Church does not seem to have ever been really convinced of the propriety of the undertaking. The result was that in 1872 the scheme was definitely laid aside; and in its place, in later years, the Church set up its Board of Aid for Colleges and Academies as an agency entirely distinct from the Board of Education. Its object is to prevent, as far as possible, the prosecution of injudicious enterprises, and

the giving of encouragement and aid to such institutions of learning under Presbyterian influences as are found, upon careful investigation, to be worthy of approval. The noble work committed to it should receive the support of the Church in a far more liberal manner than hitherto.

In looking over this bit of history one cannot fail to be impressed with *the character of the men who were conspicuous in the purposes, plans and efforts of the period under review*. Samuel Miller, James W. Alexander, John Breckenridge, Charles Hodge, Pres. John C. Young, Cortlandt Van Rensselaer, and his associates, James



REV. JAMES WOOD, D.D.

Wood, William Chester, and others of the same type, have been the men who have given the subject of Christian education earnest consideration as of fundamental importance for the progress of the Church, the safety of the republic and the extension of the kingdom of the Redeemer among all nations. And it is to be observed that *the interest felt in this subject was largely through its relation to the raising up of a godly ministry*, sufficient in numbers, sound in doctrine and loyal to the government and discipline of the Presbyterian Church.

We must by no means allow ourselves to forget that *the necessity which these honored leaders of the Church saw for a Christian*

education of the youth of the Church under Presbyterian influences still exists. They proposed a plan with great care and deliberation, and made most faithful efforts to carry it into execution. If the Church found that plan not feasible, and turned aside from it, something efficient ought to be done as a substitute. Let us insist that our children shall be taught to know the word of God, and the doctrines of grace revealed therein, as a necessary part of any scheme of education. Let parents beware, in choosing schools, not to subject their children

to influences uncongenial to their hereditary faith and their reverence for the Holy Scriptures. Let earnest efforts be made to provide Presbyterian care and oversight for the hundreds of our young men and young women who are in attendance upon state universities. Let presbyteries zealously coöperate with the Board in carrying into effect the rule prescribed by the General Assembly that candidates for the ministry shall, under all ordinary circumstances, pursue their studies in institutions which sympathize with the doctrinal teachings of the Presbyterian Church.

MINISTERIAL RELIEF.

OUR DUTY TO THE AGED.

It is a cardinal principle of a true humanity, to honor the aged. A German proverb, which has wide currency, is, "The old man should be honored, the young man instructed, the wise man asked." There is probably a twofold reason for the first part of this sentence. Those who have lived to be old have an experience which only years can give. They reach back beyond the time when many who are their present contemporaries were born, and cau, naturally, be supposed to have reached the stage and condition of the "wise man" who should be "asked."

Then, again, old age brings infirmity. It matters not how lithe and vigorous the form once was, nor how well able it was, in the days gone by, to do and bear; now it is enfeebled by disease or natural decay; the life current, which once ran full and strong, is sluggish in its flow; the eye has grown dim, and the natural force abated, and comparative helplessness and dependence have taken the place of youthful vigor and self-support.

Dependent old age awakens in the breast of every true man or woman a desire to aid, and in no instance is this more apparent than when the helpless and dependent one is found to be worthy of sympathy and help.

It is one of the commonest and strongest dictates of our nature, to tenderly care for those who have reached the point, when exhausted nature is unable to come to its

own defense, or labor for its own support. In obedience to this dictate of true humanity have arisen those multiplied agencies which have adopted the pension system, or opened the way for possible provision, during youth and strength, for the decay and dependence of old age.

The Scriptures give the law on the subject to those who profess to be guided by the divine code. In the early statements of the principles which were to regulate man in his mutual relations, we find the definite and unequivocal enunciation of his duty to his parents and the aged, given from both a filial and a dependent standpoint, and the promise of long life to those who would prove faithful to the command. The principles there laid down are again and again emphasized in such declarations as "the hoary head is a crown of glory, if it be found in the way of righteousness," and "thou shalt rise up before the hoary head." The Christian population of the world universally admits the command and the obligation.

Particularly do we recognize this as touching the domestic relations. God pity the children who will not take the dear father and mother under the sheltering care of their home and their love, when the days of dependence come, and decay has touched brain and body! Who can look into the worn and oftentimes wan faces of those dear ones, and ever forget the patient toil and tender ministry of the past? Who can tenderly take their wrinkled and knotted hands in their own, and gazing upon the

unhallowed marks of pain which have left their indelible impress there, and not say

O hands that tended me,
In youth's unconscious day,
That gently held my helpless form,
And smoothed my aches away.

You're knarled and knotted now,
By pain's unhallowed touch;
But grace and beauty still adorn
The hands I love so much.

And in something of the same spirit is the Church of Christ expected, by every natural and Scriptural obligation, to honor, protect and support those fathers and mothers in Zion, who, having toiled through the heat and burden of the day, have broken, under the increasing strain, or reluctantly yielded to the infirmities of old age. All honor to our noble Church for what she has done for this class of honored servants of God in the past, and for what she is doing to-day! But we bespeak a more prompt and generous outflow of the Church's sympathy and beneficence, for these aged and suffering fathers of the Church and their dependent ones.

They are worthy for whom we appeal. One who enjoys the benefactions of the Church through this channel, writes of the meagre sum allowed her:

"It is a great comfort to me, and I feel it is the Lord who gives it to me. When I feel sometimes that I am all alone, as far as earthly helpers go, then the happy thought comes to me, but I have a Father who can do more than an earthly parent can, for me, and it cheers me very much."

Another, writing of the death of his dear and devoted wife, says:

"We lived and labored together in the Master's cause for *forty-six years*. But her work is done, and she has gone up to her great inheritance in heaven, no more to go out. Pardon me for saying, my dear brother, that she was a noble wife, highly cultured, and devotedly pious. God took her and I am alone. But the time will not be long! Your check came just when it was especially needed, in the night of my sorrow."

And not only *worthy* are these noble servants of God and the Church

They are needy, too. Listen to one who, having broken down in the service on the frontier, writes of the opportune arrival of the Board's check:

"It came in time of need. For several weeks we have lived almost altogether on bread and a

poor and cheap quality of butter. This morning when I went to the bank to have the check cashed, I had only a five cent nickel left. As Mrs. R. and myself are both invalids, we will have to make a little money go a long way."

Again, an aged minister writes:

"I have received the check. . . . I had changed my last dollar some time ago, and I did not know if I could make it last till my allowance came. . . . Oh Lord, make me more thankful each day I live for this provision."

I will ask perusal of but one more extract. This is from a minister's widow who has other mouths than her own to fill:

"I thank you for the money which came to-day. I have lived in fear and trembling for the past two weeks, wondering *how I was to feed and clothe my six little ones*. God sent deliverance in his own good time. God bless the Board."

I need not say that these extracts are faithful samples of what is coming to the Board every month. And the writers are God's retired workers. They are the wards of his Church. The responsibility of their support lies at her door. They are aged or helpless—generally both. They have spent their best days in serving God. We have all entered, in one way or other, into the fruit of their toil; and shall we hide our eyes to the responsibility which is upon us, to provide comfort and peace for them during their declining days?

The treasury of the Board is seriously depleted. It has suffered from the general business depression, as well as from the increased demands upon it by a steadily growing roll of beneficiaries, and we bespeak upon the part of churches and generous individuals, liberal contributions, in order that it may be filled, so that the approaching winter, with its increased demands upon the slender purses of those receiving aid, may not find us unable to meet the usual appropriations when due, and thus bring additional burdens upon our suffering brethren.

Very soon the Board of Relief will face this question: Shall we report a *debt* to the next General Assembly or shall we *cut down* the slender appropriations?

Presbyterians, what answer shall your agent, the Board of Relief, make to these sad questions?

IT RESTS WITH YOU TO SAY.

W. W. HEBERTON,
Treasurer.

COLLEGES AND ACADEMIES.

HOW THE COLLEGE BOARD DOES ITS WORK.

Continued from September number, p. 196.

II. PRINCIPLES AND METHODS.

1. *It favors institutions that promote classical study and do a high grade of scholastic work.* When a college cannot, with the means at its command, do thorough college work without incurring debt, we ask it to do only preparatory, freshman and sophomore work, which is comparatively inexpensive, and to grant no degrees until it has endowment.

2. *It discourages independent appeals to the Church at large.* The Constitution of the Board adopted by the Assembly of 1883, in organizing the Board, directs this. The Board forbids academies and colleges to solicit funds, except from personal friends, outside of their respective presbyteries and synods. An institution violating this prohibition forfeits our aid. That is why representatives of our aided institutions are not seen in the East appealing for money; the Board undertakes to secure it for them. Some institutions do not like this restrictive policy of the Assembly; they would prefer to run wide open, run into debt, and run east for money. Such a permissive policy would take a burden from the Board; for trying to get the money takes much time and doubles our expenses for travel. If the Church prefers to assume the burden of agents from twenty or thirty institutions, always soliciting from churches and rich people, incurring in doing it expenses very large in the aggregate, the Constitution of the Board must be changed. But if the Church still approves the present restrictive policy—well, what then? Starving children whose mother has plenty of food will not die without a struggle for the food; the Church's starving institutions, if it does not give us money for them, will come east for it. The constitutional direction cannot be carried out unless the Church gives us money.

3. *The Board aids only institutions that make the Bible a chief text-book, and systematic Bible study an integral part of the curriculum.* But why? Few other schools and colleges do this; why do we urge our institutions to it? Reasons why the Holy Book should be fundamental in education are many and mighty; leaving theory aside, we have a practical reason: Thirteen years' experience proves that young people taught the Bible systematically four years are converted, consecrated and equipped for service; they love the Church that does such work for them; they influence their regions for Christ and our Church; they strengthen, establish, settle our home missionary work. One of our schools started ten years ago in an ignorant and lawless region. The Circuit Judge writes that our work has changed the town from the worst to the best county-seat in his circuit; the saloon has been banished; young men from that school are in college and seminary; and young people converted in it teach the public schools of the region and are civilizing it.

4. *The Board's Property Fund, supplied by bequests and individual gifts, is used to complete payment of old debts, to complete payment for new buildings, and to complete endowment.* Note the completeness of its work—no partial work. We handle for these purposes about ten thousand dollars a year. What is accomplished? Thirty-three institutions in thirteen years have been enabled, by our offering aid on condition of their securing larger amounts near home, to clear off debts, erect buildings without debt, or secure endowment. For instance, a college doing good work lost the confidence of business men because it incurred indebtedness for land, buildings and equipment. It was doomed; mortgage foreclosures and ruin approached. We offered \$10,000 if it would raise \$60,000 more in its synod. This brought gifts that saved the college. We take a first mortgage on the property of institutions so aided, and now hold mortgages to the amount of more than \$173,000 on property valued at nearly

\$1,000,000, securing it to our Church forever. Incidentally we oblige institutions to perfect titles that are clouded, securing them and the Church against future loss.

5. *The Board coöperates with local agencies in determining sites for new institutions.* The average Western town is wise enough to want a Presbyterian college or, more probably, university. It is inexperienced enough to suppose that such an institution will be a gold mine, doubling population, business and real estate values; and that if lots are donated, a small building erected, and a college opened, speedily rich endowment will come from all those wealthy eastern Presbyterians who do not know how to get rid of their money. The secretary must visit such a place, and, if a college probably could not succeed there, show the business men that it would prove not a gold mine, but a white elephant; not yielding money, but absorbing it; to be worshiped with offerings, not to be worked on real estate; and that Eastern Presbyterians anxious to endow

weak colleges are scarce in this land than worshipers of white elephants. The Board prevents the starting of many unwise undertakings.

6. *Five plans which the College Board has in mind for this year:*

(1) To favor the starting of no more colleges without some endowment. Few colleges and good ones, we say.

(2) To aid additional institutions very cautiously, until more adequate help can be given to those now assisted, so as to assure their permanency.

(3) To push with all vigor the endowment of such institutions as have thoroughly approved their right to live. It will take money.

(4) To avoid, as in the past, incurring debt; and to this end to economize in expenses and regulate appropriations.

(5) To convince the whole Church of the paramount importance of this work. This is required by the Constitution of the Board. It is a large undertaking.

PUBLICATION AND SABBATH-SCHOOL WORK.

NOTES.

Rev. M. A. Stone, laboring in the Presbytery of Cairo, Ill., reports a contribution on Children's Day of \$2.58, made by a little girl from the proceeds of her industrious labor in picking berries, and brought in by her as an offering to Sabbath-school missions. Verily, here is an illustration of the constraining power of the love of Christ. This sum could have been well spent in many ways for the benefit of the giver, but it was a luxury to her to bring it to Christ.

A mother of a large family in one of our Nebraska mission fields said to the Sabbath-school missionary: "My boys have been brought up out West here and they hardly know what a Sunday-school is." And yet Nebraska is one of the most thoroughly worked mission fields in our country. There must be no abandonment of effort in the face of such testimony.

Of a certain town in the State of Washington our missionary Shephard writes: "It

has been built up by a coöperative coal company, and I found families who had lived there five years and their children had never heard a sermon or been to a Sabbath-school." Of another town he says: "I found it a hard field; saloons have a monopoly. The population is composed of millmen and their families. I tried for four years to get a school started before succeeding."

S. S. Missionary Griffith held a meeting in the dining-room of a hotel in a town in El Paso county, Colo., the public school-house being refused. There is too much Christian Science, he says, in the School Board. The Sabbath-school was duly organized, one woman with three children walking more than three miles and back in order to be present.

It is one of the best investments a parent can make for a child to give it the Sabbath-school habit. Even the time spent in getting the children ready for school is well spent. It is like sowing good seed, or, to take Solomon's figure, it is like casting one's

bread upon the waters; it shall be found after many days. It is training the pliant, supple child life into the ways of happiness and piety, and this is a great and blessed thing for any one to do. It will bring comfort to the soul in future days to remember the thought and care bestowed upon the little ones, to bring them to Jesus.

THE IDEAL IN PRACTICAL SABBATH-SCHOOL WORK.

Notwithstanding all that has lately been printed in these pages and elsewhere concerning the twofold work of this department—its educational work on the one hand in improving and elevating Presbyterian Sabbath-schools, and its missionary work on the other, in organizing and equipping Sabbath-schools in places destitute of religious advantages—it is doubtful whether this point is as yet thoroughly understood by our people. By “our people” we mean the entire membership of our Church, the attendants on its ministry, the Sabbath-schools and the Young People’s Societies. When these read our statements and appeals in behalf of Sabbath-school missions they are very likely to suppose that the missionary work is pre-eminently, if not solely, that which is entrusted to this department. We hope by repeated references to the educational as well as the missionary features of this work to correct this misapprehension.

The truth is that vast and interesting as is the subject of Sabbath-school missions, the other part of this work is even of greater importance in its claims upon our churches. In saying this we do not under-rate the former. But as we look over the mighty Sabbath-school movement of the day in its close and vital relation with the spiritual growth of our churches we see that we are face to face with a mightier and profounder subject than even Sabbath-school missions.

For in the first place Sabbath-school missions depend almost entirely for their prosperity upon the growth, the permanence, the right conception among our people of Sabbath-school work in its relation to the training of the youth and the adult membership of our Church. The elevation of the Sabbath-school to a high plane of efficiency as an institution of the Church invigorates and energizes every force and manifestation

of Church life. It insures a constant renewal of spiritual energy. Church and Sabbath-school act and react upon each other. Cut off this great educating influence from the Church and the tone of Church life will lose its *timbre*. Our spiritual life stands in need of quickening. The Sabbath-school is, or should be, a reservoir of energy. Make the Sabbath-school what it ought to be in the Church, and the Church will put on new strength for spiritual conquest. Earnest, enlightened, Biblical Sabbath-school work in its enlarged and comprehensive sense insures a continuous flow of energy through all missionary and other Church benefactions.

While therefore we zealously urge the faithful prosecution of Sabbath-school missions we must never forget that the work of educating, training, influencing the membership of the Church through its Sabbath-school supplies vital energy for all lines of missionary activity.

What then do we mean by the improvement and elevation of Sabbath-schools? It is not a matter of mere methods, though this is important; it is essentially a question of principles. The object is to train our membership in principles. If we can build upon the Bible we ensure a good edifice. For the systematization and elucidation of Bible principles we naturally prefer the Presbyterian standards—say the Shorter Catechism—to the formularies of any other Church. For Church government we think that the Presbyterian system should be well understood by all Presbyterians.

It is not supposed by sensible people that the Sabbath-school, with its one hour, more or less, of active existence every week shall go very much farther than this in mere instruction. But if we train up a people to the right use of the Bible, to the principles and language of the Shorter Catechism, to a thorough acquaintance with the Presbyterian form and idea in Church government, we do well. The particular methods of doing this may vary. The point is, to reach these results. And the success of our Sabbath-school work will depend largely upon the clearness and constancy with which these objects are kept in view.

But this is not all. We must make the true spiritual life of our people a matter of highest effort. We must show the relation of the Sabbath-school to the Church. We

must inform our schools as to the necessity and the claims of every Board of our Church. We must ground them well in the principle of individual responsibility not only for right-thinking and living, but for intelligent and liberal giving. We must teach them the claims of other Christian bodies upon our fraternal sympathy. All these things are matters of principle; and the nearer we come to a complete realization of this ideal in practical Sabbath-school work the stronger will be our churches in all the elements of godlike and world-influencing Christianity.

For the accomplishment of this great end the Church has laid its hands upon this department, saying to it, "For this spend and be spent."

Is not the Church right in so doing? Is not the improvement and elevation of her Sabbath-schools a matter of the gravest moment to our Church, and one as to which her fidelity and diligence will prove greatly instrumental in advancing the cause of Christ among men?

A MISSIONARY JOURNEY IN KANSAS.

The Rev. Theodore Bracken, our esteemed synodical missionary for Kansas, and Mr. C. D. Wood, Sabbath-school missionary in Larned Presbytery, recently made a missionary journey in the interest of Sabbath-school missions through the southwestern counties of the State. The special object was exploration with a view of planning for future work. Much of the journey lay through a very sparsely settled country which has felt the severity of the business depression of the past few years. In the neighborhood of Colusca P. O., in Haskell county, they held services on Saturday evening and Sabbath morning in a small schoolhouse, fifteen feet square. There is no village, and the population is much scattered, but the room was packed. At Lockport, some ten miles to the south, once a prairie village, but now almost extinct, they gathered a congregation in the upper story of an abandoned store building. At Sante Fe, the county seat of Haskell county, once a flourishing town, but now running down, they found a neat Presbyterian church, and one Presbyterian family.

Having canvassed the neighborhood, they proceeded westward to Ulysses, the capital of Grant county, and through the entire distance of twenty-four miles did not see one inhabited house. A summer school had been conducted here, but was about breaking up for the season, and throughout the county there was not a single Sabbath-school. At Ulysses they met a worthy Presbyterian family living about eight miles from the town, and were hospitably entertained by them while in Grant county. Their next point was Hugoton, the capital of Stevens county, some thirty miles south of Ulysses. On the way at Woodsdale, they found a number of houses and stores and a schoolhouse which cost \$4000, but only one family at present living in the town. Hugoton was full of people attending a political meeting. They found here a small Presbyterian congregation, holding a preaching service once in eight weeks. The town was the centre a few years ago of a fierce feud in local politics. The leader of one faction was shot at the door of the church building, and was carried into the building and died there. Thence our party proceeded to Richfield, the capital of Morton county, about thirty miles northwest of Hugoton. Here they found about twenty families, and a fine courthouse, which cost \$30,000, but is at present unused. The population of the county is now only about 320. There is a little band of Presbyterians here, owning a very beautiful church edifice, but there has been no preaching for several months. About twenty-five miles to the north brought them to Johnson City, the capital of Stanton county, which is well occupied by the Methodist Episcopal Church, so the brethren pushed on still northward to Syracuse, the capital of Hamilton county, where they parted company, Mr. Wood going east and Mr. Bracken to Coolidge, near the Colorado border, to keep a missionary appointment. The Rev. John Thomas supplies the Coolidge Presbyterian Church without stipend. He has been in the ministry nearly fifty years, and his bow still abides in strength. He is a veteran of the late war, and lives upon his well-earned pension, and by his self-denying generosity has enabled his people to put up a very neat church building.

In this place a promising Sabbath-school has lately been organized.

CHURCH ERECTION.

A PULL ALL TOGETHER.

At the present time, if the missionary and aggressive work of our Church is not to suffer a severe setback, there is great need of the proverbial "*long pull and strong pull and the pull all together.*" Almost by absolute necessity, owing to the depression in business and the cloudy financial outlook, there has been a marked falling off in the contributions of the congregations upon which the Boards have learned confidently to depend. The receipts of this Board from churches during the six months of the fiscal year are about eight per cent. less than last year, and last year there was a like falling off from the year preceding.

It is to be feared that this shrinkage will be continued during the remaining months of the year, and that, too, from no fault of those churches that have for years been steadfast and conscientious in their offerings. Enforced economy must in too many cases be extended, however unwillingly, into the field of active benevolence.

In view of these facts and the consequent probability there is only one way in which the receipts of the Board can be made adequate to the demands upon its treasury. This way is indicated in the words above quoted—"A pull all together."

If the congregations that hitherto have taken no part in the "pulling," that have left it to others to make all the contributions and sustain the entire work, will now, in this time of emergency, add their strength to that of the others, the deficiency can easily be remedied.

It seems almost incredible on the face of it that it should be a fact that last year less than one-half of the congregations in the Church contributed to the work of the majority of the Boards of the Church. In the case of this Board, contributions were received from 3488 churches, and no aid whatever was rendered by the remaining 4085.

Surely it is not asking much, even in these hard times, that these 4085 churches

shall make good the deficit caused by the necessary diminution of eight per cent. in the gifts of 3488 churches that have aided in the past. Admitting that the churches to whom this appeal is made are many of them weak, still it is but little that is asked. It is simply that they should send an average contribution of one-thirteenth the amount of the average offering of those that already give. In fact, it may be stated confidently that the desired result would be reached if every church would undertake to send *something*. If this were done the average could scarcely, by any possibility, be so small, as to make the aggregate come short of the amount needed. Brethren, is not this "*pull all together*" worth trying?

A PASTOR'S STATEMENT.

Upon the question whether the expedient proposed above is feasible light may be thrown by the remark of a pastor to the present writer a few days ago. Some astonishment and regret having been expressed that the churches seemed to look with such indifference upon the waning contributions and the heavy debts resting upon some of the Boards, this pastor replied: "Do not blame the people for this. We may rest assured that whenever they are made to understand the need, they will respond quickly and in proportion to their ability."

"Why, then," it was asked, "do they not do so? They must surely know well the situation."

"No!" he answered. "That is just what in too many cases they don't know. They are busy and absorbed in their own affairs, or overdriven in their business, and they have little time, even if so inclined, to read even *THE CHURCH AT HOME AND ABROAD* or *The Assembly Herald*. They depend upon their pastor keeping them informed upon the topics strictly belonging to Church work. Among these most emphatically is included the question of giving as a duty and a privilege, of giving system-

atically and proportionally and of giving in the right direction and for general Church work. You may rest assured," he added, "that if our pastors appreciated this, and were themselves universally interested in the different schemes of Church benevolence, there would be few, if any, churches that would fail to send in their due proportion of the aid needed."

This reminded the writer of something that he tried to express upon these pages a few months ago, viz., that whatever expedients in the way of official apportionment, of schemes for systematic beneficence, of the distribution of leaflets, of secretarial exhortation may be devised and enforced, nothing else will ever take the place of the old-fashioned, time-honored, divinely blessed plan of each pastor caring for his own flock in the cultivation of this particular grace as in that of every other which goes to the making of a complete, well-rounded Christian character.

A TIME FOR CONSERVATIVE ACTION.

During the last few months, an unusual number of requests for loans have come to the Board from churches that ordinarily would not have applied. These churches are well established and of substantial strength. In making their request to the Board several have explained that the necessity has arisen from two causes: first, the increasing business depression has prevented the collection of subscriptions upon which they confidently relied, and second, when they turned to their local banks and trust companies, they were informed that the financial outlook was so uncertain that loans would not be made until the future was clearer. But the churches having made their contracts are unable to withdraw from them, and so find themselves in a strait that may prove disastrous, if they cannot obtain help from the Board of Church Erection.

In view of these manifest conditions and of the very limited ability of the Board, it seems to be the part of wisdom that churches should act very conservatively in this matter of assuming heavy pecuniary responsibility.

For the present the Board would advise

churches against undertaking the erection of buildings that call for a large outlay, and especially against making contracts, calling for payments which depend upon expected loans. Wherever possible, building enterprises should be postponed until the public policy of this nation in financial matters is virtually settled and the consequent revival of business and commercial prosperity is at hand. Of course these suggestions do not apply so much to the building of inexpensive houses of worship on new ground opened by the advance of missionary operations, as to the erection by older churches of new and more elaborate and costly buildings.

WHY A MANSE IS NEEDED.

The following extracts from an appeal from West Virginia tell how much a manse means for a missionary pastor:

"The house we live in, the only available one in the vicinity, is over a mile from the church. Part of the road is a creek, from the house to the ridge road, about 200 to 300 yards. The house, mostly log, is located in this creek bottom, and we think it due to this fact that we have so much fever, biliousness and sore throat. I could not preach last Sunday night on account of such indisposition. Our eldest child (nine years) has had this fever for over two weeks. Not only is the location unhealthy, but the house is bad, floors open, no chance for ventilation of the upstairs bedrooms; rats, mice, bugs and snakes in the house.

"I have the assurance of an acre of nice land near the church, land worth \$50 or \$75. Also promise of lumber, labor, skilled and unskilled, materials, hauling, etc. So we can build a house with perhaps \$450, but we must have some *cash* to pay for doors, windows, paint, nails and for some of the labor.

"Now please try hard to get us a *grant*, we are so poor. I think a grant of \$100 or \$200, or even a grant of \$50 and a loan of \$100, would build us a house we could exist in."

Emotion is the bud, not the flower; and never is it of value until it expands into a flower. Every religious sentiment, every act of devotion, which does not produce corresponding elevation of life, is worse than useless; it is absolutely pernicious, because it ministers to self-deception and tends to lower the tone of personal morals.—*Murray*.

FOREIGN MISSIONS.

NOTES.

Dr. Gordon, in his excellent work, *The Holy Spirit in Missions*, referring to the genuineness of Christian life as frequently illustrated by heathen converts, mentions especially a converted Chinaman who actually sold himself for a five years' term of slavery in Demerara in order that he might preach the gospel to his countrymen who were employed in the mines as coolies. Before the five years had expired he passed to his final reward, but not until he had formed a church organization of his converts to the number of 200. He literally followed the example of his blessed Master who took upon himself "the form of a servant" (slave) that he might win men to righteousness.

Similar is the history of Blind Ch'ang, of whom a missionary writes that he had accomplished more in the conversion of his countrymen than perhaps any missionary in China. He had learned to read a raised-letter Bible, and finally to write copies of Scriptural passages. He was possessed by an all-absorbing zeal for winning souls to Christ.

Then there was Old Kim, of Gensan, Korea, who in the last year or two of his life was so weakened by disease that he was no longer able to labor, but who gave all his time and strength as he sat in a little shelter by the wayside, to the preaching of Christ to all who would pause and listen to his message.

Surely Christianity is not an ethnic faith. It has already proved its universal adaptability to all races and all conditions of men. "Out of all nations and kindreds and people and tongues" will be the roll call of the eternal day.

Many of our readers will be grieved to learn of the death of the Rev. Julius Frederick Ullmann, who died August 10, at Dehra Doon, India. He was born in Ger-

many in 1817, and went to India in 1839 in connection with the Gossner Mission. He joined the London Missionary Society in 1842, and was stationed at Benares, and in 1849 joined the Presbyterian Mission. During the mutiny in 1837 he fled from Mainpurie to Agra and lived in the fort nearly six months.

He was among our best linguists, rendered important service in Scripture translation, composed and translated fully three-fourths of the hymns found in our Church hymnal, and contributed to vernacular Christian literature many of the most popular and useful books.

"This world, especially at the present period, affords as encouraging a place for doing good as the sublimest imagination can create, or the most benevolent heart desire." Thus wrote Jeremiah Evarts, the first Treasurer of the A. B. C. F. M., and the father of ex-U. S. Senator William M. Evarts.

The mission work of our Church is attacked from time to time because it is not able to show instances of whole nations and peoples brought to a profession of the Christian faith. It has been replied constantly that our mission work has been directed chiefly against the hardest material, and that in Syria, China and India, and many other fields, we have been content to undertake the more difficult tasks in the assurance that the peoples we were striving to reach were destined to have the largest influence in the world.

The London Spectator seems to approve this policy. "If we were to attack missionary bodies it would be for their attention to results, for their sordid counting of converts, and for their consequent disposition to attack perishing races like the Polynesians, and their reluctance to concentrate effort on a race like the Arab, which might furnish us with teachers acceptable throughout the whole continent of Arabia."

Anxiety for immediate returns leads us to weaken the efforts which are destined ultimately to affect most seriously the extension of the kingdom of Christ.

Among the important evangelistic agencies in Chile, the "Union Church," at Santiago, under the care of the Rev. J. C. Wilson, deserves to be mentioned. Though independent as an organization, it is in close sympathy with the work done at that centre by our missionary force. In fact, a part of Mr. Wilson's support comes from the Board of Foreign Missions in recognition of the influence exerted by this group of foreign Christians in Chile, upon the great work of evangelizing that land. There is much encouragement in their steady advance, in numbers—its membership is now forty-two—in self-support, in the spiritual activity of its members and Christian Endeavor Society, in its contributions for various missionary and benevolent enterprises, and in its promotion of the temperance cause. Special mention is made in the pastor's report of the young lady President of the C. E. Society during the latter half of last year, who, during the year, almost single-handed, raised for religious and benevolent purposes sums aggregating one thousand dollars, Chile currency. Her spiritual influence is on a par with her activity in drawing out the benevolence of the church.

In the midst of many difficulties the mission cause does make progress in Chile. The reports and letters from the fields are full of bright bits like this note in the report of Emilio Olsson, Bible agent:

Last night I was glad to read in the *El Heraldo Evangelica* about the officina "Lantaro" that there are more than fifty persons who sympathize with the Gospel. I think more Scriptures have been sold

there than in any other place I have visited. I remember selling Bibles there one Saturday night when the men were paid. The interest in getting books was so great that the man in the store also commenced selling Bibles to the men instead of provisions, so that between the two of us, in one hour's time, one hundred dollars' worth of books sold.

MISSIONARY CALENDAR.

DEPARTURES.

August 22—From New York, returning to the Colombia Mission, Rev. and Mrs. J. G. Touzeau.

September 3—From San Francisco, to join the West Japan Mission, Rev. and Mrs. Harvey Brokaw; to join the Central China Mission, Rev. H. G. C. Hallock and Miss A. L. Howe; to join the Korea Mission, Miss Lulu Ribble.

September 5—From New York, returning to the Western India Mission, Dr. and Mrs. W. J. Wanless.

September 12—From New York, to join the Syria Mission, Miss Bernice Hunting.

September 18—From San Francisco, to join the West Shantung Mission, Rev. and Mrs. Wallace S. Faris.

MARRIAGE.

GRAHAM—NEVEGOLD.—At Bogota, Republic of Colombia, South America, July 8, 1896, by Rev. T. H. Candor, assisted by Rev. C. F. McKinney (U. S. Minister), Rev. Malbone W. Graham and Miss Nellie Nevegold.

DEATH.

August 10—At Lodiana, India, Rev. J. F. Ullman.

CATHOLIC MISSIONS IN PERSIA.

REV. S. G. WILSON, TABRIZ.

The first notice we find of missions from the Church of Rome to these lands is a visit of four Dominicans to the commander of the Mongols in Persia. At their head was a monk, Ascelin. They bore a letter from the Pope, which was translated into Persian, and then into Tartar, and presented to the Commander. Court etiquette required that they should thrice bow before the Commander. By refusing to do this, and by their assertion of the superiority of the Pope to

the Great Khan, they gave offense. They were detained for several months, and then dismissed with a haughty letter to the Pope, in which the Pope was warned to take care what he did, if he wished to retain his own country.

About the same time some Franciscans visited the Great Khan, and in 1253, Louis IX sent William de Rubruquis on a mission. He passed through Persia, visited the Mongol General, and had many religious discussions in the court of Mangu Khan. John de Monte Corvino first appeared in Tabriz, and then passed through to India and China.

Ncander gives considerable details of these Missions.

Before this time intercourse between the Armenians and the Church of Rome was begun by a personal visit of the first Catholics, who resided in Cilicia, to Rome, in A.D. 1075. "The third after him received the staff of office from the Pope, and his successors continued the acquaintance until in A.D. 1197 a formal union was concluded between the two Churches" (Dwight & Smith, Vol. ii, p, 293). Leo, who promoted this union in order to be crowned, afterward expelled all the Catholics and their clergy from his dominions. These movements affected the whole Armenian Church by the introduction of Roman Catholic doctrines, which permeated the Non-United Church.

In 1320, an extensive mission of the Dominicans, with its seat at Nakhejevan, then a part of Persia, was established among the Armenians. It met with great success. Thirty Armenian villages embraced Romanism. An Archbishop of Nakhejevan was consecrated and sent out from Rome. This mission received a check owing to oppression by Persian governors, due to the fact that a special embassy from the Pope to the Shah tried to withdraw the converts from Persian jurisdiction. In Chardin's time (1673) the work was passing away, twenty villages had emigrated or returned to the Gregorian Church. In 1830 Dr. Eli Smith, who records the above facts, found only empty churches.

In the sixteenth and seventeenth centuries Catholic missionaries were in many parts of Persia and Trans-Caucasus. In 1635 to 1670, the Capuchins and Jesuits established themselves at Tiflis, Gori, Shamakha and Kutais. To the two former places they came in disguise as physicians, and the Governor gave them a house. Chardin reported nine priests and three lay brethren at Tiflis. In 1683 the Jesuits established themselves at Erivan to convert the Catholics. In 1830 the remains of these missions showed a parish of 600 at Tiflis, 200 at Gori, and a considerable number at Kutais. The last census of Russia reported 21,000 Catholic Armenians in the Caucasus, which are largely the results of these missions of the seventeenth century. At present there is a contest between the Latin priests and the Catholic Armenians for the possession of

the convent at Tiflis. These suits the courts have decided in favor of the Armenians, yet the Latins still retain possession.

At the same time Ispahan had a number of Catholic missions (Curzon, ii, p. 24). There were Augustinians, as representatives of Spain and Portugal (1598); Carmelites, of the Pope (1608); Capuchins, of Louis XIV (1628); Jesuits, of the King of France and the Pope (1645). The Capuchins settled in Tabriz before 1672. At Ispahan an Armenian Bishop and many of his flock were converted to Rome in 1688. The Catholics had three churches and their ruins are yet to be seen. In Tavernier's time there were 600 Catholics in Julfa. The work decayed. Fifty-five years ago it was again revived. Dr. Wills reports at present one Lazarist Father, poorly supported, with a flock of 200 staunch adherents of Catholicism.

To complete our consideration of Catholic missions to the Armenians, before turning to the Nestorians, mention should be made of a mission established in Teheran. The statistics are unknown. In 1882, a Catholic Armenian Bishop and Priest settled in Sovra, Salmas. There are in Salmas now a few Armenian Catholics. In 1887 Mahalazau, a Gregorian Armenian village of twenty-three houses, on the adjacent plain of Khoi, after offering to become Protestant for political protection and financial aid, and being refused, applied to the Catholics and was accepted. It became a cause of a quarrel between the Gregorians and Roman Catholics, in the course of which some of the villagers were imprisoned, government orders from Tabriz being sent at one time in favor of the Gregorians and at another in favor of the Catholics. I have been told that it was decided that the villagers having followed the Catholics' prayers for a number of years, were now released from the obligation without repayment of the money originally given. This affair was one of the causes of the assassination of Khalifa Serapeon Baronian in December, 1890.

An Armenian Catholic priest settled in Tabriz in 1893. There are probably about sixty Oriental Catholics in Tabriz, Armenians from Turkey and Chaldeans from Salmas and Oroomiah.

The accounts of the relation of the Church of Rome to the Nestorian Church are somewhat confusing. The Patriarch of

Seleucia, who had removed to Bagdad under the Arabs, finally settled at Mosul or Elkoosh. In the sixteenth century a disputed succession to the patriarchate divided the Church into two parts. The larger part living in Kurdistan and northwest Persia accepted the rule of Mar Shimoon, who took the title, which he continues to hold, of "Patriarch of the East." He resides now at Kochanes, in Kurdistan. The rival Patriarch, bearing the title of Mar Elias, and called the "Patriarch of Babylon," in 1616, assembled a Synod where he and five archbishops and one bishop endorsed the Roman Catholic confession and declared in favor of union with Rome. His successors were not very firm, and seem to have escaped from dependence on Rome. In 1681 the Metropolitan of Diarbekir quarreled with his Patriarch and was consecrated Patriarch of the Chaldeans under the name of Mar Yusuf. In 1775, one of the successors of Mar Elias was persuaded to submit to Rome, by his firman of succession having fallen into the hands of the Catholics and being used to threaten him. There were then two Dominicans and one Jesuit at Mosul. After a series of quarrels, in which there were for a time two Catholic Patriarchs, the one residing at Mosul was confirmed by the Pope as sole Patriarch of the Chaldeans. In 1830 Mar Elias of that time attempted to break the yoke of Rome, but was unsuccessful, and after suffering imprisonment, he recanted the Nestorian faith and renounced the patriarchate.

The Chaldean Catholics in Persia, began in the going over to Rome of the Bishop of Khosrova (Salmas) and his flock, in 1681, I believe. In 1830 Dr. Smith reported the whole of Khosrova, twenty-six families in Oola, twenty in Goolezan, fifteen in Pata-voor, and thirteen in other villages, and about two hundred families in Oroomiah, as Catholics. This early start of the Catholics in Persia should always be considered when comparisons are instituted between Protestant and Catholic missions and their results. Our mission in Oroomiah, established in 1835, can well stand the comparison. There were at times two Catholic Bishops, one at Salmas and one at Oroomiah. The latter was making efforts to convert Mar Shimoon. In 1833 the German missionary, Mr. Haas, in Tabriz, heard that Mar Shimoon was going over to Rome, and wrote him a letter

exhorting him to withstand all such temptation. Dr. Eli Smith and Dr. Perkins are authority for the fact that a Jesuit about this time offered Mar Shimoon £2000 if he would submit to the supremacy of the Pope. At another time he was promised on the same condition, that all the Christians of the East would be put under his jurisdiction. At another time the Jesuit missionary laid claim to certain churches in Oroomiah and placed pictures and images in them. In the disputes that arose, the Nestorian Bishop is said to have resorted to blows and to have ejected the Jesuit and his pictures by physical force (Perkins' *Eight Years*, pp. 301, 302). Dr. Perkins tells an amusing story of a discussion (1837) between the Chaldean Bishop who had been educated at Rome, and the Nestorian Bishops, which they agreed to refer to a Mollah for decision. Both actually went before the representative of Islam and argued their case. The opinion of the umpire was severe against the agent of Rome, and friendly to the Nestorian. During subsequent years, Catholic missionaries visited Oroomiah on several occasions and finally, in the spring of 1841, a French Lazarist priest, M. Theophane, established a regular mission. During the next year an effort was made by the Catholics of the Armenians at Etchmiadzin, Russia, close to the Persian frontier, through the Russian Government, to have the Shah expel all the Roman Catholic missionaries from Persia. It might be said in passing that previous to this, in 1838, the French Jesuits were impressed with the thought that there was an opening in Tabriz for a school for Mussulmans. They applied to Prince Kahruman Meerza for permission, which was readily given. Shortly afterwards a school was started in Tabriz by the Lazarists. During the early years of the mission in Oroomiah, a Frenchman, who had absconded from Smyrna with much of his employer's money, came to Oroomiah, passed himself off as an Italian doctor, insinuated himself into the good graces of the Governor, and was appointed Serparast, or Governor of the Christian population. Though infidel in belief, and an outlaw for twenty years from his own country, he used all his power to proselyte the people to Roman Catholicism. Those who became Catholics were relieved from heavy taxes and promised important immunities, while those inclined to accept Protes-



"LITTLE INJUN," SON OF THE CHIEF OF
THE HALF-TAME TRIBE,
MATTO GROSSO, BRAZIL.

tant teaching were threatened with fines. The Nestorian Bishops, too, were oppressed. But his career was brought to a sudden close by the Mussulmans rising against him and the Governor, and petitioning for their removal.

The French Bishop Clozel, for a long period in the latter half of the present century, exercised great power in Oroomiah in behalf of the Roman Catholic faith. Added to his Episcopal office he was an accredited Ambassador from the Pope to the Shah, and had received high decorations from the Shah. He was well acquainted with the Persian character, was treated with much honor and was greatly feared. In a certain way he had a court of his own, decided law suits and even inflicted corporal punishments. Under his protection a Catholic felt secure in doing almost whatever he liked. He pursued an adroit policy of lending money to many individuals from whom he would take notes, which would be collected with compound interest if the person tried to escape from the Bishop's rule. A show of

coldness or disloyalty to Catholicism would be met by sending the police upon him quickly to collect the debt. Girls educated in their school were furnished with a dowry and their wedding expenses paid, and married into families outside of the Catholic communion on condition that the husband should become a Catholic. If they left the Church, they were compelled to pay back the expenses of their education, wedding and dowry.

This Bishop Clozel was a severe disciplinarian. The following is an illustration: The rule of the Armenian and Nestorian Churches regarding the marriage of priests is retained in the Catholic Oriental churches, namely, that they may marry once only. A Catholic priest in Oroomiah, whose wife had died, wished to marry again. The Bishop would not permit this breach of the Church's canon. The priest insisted on marrying, and did so. The Bishop went with his attendants to the priest's house, had the wife beaten, seized the priest, and had half his beard cut off, threatening to cut off his hand and confiscate his property if he persisted in living with his wife. The priest tried to get redress and came to Tabriz to lodge complaint, but it availed nothing against the Bishop's powerful influence. Monseigneur Clozel died in 1882. His funeral was conducted with great ceremony. He was borne through the streets in a sitting posture, arrayed in his gorgeous robes of office; on his gloved hands were golden crosses which were kissed by the Catholic people; and the interment was with all the circumstance and pomp best calculated to make a deep impression on the Persian populace.

M. Clozel's successor was M. Thomas. He was a mild man, inclined to the use of spiritual agencies for the promotion of religion, and is understood to have condemned his predecessor's policy as appealing to the mercenary and selfish motives of the people and founding faith on political protection and worldly gain. The present episcopal incumbent is M. Montette.

The latest attempt to win over the Patriarch of the Nestorians to Rome and its failure is an interesting story, the record of which can be found in *THE CHURCH AT HOME AND ABROAD*, Oct., 1893, pp. 287-291.

Concert of Prayer For Church Work Abroad.

JANUARY	General Review of Missions.
FEBRUARY	Missions in China.
MARCH	Mexico and Central America.
APRIL	Missions in India.
MAY	Missions in Siam and Laos.
JUNE	Missions in Africa.
JULY	Hainan; Chinese and Japanese in U. S.
AUGUST	Missions in Korea.
SEPTEMBER	Missions in Japan.
OCTOBER	Missions in Persia.
NOVEMBER	Missions in South America.
DECEMBER	Missions in Syria.

MISSIONS IN SOUTH AMERICA.

BRAZIL MISSION.

BAHIA : 735 miles northeast of Rio de Janeiro ; missionary laborers—Rev. J. B. Kolb and Mrs. Kolb ; 1 native assistant and three outstations ; 3 colporteurs.

LARANJEIRAS : north of Bahia, in the state of Sergipe ; Rev. Woodward E. Finley and Mrs. Finley, Rev. C. E. Bixler, Miss Clara E. Hough ; 4 outstations ; 1 school and 2 native teachers.

FEIRA ST. ANNA : occupied as mission station 1896 ; missionary laborers—Rev. G. W. Chamberlain and Mrs. Chamberlain.

RIO DE JANEIRO : capital of the Republic ; population, 500,000 ; occupied as a mission station in 1860 ; missionary laborers—Rev. J. B. Rodgers and Mrs. Rodgers, residing at Riachuelo, 12 miles distant from Rio ; native ministers—Rev. A. B. Trajano, Rev. André Lino da Costa ; 1 native licentiate, 1 colporteur, 4 outstations ; 1 self-supporting church, 3 mission churches ; 2 schools and 3 native teachers.

EAST RIO STATION, Novo Friburgo : 60 miles east of Rio ; occupied as a mission station in 1891 ; missionary laborers—Rev. J. M. Kyle and Mrs. Kyle ; 1 colporteur and 1 outstation.

SAO PAULO : 300 miles west-southwest of Rio de Janeiro ; capital of the state of the same name ; population 125,000 ; occupied as a mission station in 1863 ; missionary laborers—H. M. Lane, M.D., Rev. and Mrs. W. A. Waddell, Mrs. F. J. Perkins, Miss M. K. Scott, Rev. M. A. Menezes, Rev. M. P. B. Carvalhosa ; 3 boarding-schools, 5 day-schools, 2 manual-training schools, 29 native teachers and 5 foreign teachers ; 5 mission churches ; 22 self-supporting churches ; native pastors—Revs. E. C. Pereira, J. R. C. Braga, J. Z. Miranda, Benedito Campos, J. V. Bizarro, Herculan Gouvea, Bento Ferris.

CURITYBA : about 300 miles southwest of S. Paulo, the capital of the state of Parana ; missionary laborers—Rev. G. A. Landes and Mrs. Landes, Rev. and Mrs. R. F. Lenington, Rev. T. J. Porter and Mrs. Porter, Rev. G. L. Bickerstaph and Mrs. Bickerstaph, Miss Ella Kuhl, Miss Mary P. Dascomb, Miss Elizabeth R. Williamson ; 1 colporteur, 2 day-schools, 1 boarding-school, and 5 native teachers ; 3 outstations.

In this country : Rev. T. J. Porter and Mrs. Porter, Mrs. F. J. Perkins, Miss M. K. Scott, Mrs. G. W. Chamberlain.

CHILE MISSION.

VALPARAISO : the chief seaport of Chile ; population 120,000, the Rev. and Mrs. James F. Garvin ; Rev. Alberto Moran, native pastor ; Victorino Castro, principal of Escuela Popular and helper ; 8 other helpers.

SANTIAGO : the capital of Chile, 120 miles southeast of Valparaiso, with which it has railroad connection ; population 200,000 ; the Rev. and Mrs. J. M. Allis, D.D., the Rev. and Mrs. S. J. Christen, the Rev. and Mrs. W. E. Browning, Mr. John Frey, Mr. Karl Kuom, the Rev. Francisco Diez and wife ; 11 teachers and helpers.

COPIAPO : about 400 miles north of Valparaiso ; population, 15,000 ; the Rev. and Mrs. E. A. Lowe and 2 teachers.

CHILLAN : the Rev. and Mrs. W. B. Boomer, the Rev. and Mrs. C. M. Spining.

CONCEPCION : near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad ; population, 20,000 ; the Rev. Francisco Jorquera.

TOCOPILLA : visited on itinerating trips. At other times the work is cared for by Mr. Harry Fraser, a business man.

The Rev. W. E. Schmalhorst, a new missionary, but unassigned.

COLOMBIA MISSION.

BOGOTA : the capital of the country ; situated on an elevated plain : 4° north latitude ; climate temperate ; population, 120,000 ; elevation nearly 9000 feet ; occupied as a mission station in 1856 ; Rev. T. H. Candor and Mrs. Candor, Rev. A. R. Miles and Mrs. Miles, Rev. M. W. Graham and Mrs. Graham, Miss Celia J. Riley and Miss Jessie Scott.

BARRANQUILLA (Bar-ran-keel-ya) : near the northern seacoast at the mouth of the Magdalena river ; 12° N. ; population 30,000 ; occupied as a station in May, 1888 ; Rev. T. S. Pond and Mrs. Pond, Rev. D. C. Montgomery and Mrs. Montgomery, Mrs. E. H. Ladd, Miss Martha B. Hunter and Miss Florence E. Smith.

MEDELLIN : population 50,000 ; occupied October, 1889 ; situated on tableland at an elevation of 5000 feet, between the two great rivers Magdalena and Cauca, 10 days north of Bogota ; Rev. J. G. Touzeau and Mrs. Touzeau.

In this country : Rev. T. S. Pond and Mrs. Pond and Miss Martha B. Hunter.

NOTES FROM THE NORTH OF CHILE.

REV. EDSON A. LOWE, COPIAPO.

We have in Copiapo a class of ten who are preparing to enter the Church and to do Christian work. We hold up the idea that no one is really ready to enter the Church until he is disposed, and more or less prepared, to do something for the spread of the kingdom. Although most of this class are ready to offer prayer in meetings and to read a verse of Scripture, I do not hold out the idea of entering the Church to

them as yet. They do not know when they can be received. It seems necessary, in this country, to minimize the idea of "joining" anything.

A stranger called at my house last week, and not finding me at home wrote me a letter giving as a reason that he was about to leave town, and did not wish to go without making something known to me. The following is a portion of the letter:

I have been present several nights at worship, and in each one of them I have left with my heart filled with joy, because I have seen in your words the bright light of truth, light that shows us the right road which we will have to take to arrive at pardon of our sins before God our Creator.

We are hoping that when this man returns to the city in a few weeks he will be a real convert and a great help.

There are people who come regularly to our chapel here at Copiapo, but who will not enter the room. They seem to have a superstitious fear of stepping across the threshold, but, once inside, the charm is broken, and they continue to enter, and usually identify themselves with the work. So that we feel that the conversions must take place in the hallway.

There is thus often a great crowd of people in the door, many of them gaping idly. In order to make it easier for the young converts to take part in the weekly prayer meeting, we closed the door one night, and then all had enough courage to take part. However, when I told them that I thought that it would be well to keep the door closed every prayer meeting night, they unanimously expressed the contrary opinion, saying that no true disciple of Christ should be afraid to confess his Lord before any one.

In a little mining town, Chanarcillo, there are some eight others who will probably be received into the Church. They have organized into a little Endeavor Society. Their Catholic fellow-townsmen call them all devils. The president of the society is the "devil-in-chief," and the young man who usually leads the meetings is called the "worship devil." We reminded this society of Matt. 10:25.

An odd thing occurred in Cerro Blanco the last time I was there. This is a little

mining town of some 800 population, where I have made several visits, and always had a large audience, and considerable encouragement. The last time, however, I had to face considerable competition. The Roman priest who makes bi-yearly visits happened to be there. The man who had always helped me arrange the room for the meeting now told me, in a stage whisper: "It is the priest's turn to-day." I had ridden a long distance on horseback, and by a great effort secured a room, and had it cleaned and provided with lights. Alas! just then a circus came to town, and at half after seven o'clock my room was lighted and I was waiting, but not even one little child appeared to encourage me. At a quarter past eight I was putting out the candles, when into the room leaped a crowd of boys; a whole pack of people followed. I was a bit frightened. I thought they had come to mob me. In less than a moment the room was full of people, and there were about fifty standing in the street, who could not enter. All looked at me expectantly, and so I began to talk to them and finally finished the meeting. When I returned to the house of the manager of the copper mine I told him my strange experience. "I can explain that," he said. "I passed your place at half-past seven and noticed that you had no one in the room. The people were all up in the Plaza listening to the circus' band of music. They were playing in front of the Mayor's house. The Mayor I knew was, politically, a radical, and that he was bitterly opposed to the priests, so I went up to him and said: 'The Protestant curate is down there in his room, but hasn't even one person in his meeting.' 'Oh!' said he, 'that will never do!' so he shouted out an order to the band to stop instantly, and ordered the people to go at once to the Protestant curate."

A little boy who always came to the meetings here in Copiapo was taken by his father, together with the other members of the family, to live in a little town up the valley, called Puquois. I passed through there a few weeks ago, and said to a friend in the railroad station: "I will pass through Puquois on Friday, and will hold a meeting if I can find a room." When I arrived there the first person that I saw was little Alberto, about ten years old.

His face was beaming. His smile of welcome made me feel very happy, and his first words were truly welcome: "We have a room for you." "Where?" "In our house." We went to his house, and there, sure enough, was a room all arranged in the best possible way. Then he said: "A pile of people have promised to come." And sure enough he began about six o'clock to go after the people. He had the room full at half-past six, the meeting having been called for seven. Finding that the room was full, he summoned me, a half hour before time, and so I decided to begin at once. I wish that that kind of boys were scattered everywhere.

We are trying to get the Nevius plan of self-sustaining native helpers started here. We have some five men who seem deeply converted, and we see no reason why they should not prepare to be lay evangelists. We hope to have them in our own home during the month of November, studying gospel truths and methods of work. Pray earnestly for them.

One of those men is now selling Bibles. One of his little habits impressed me. Whenever he sells a Bible he says to the person who buys it: "Look! I will tell you a little secret about reading this book. You can't understand the book by yourself. Before you read it, ask God to give you the Holy Spirit, ask in Jesus' name. He will teach you."

The work in Taltal is suffering the loss of their energetic pastor. The Rev. Francisco Jorquera is going to work in the South, in Talca. He has just finished the work of building a little church edifice in Taltal. It was paid for almost entirely by the residents of that port and friends in the nitrate works inland.

Our young licentiate, Robert Elphick, is en route to Tocopilla, to take up the work that our friend, Mr. Harry Fraser, has been so efficiently carrying on outside of business hours. Mr. Elphick will labor in the interior, and he has a promising field. But there is one drawback. The Nitrate Trust, in order to keep up the market price, has decided not to produce any more nitrate for six months. There are, therefore, thou-

sands of families there in the desert with no work, income or food. They are going south, taken at the expense of the government, and finding nothing to do when they arrive in the different ports.

THE SITUATION IN BRAZIL.

REV. F. F. ELLINWOOD, D.D., LL.D.

The Brazil Mission, with the consent of the Board of Foreign Missions, has determined to effect a division to take place May 1, 1897, constituting a Northern and a Southern Mission, the former including Bahia and Feira de St. Anna, in the State of Bahia, and Larangeiras with its outstations in the State of Sergipe. The Southern Mission will embrace Rio, Novo Friburgo, Sao Paulo, Curityba, Castro and Guarapuava and their outstations, in the States of Minas and Parana. This division has for some time seemed desirable owing to the great distances intervening between the northern and the southern fields, involving a heavy expenditure in time and money in attendance upon the mission meetings. No great increase in the missionary force is contemplated in connection with these changes. Rev. Messrs. Chamberlain, Kolb, Finley, and their wives, the new missionary, Rev. C. E. Bixler, and Miss Clara Hough, will constitute the force of the northern field. A matron is earnestly called for to preside over the Girls' School at Larangeiras, and a lady teacher to take the place of Miss Laura Chamberlain, who is expecting to remove to Sao Paulo.

THE SOUTHERN MISSION.

The Southern Mission will consist of Rev. Messrs. Rodgers, Kyle, Landes, Bickersstaph, Lenington and their wives, and Misses Dascomb and Kuhl, of the Curityba Girls' School. Messrs. Lane and Waddell, who formerly belonged to the mission, with full voting power, and subject to its control under the Board, have only a qualified relation, as they are now under the direction of the trustees of the college, to whom the Board has rented the school property in Sao Paulo. The same relation is held also by Messrs. Shaw, Lion, Miss Scott, etc., who are connected with the institution as teachers.

These two missions, though limited in

missionary force, are in a position, it is believed, to carry on more and more effectively the various lines of missionary work, particularly that of evangelization in connection with the churches under the Synod of Brazil. It is the desire of the Board that they shall work as harmoniously as possible with these churches, whose self-support and home missionary work have reached a higher degree than has been attained in any other mission fields of the Board. Perhaps in no other one of our fields is there so much ability on the part of native Christians as in Brazil. The country is not so impoverished as is Mexico, and it certainly is not subject to the depressed conditions prevailing in all our Oriental fields. The culture of coffee, which is the staple, is always remunerative. Land is cheap and labor may expect a fair reward. These facts should act as an encouragement to our missionary effort, as they emphasize the hopefulness of the field and present a fair prospect of building up a church, which at an early day shall become entirely self-supporting and self-propagating. Instances of noble liberality are from time to time reported. Mr. Landes, while speaking of the Curitiba Church, expresses a belief that after another year it will be no longer necessary for a missionary to act as pastor, as he is now doing, but that the church will be enabled to call its own native pastor and become entirely self-supporting.

He also reports its contributions during the year for various benevolent objects at about \$900, gold. Aside from all these collections, which average \$17 per Sabbath, \$2000 were contributed during the year toward a new church building. Of this \$1800 was given by one man, Mr. Carlos Cornelson, treasurer of the church. Besides giving liberally to the work, he had loaned this amount to the church while the building was being constructed, furnishing money as it was needed until the building was ready for occupation. About a month ago he reported to Mr. Landes that he had always intended to cancel this debt, and that he had now concluded to delay no longer, and he therefore made it a free donation. He is a man in fairly prosperous business, but lives in a rented house. He has a large family of more than ten chil-

dren, and a number of grandchildren; but his religious faith and profession are realities, and he regards himself as a steward of the Lord. The architect also contributed \$200 from his legitimate fees. The church is not entirely out of debt, but so nearly so that it will be able to manage the balance without difficulty. During the year twenty-one persons were received into full communion in this little church.

The Girls' School at Curitiba, under the care of Misses Kuhl and Dascomb, has always been prosperous. Most conscientious and thorough work is done in this *Eschola Americana*.

Mr. and Mrs. Bickerstaph, who have established themselves at Castro, report very encouraging readiness on the part of the people to listen to the preaching of a pure gospel.

Mr. Rodgers, who has temporary charge of one of the churches in Rio, has given interesting accounts of the earnest zeal of the people in repairing their church, and of a manifest spirit of self-help throughout the field.

There are no marked changes or great successes in the Northern field, but in evangelistic work and in small beginnings in education, there is gratifying evidence of progress.

Of the successful work of education in Sao Paulo interesting accounts are given elsewhere in this number. The reports given from time to time of the Second Church in Sao Paulo by its pastor, Mr. Carvalhosa, supported by the Board, have been universally encouraging.

Viewing the condition and outlook of the whole field of the Brazil Mission it is impossible to ignore certain difficulties which have sprung up concerning the work of education and the training up of a native ministry. It is to be hoped, however, that these embarrassments will at an early day be overcome, and that coöperation of the Mission with the Brazilian Church will be wisely adjusted, and the way opened for greater progress than has ever been made before. The prayers of the churches are earnestly requested for the divine blessing, especially an outpouring of the Holy Spirit upon the whole work of Protestant evangelization in Brazil.



AMERICAN INDIANS IN CHILE.

"THE YANKEES OF SOUTH AMERICA."

REV. CHARLES M. SPINING, CHILLAN.

It is said that the Chilean people are fond of applying the above title to themselves. While there may be serious doubts as to the applicability of the name, it will, nevertheless, serve as a heading for this letter, which is made up of some of the impressions received during the first six months of missionary life in this attenuated republic.

The first views of Chile are not pleasing. This is especially true if one journeys down the western coast. The long stretch of sand and rock absolutely devoid of vegetation is uninteresting and becomes monotonous long before the voyage is ended; the wretched little ports at which the steamer calls, look dreary and desolate, and one begins to wonder if the stories about Chile's resources can be true. The signs of activity in two or three of the larger ports of the north lead one to believe them correct in regard

to her minerals, and although doubts as to the grains and vegetables, the fruits and flowers may linger until he lands at Valparaíso, the first trip into the interior, or a visit to the market of any inland town, will quickly dispel them. For nature has really been most lavish of her gifts—*too* lavish for them to be appreciated by the people who enjoy them. A comfortable existence can here be enjoyed without that effort which is necessary to secure the full development of the individual or the progress of society. The average lower class Chileno can easily obtain an abundance to eat, and in this climate he needs but little to wear; why should he exert himself? There are many exceptions. Examples of pluck and energy in the attempt to rise, and of subsequent success, are frequent. Yet it must be admitted that there is a general tendency to resolve in whatsoever state they are, therewith to be content; when, unlike Paul, they have it in their power to make that state immensely better. One reason for their not

doing it is undoubtedly their fondness for postponing things. "Never do to-day what you can put off until to-morrow," is a much-practiced maxim here, as in every other country from Mexico to Cape Horn. The Government is dilatory in its movements, the courts are slow in administering justice, procrastination is noticeable in every department of life, and is especially trying to the new-comer in his relations with the working people. You are settled in your new home and the only thing lacking in order to put the domestic machinery in operation is the pipe for the kitchen stove. A man tells you he will attend to it the first thing to-morrow morning. It is two days before he comes to take the measurements, and three days more before he has completed the work. He then finds that he has made a mistake, and before he rectifies it he takes a trip into the country to visit his relatives. At last, after a week's delay, a little piece of work which an American would have done in two hours is complete. On Monday morning your washer-woman promises to return the clothes on Saturday night. After ten days she appears with a part of them. You remonstrate, and she beseeches you to have patience and pours forth a volume of excuses, of which every Chileno has a never-failing supply for everything he does or fails to do. You go and tell your woes to a more experienced brother, and he says: "Oh, that is just their way, you will get used to it by and by," and as the weeks pass you find yourself gradually getting used to it.

Intemperance is a cause of appalling magnitude to this people. The vine grows to perfection here, and its culture is one of the chief industries. All kinds of wine, from the cheapest and vilest to the highest grades, are on sale at every corner, and are considered necessities of life. Most of the people drink no water except as it is used to dilute their stronger drinks. Drunkenness is accordingly so prevalent and so destructive to the laboring classes, that it threatens their extermination, and the question, How to restrict the evil? is forcing itself upon the minds of all. The Government might do something to restrict the use and sale of intoxicants, but, as the law-makers are generally interested in their production or sale, but little can be expected from that direction. The wretchedness of many of the homes is

due to intemperance. The workingman's income is small, for he only works half the time, and small as it is, it is largely wasted. He is paid perhaps on Saturday night, then on Sunday he gets drunk. Monday and Tuesday are spent in completing the debauch and getting sober. Wednesday he goes to work in order to earn the means to repeat the process, and his poor wife does what she can to pay the rent of their one room and feed and clothe herself and the children.

There is great illiteracy among the lower classes, while ignorance and superstition to a surprising degree extend to the upper circles. Charms are resorted to for everything. The common remedy for headache or toothache is a piece of paper pasted over the spot where the pain is felt.

They make vows to the saints when they are in special need or have some great desire. A woman will make a bargain with St. Peter or St. Anthony, as the case may be, to wear his color for a certain length of time if he will grant her petition. Accordingly one woman will be seen on the street dressed in white, another in red, etc. Sometimes two saints are invoked at the same time, and as the colors do not always harmonize there are rather startling combinations in dress. On St. John the Baptist's day it is the custom to take a bath. It is often hard to repress the wish that this day came at least once a week instead of once a year. It is gratifying to note that when the gospel of Christ has cleansed a man's inner life there is a corresponding external effect.

Another thing which impresses the foreigner, is the general atmosphere of deceit and treachery in which he finds himself. There is no such thing as mutual confidence in business, or in society, and very little of it in the home life. Every man distrusts his neighbor, and has reason for doing so. For there are lying, cheating and stealing on all sides. We wonder where this corruption and warping of the moral nature came from, until we examine their religion, and then it ceases to be a mystery. Take the Catholic Church as it was just before the Reformation, eliminate what little good there still remained, mix it with rites and superstitions of the Indians, then give it three centuries to develop and entrench itself in every department of the nation's life, and you have the religion of Chile as it is to-day. It is a matter of thanksgiving that

the people are breaking away from it, even if, temporarily, they go to the other extreme, infidelity.

For our work the outlook is hopeful. The force of workers is increasing, but more are needed. For more native ministers, we hope and pray. The whole land is open to evangelistic effort, and in many localities the people are more receptive to the truth than ever before.

We live in sight of some of the highest of the Andes, whose tops are white with perpetual snows. These snows are the source of a multitude of streams and rivers which make their way down to the sea. They are tapped all along their course, and their waters led over the lands which otherwise would be barren deserts, and Chile's bountiful harvests of fruit and grain are the results. In the heights of heaven there are limitless supplies of grace which, led down to these barren wastes of human lives, would cause them to rejoice and blossom as the rose. A few channels have been opened. Would that there were more!

SOME REMINISCENCES.

MODESTO P. B. DE CARVALHOSA.

In 1867 the Presbyterian church of Sao Paulo had but twenty-five members. The times were troublous. The superstition of some, the religious indifference of others, and the contempt and disdain which had to be encountered by nearly all who accepted the gospel and made profession of faith in Christ, rendered difficult the work of evangelization and greatly impeded the growth of the church.

All the members of the new church were, however, zealous and diligent workers, and, as faithful soldiers of Christ, faced with courage the great task that was before them, struggling by such faith as was exhibited by the saints of old.

Among these believers were three young men—Miguel Torres, Antonio Trajano and Modesto de Carvalhosa, who with all the enthusiasm of young manhood spoke not only to their friends, but also to all with whom they came in contact, of the salvation which is in Christ Jesus, and of its certainty for every true believer.

Miguel Torres gave up the business in which he was engaged with his brother, and learned the carpenter's trade, because he

could find no other work which would permit his keeping the Lord's day. The other young men also sought positions in which they could observe the Sabbath.

The Rev. A. L. Blackford, then pastor of the Church of Sao Paulo, observing the conduct of these young men, proposed to them that they go to Rio de Janeiro, and prepare themselves for the ministry. They accepted the offer with eagerness. Modesto was the first to go, and upon his arrival in Rio, took up his quarters in the house which the mission rented for church services, school and seminary—No. 49 Campo d'Acclamação. Trajano and Torres were not long in joining him, and one year later, another young man, Antonio Pedro de Cerqueira Leite was added to the number of students of the first Protestant seminary of Brazil.

For a part of the first year the students enjoyed the wise teachings of Rev. A. G. Simonton, but were soon deprived of his counsels by his death, which occurred December 9, 1867. The direction of studies and instruction of the students then passed into the hands of the Rev. F. J. C. Schneider and A. L. Blackford, who had besides this work the pastorate of the Presbyterian Church of Rio, and the editing of the *Imprensa Evangelica*; the former taught the classics and the latter the theological subjects. During the absence of Rev. Mr. Blackford for several months, his place was filled by Rev. G. W. Chamberlain, who instructed the students in the Confession of Faith.

The Rev. Carl Wagner, a pastor of the German Church, was the professor of Ecclesiastical History.

It is now most pleasing to recall the fidelity, zeal and love which the professors exhibited in the development of these young men.

The timely and encouraging words of Rev. Mr. Blackford, the readiness and cordiality of Mr. Schneider, the affectionate spirit of Mr. Wagner, the zeal and warmth of Mr. Chamberlain, and the friendship and devotion of all must remain a lasting memory as long as their students live.

During the intervals of freedom from studies, the students were employed in the Master's service, under the direction of their professors.

They taught in the day-school established by the mission, under one of their number,



DAY-SCHOLARS IN "ESCHOLA AMERICANA," SAO PAULO, BRAZIL.

Mr. Carvalhosa; they visited believers and those interested in the gospel, translated for the *Imprensa Evangelica*, and directed worship in the district of the "Paineiras," in Santa Theresa, and for some time, in the "Retiro Saudoso," at the Ponta do Caju. In this way they were able early to apply the truths they had learned.

The first to leave the seminary was Modesto de Carvalhosa, who was ordained as an evangelist, July 20, 1871, and took up his work in Lorena, in the province of Sao Paulo, from which point he made long evangelistic tours to the nascent churches of Borda da Matta, Caldas, Machado, and Cruzeiro, the last two of which he organized himself. Since then he has been stationed in Campos, Sao Paulo and Curityba. He now resides in Sao Paulo, where he is pastor of the Second Church, and professor in the Protestant College and the American School, the only surviving member of this group of four, now in active service.

Miguel Torres and Antonio Trajano were ordained four years later in S. João do Rio Claro, the former as an evangelist and the latter as pastor of the church at Brotas. The Rev. Mr. Torres was stationed at Caldas, in the State of Minas, whence he went about preaching the word in the cities and towns of the surrounding country, having in his charge the churches of Caldas, Borda da Matta, Machado and Cabo Verde. It was under his direction that the Rev. Caetano Nogueira, afterwards pastor of the church of Cabo Verde, now of the entire region, pursued his studies. Mr. Torres was universally loved and respected by friends and opponents. His character, zeal, loyalty to principle and piety won the love and respect of his colleagues. At the time of his death he was Moderator of the Synod of the Presbyterian Church in Brazil. He was a prolific writer and a tireless evangelist.

The Rev. Trajano, after having been for some time pastor of the churches of Brotas and Dous Corregos, became a teacher in the American School at Sao Paulo, after which he was for many years pastor of the Presbyterian Church at Rio, where he preached to large and attentive congregations. He is one of the best pulpit orators, if not the best, of the Presbyterian Church in Brazil. Failing health has obliged him to retire from regular service, but he still preaches

from time to time, and is always listened to with great attention.

Antonio Pedro was the last of these students to be ordained and the first to finish his earthly career. He was stationed at Sorocaba, and had under his charge not only the church of that city, but also those of Faxina, Guarahy and Itapetininga. His services as pastor and the long evangelistic tours which he took to the distant points of his great field, in his desire to spread the gospel, are still vividly remembered by his friends and converts.

Of the professors of these first students of the Presbyterian Mission, there still survive the Rev. F. J. C. Schneider, who now lives in honorable retirement at Sao Paulo, and the Rev. G. W. Chamberlain, who has lately fixed his residence at the Feira de Santa Anna, where he is engaged in his chosen work of preaching the gospel to the inhabitants of the interior of the State of Bahia.

Sao Paulo, July 25, 1896.

THE AMERICAN SCHOOLS AT SAO PAULO, BRAZIL.

H. M. LANE, PRESIDENT OF THE
PROTESTANT COLLEGE.

In August, 1859, Rev. A. G. Simonton, the first missionary of the Presbyterian Church to Brazil, landed in Rio de Janeiro. He was followed by Blackford in 1860, Schneider in 1861, Chamberlain in 1866, Lenington in 1868, and the long line that has since held the field. Of these pioneer missionaries only Rev. G. W. Chamberlain is in active service—still a pioneer, carrying the gospel to the distant corners of Bahia, with much of his old enthusiasm. As early as 1863 the city of Sao Paulo, 300 miles west of Rio, was chosen by the mission for the centre of their educational work. It was the seat of the National University or Law schools, and a centre of learning.

It was then very difficult to get a foothold for evangelistic work and impossible to start a Protestant school. Not only the law, but the priests and people opposed it. In spite of this, however, in 1870 a small room was taken and a school opened under Miss Dascomb, who is still engaged in educational work at Curityba. The priests opposed it bitterly, and many parents refused to send their children, but the power of good teaching and steady devotion to the interests of

the children began to tell on the good sense of the Brazilians, and soon the little room was full. A few years later a girls' boarding-school was started; still later a lot was purchased, a modest building put up and a day-school was added, where girls and boys were taught together. This was the beginning of coeducation in Brazil.

Up to this time the training of men for the ministry had been done by individual missionaries. It was decided now to transfer the work to Sao Paulo, where a building was erected and a regular training-school established, through the indefatigable efforts of Mr. Chamberlain.

The entire burden of school management was placed upon missionaries already overloaded with evangelistic work, in the great field of which Sao Paulo was the centre. At the end of fifteen years of hard work the net results were a girls' boarding-school with thirty pupils; a day-school with ninety-three pupils, including the thirty girls, and a kindergarten, founded and supported by the late Miss Phoebe Thomas of Wilkesbarre, with twenty-five children, a total of 118 scholars. Coeducation was a success. Our pupils were scattered about the country in responsible positions, living witnesses to our work. The value of American methods and Christian principles in the formation of character began to be recognized. The kindergarten had let in new light on the training of children.

The demands for evangelistic work were more and more pressing; missionaries could not be spared for the school, and it began to suffer. A man was found, with knowledge of the people and experience in teaching, who was willing to give himself exclusively to education, and the work was placed in his hands. A much-needed primary school house was built, the courses of study were modified to correspond to the best type of American graded schools, the Bible was placed on the list of regular text-books, and a firm stand was taken for sound education on Christian principles. Every energy was trained in the direction of good, honest teaching, whose aim it should be to cultivate a spirit of earnest yet broad practical Christianity; to develop rather than to fill the mind.

A normal department was added, and, through the generosity of Mr. John Sinclair, of New York, it was possible to organize the

first manual training shop in Brazil. God blessed the work and it grew and prospered. At the end of 1889, the net results were a boys' boarding-hall, a girls' boarding-school, a kindergarten, a normal class and a manual training shop, in connection with regular school work, and an aggregate of 447 pupils of both sexes and all ages from five to twenty-five years. The school had reached complete self-support. It was doing sound work and was exerting a powerful influence on public thought in educational matters.

A class of seventeen young men had come up through the regular grades of the school and were ready for college. What was to be done with them? It was clearly time to add a college course to the school, and the Commissioners of the General Assembly to the Synod of Brazil, recognizing the need, recommended, in their report, "*the immediate endowment of an undenominational Christian college at Sao Paulo, Brazil.*" To this the General Assembly assented, and, in 1890, *The Christian University*, afterwards changed to *The Protestant College*, was organized. The slow and difficult work of collecting funds and finding competent teachers was begun. Rev. and Mrs. Chamberlain had donated four acres of land for a mission training-school; this was transferred to the trustees of the college. Later they made a further donation of 5000 square meters adjoining the first lot. A house and lot was purchased with money collected by Mr. Chamberlain in the United States.

Still another was bought by Col. J. J. McCook, of New York, and given to the college (at a cost of \$2500).

This property, formerly in a distant suburb, is being rapidly surrounded by the city, and is already very valuable.

In 1891, John T. Mackenzie, Esq., of New York, offered to give fifty thousand dollars for the erection of a building to be known as "Mackenzie College," for the use of the Protestant College. Before his death he placed in the hands of the mission treasurer cash and securities to the amount of \$42,000, with which a substantial three-story building has been erected and is now in use.

H. M. Flagler, Esq., made a donation of \$12,500, to be paid in annual instalments of \$2500, for the support of teachers. Owing to lack of room, it was not possible to

open the college till 1894, so that it is now only in its third year.

In 1895 the mission school was transferred to the college, thus unifying and consolidating the work under a body of men who are pledged to it, not as an independent enterprise, but as part and parcel of the great plan of evangelization, releasing the evangelists for their legitimate work of preaching the gospel and placing the educational work in the hands of educators.

The schools have long since outgrown their accommodations and pupils are constantly turned away. The enrolment at the end of last term was 511, in all departments. The number of text-books published by the school is constantly increasing. The preparatory school, boarding-houses and shops are self-supporting since 1889, but this cannot be expected of the college any more than it could of a college in the United States.

This, in briefest outline, is the history of the educational work of the Presbyterian Mission in Sao Paulo, not including many parochial schools in the interior, nor the valuable work formerly done at Campinas by the Southern Mission, which is now done at Lavras.

Since the lamented Simonton landed in Rio, Brazil has doubled her population, and that of Sao Paulo has been twice quadrupled. Slavery has been abolished, a monarchy overthrown and a republic set up. The republic found eighty-four per cent. of illiteracy, which she has set herself resolutely at work to wipe out. Religious liberty is a fact. The Church has been separated from the State. The cemeteries have been secularized. Civil marriage is made the law. Brazil has awakened from her sleep of nearly four centuries.

The missionaries who are engaged in this educational work in Brazil are the first to recognize the importance of direct evangelization, and yield to it the first place in any plan of mission work. It is the great command, and presses with equal urgency in every field, whether it be in civilized Latin America, pagan China or darkest Africa. The great purpose of all agencies employed is to subdue the world to Christ. First, the truth is to be proclaimed, then the best means adopted to ensure its permanence and secure its highest development. The schools and colleges, the printing presses and the

pulpit are so interdependent, each upon the other, that it is hardly fair to discuss any one of them separately. If one appears to usurp the place of the others, it is because they lag behind. The preaching of the word is practically the same everywhere, while schools and colleges must closely regard the actual state of society and adapt themselves to its needs. In Latin America, for example, it is not enough to bring about a simple change of belief, especially among the cultured classes. There is a civilization older than ours to consider and the effects of nearly four centuries of exclusively Jesuitical education. Conversion often means little more than a new application of truths already held for many generations. Admitting, however, a change of heart, these neo-Protestants cannot shake off the mental habits or the moral bias of generations of wrong teaching. They can only be lifted into the higher walks of Christian life by the transforming power of Christian education, which must be better in form and essence than that to which they have been accustomed.

With the poor and ignorant it is different. They accept the Gospel gladly, and take it into their hearts and lives. There springs up immediately a thirst for knowledge. To them knowledge is the great power for good. The great problem is how to lift the people most speedily out of the slough of ignorance and superstition in which they have so long lived. We believe that the school and college are to be the power that shall not only bind securely what has been won, but also that which shall make the rapid evangelization of the whole nation possible.

In Brazil there is also a social and political importance which attaches to these Protestant schools and colleges. It is certain that positivism and irreligion cannot hold the great republic together. If our schools are crowded with the flower of the youth of the land, it may not be altogether because of our better school methods, but because many are convinced that their influence in favor of a pure Christianity is valuable to the country. It is not enough to satisfy the claims of the mission, or the social and political claims of society, that there be established, here and there, irregularly, a mission school. An institution must be built up of sufficient importance and strength not only to be the exponent of

sound Protestant principles, but to influence the methods of the land, create a pure atmosphere of independent Protestant Christianity, and represent the educational processes, aims, equipment, organization and purposes of the best product of Protestant civilization. An institution where men and women, specially qualified and trained for the work, give their lives to education for Christ's sake.

The history of missions does not offer a fairer opportunity than is now offered in Brazil. An intelligent, warm-hearted people, from highest to lowest, welcome us. They seek honestly the highest good of the land, and believe it lies in American laws, customs and public schools, hence their readiness to place the education of their sons and daughters in our hands.

Our forefathers saw the vital importance of sound Christian education to the permanence of free institutions. Brazil stands, in many respects, where we stood, when the fight was made for free schools for the people in the United States.

If Protestantism is to advance in Brazil, and become a power in moulding the nation's life and preserving freedom, not only must evangelistic work be pushed vigorously, without delay, but Protestant education must be liberally protected and sustained. If there shall come a reaction in favor of Romanism, and against free institutions, it will be largely because the Christian people of North America have neglected these two great interests.

Sao Paulo, Brazil, July 16, 1896.

EVANGELICAL INFLUENCE OF THE SAO PAULO EDUCATIONAL WORK.

PROF. A. F. SHAW, SAO PAULO PROTESTANT
COLLEGE, BRAZIL.

In considering this most important phase of the work done in the Sao Paulo and allied schools it will be well to note, first, the *elements* found here that form a basis of evangelical influence, and afterwards the *signs* of the actual working of such an influence.

To begin with, the Bible is taught daily, beginning in the lowest room where Bible stories are made as attractive as a very energetic and earnest Christian young lady can

make them, up through the various departments in a graded course of lessons to the collegiate department, where a clergyman gives each successive class a course in sacred history. Aside from this, it is read, of course, at prayers in both of the boarding-houses and at the sessions of the day-school and college.

On Sabbath morning all the students who live in the buildings attend Sabbath-school either at the church or at a special service held in the college building. Preaching follows both of these services. On Sabbath afternoon, at the girls' home, there is a delightful little meeting led by different teachers, at which the girls are learning to take part, and at the boys' house there is a song service, followed by a Christian Endeavor meeting for those who care to stay.

The influence of the songs learned in the day-school or at the Sabbath meeting and sung day after day at the regular morning prayers, must, in the years to come, bear its own fruit.

On a Friday evening, when it is the custom for the boys to play games, the usual division into two groups, more or less according to age, having been made, it fell to my lot to assist in amusing the older boys. In the discussion as to what we should do, one of them asked me to teach them the hymn they had been singing in the day-school, but which they knew very imperfectly. The majority seconded the request, and for a time we sang this hymn, although we had only one copy, and that made by the boy who first made the request. They then asked me to get it ready for our Sabbath song service, which I did, having enough copies mimeographed so that each could have one. The song is a translation of "I will sing the wondrous story." This we learned on the following Sabbath, even to singing parts, and it went very well indeed. This may give an idea of the willingness of boys from Roman Catholic families to learn the essence of the gospel in the form of a song.

Another of the evangelizing elements is without doubt the life and example of the Christian teachers, not only of those who came as missionaries, but of those whose education, both intellectual and moral, has been received from these missionaries. Men and women full of the Spirit have had this important work in charge, and the result of their work has been teachers of most ster-

ling Christian eharacter, who, by their example as well as by their words, are exerting an influence the results of which it would be hard for any human being to measure.

Christian pupils, too, have their share in shaping the lives of their eomrades. It would hardly be necessary to call this faet to mind were it not that where the lights are fewer, each individual light counts for much more than in a place abundantly provided with lights as are the schools in the home land.

parents have taken away their ehildren for fear of Protestant influence and that others have let them come with the determination not to be won over to Protestantism, also shows a little as to the state of affairs.

Perhaps more to the point than any other fact that could be mentioned is the open door afforded to the preaching of the gospel in any interior town where are to be found people who have attended these schools. Often has it happened that the missionary has been able to do his work simply and solely because of the proteetion afforded him



OX-CART OF THE INTERIOR OF BRAZIL.

Considering now the *signs* of an evangelial influence at work, while they are not as numerous as we desire, and pray for, yet the fact that four pupils have, during the year, taken an open stand for Christ, three by joining the Church and one by becoming an active member of the Christian Endeavor Society from having been an assoeiate member, shows that something definite and tangible has been aecomplished aside from the general uplift and broadening that every student, we hope, receives during his stay in the schools.

The fact that certain Roman Catholic

by such men. Where perhaps even his life would have been endangered otherwise as proved by the hostile reception or utter impossibility of entering other towns, in these villages he has found a welcome, and been able unmolested to preach the glad tidings.

A COURAGEOUS CONVERT.

REV. W. B. BOOMER, CHILLAN.

The subject of this sketch was early bereft of his father and thrown on his own resources. He learned the trade of carpenter

and cabinet maker. Little opportunity, if any, was afforded him to attend school, and of religious matters he learned what he could from the Romish Church. The closer knowledge gained of its priesthood by acting as sexton did not inspire respect, neither, on the other hand, did it quench the longing in his own soul to find something better to satisfy the cravings of his moral nature. By this personal desire and a kindred one, viz., to help to elevate those around him, he was impelled to get an education. The way was opened and difficulties were surmounted so as to allow of his entrance in the State Normal School in Chillan. Some six months passed, when going by our evangelical chapel his attention was attracted and he entered. It was not the hour of service, but a conversation with a young man evidently interested him, for he began to attend regularly the only meeting which he could in the hours granted for absence from school. Arrangements were soon made so that he could attend the Sabbath-school. Deep interest was aroused from the first, and was shown in most regular attendance at meetings, the reading of the Scriptures, which were to him a new book, conversations on the absorbing topic of religion and his ready acceptance of the truth of Christ. Tests as to the genuineness of this new-found faith were soon forthcoming. Near the end of the school year, it was intimated to him that he could not continue in the Normal School unless attendance at the Protestant chapel was given up. The resolution was speedily made not to yield to this demand in hours which were practically his own, even though it cost him his place in the school. The summer vacation soon came when he was perfectly free from school restraints, and while he plied his trade to earn enough to clothe himself through the year, he attended meetings and took an active part in the mission work in town. The threat was never carried into execution, though our young man not only continued his attendance, but was publicly admitted to the fellowship of the Protestant Church by baptism. Not long after that he made known to the writer his desire to enter Christian work. The subject came up repeatedly, and was made matter of special prayer, not only on account of the importance of the subject itself, but because it appeared almost certain that he would be

obliged to lose his place in the school without the certainty of being able to go on immediately with his education. With a manly Christian spirit the young man went directly to the principal, explained the change of his views and purposes in life, and offered to repay the Government the amount expended on his education up to this point; for in these Normal schools education, board and lodging are provided free by the Government if certain conditions on the part of the student are fulfilled. After some little consideration, he was told that he could go to the end of the course just the same as any other pupil, and could without doubt be free to do as he pleased at the end of his course of study. He has proved himself a faithful student, and has been a faithful witness for Christ among the more than a hundred young men and youth in that institution. We hope that he will be spared to carry out his cherished purposes.

STRANGE BURIAL CUSTOMS.

MISS MARTHA B. HUNTER, BARRANQUILLA.

"Would you like to see a custom of the country?" The young missionary had but just arrived in Colombia, and was alive with interest in the odd sights of the adopted land. It was dark outside the mission home, and at first nothing was distinguished but tall men carrying lighted lanterns, which they were swinging, as, with laughter and joke, they tramped noisily by in two long files, on either side of the street. A question as to the meaning of this odd procession died on the lips, as a tiny bier borne by little girls came in sight. That was all. Somewhere a mother's heart was aching, but no sign of grief or reverence was visible in the noisy crowd that returned in a short time as gaily as from a frolic.

To the missionary whose heart goes out in love and longing to the people among whom God has placed him, there is possibly no first impression more lasting in the pain it causes, than that received on seeing the customs that cluster around bereavement; there is probably none that illustrates more forcibly their need of Jesus.

During a stay in a village of the interior, it was announced that a lady, illustrious because of birth and good works, had died. In the early morning the funeral services

were held in the church, and then the solemn procession moved to the little cemetery outside the town. The priest, chanting mournfully, the elegance and stateliness of the habiliments of mourning, the company of well-dressed city relatives and the awed villagers, following on foot with bowed, bared heads, all gave testimony that the deceased was respected for her birth, beloved for her goodness and honored by the Church because of her wealth.

That same evening, as we were walking by the cemetery gate, a company of six or eight men approached, bearing on their shoulders the long, rude box that serves to carry to their uncoffined graves the multitude of poor, whose friends are unable to pay for the last rites of the Church. Arrived at the gate, a hot dispute ensued between the men in charge and the carriers, with an obstinate refusal on the part of the latter to bear the body any further without an advance in the price agreed upon. A stout stick brandished about their heads ended the wrangling until they reached the grave; then one or two escaped and it was only with many loud and angry words that the unwelcome task was finished. And the only mourners were the strangers who stood by with hearts that ached, talking to the man who had done as well as he could by his comrade. The village priest? Little it mattered to him that another soul had gone out in darkness, and that the poor body had been buried like a dog. The man was *poor*.

On a principal street of the Capital of the country, where one can scarcely walk a block without meeting one of the sombre-garbed priests or sisters who throng the city, a missionary mother met a poor, miserable woman, with her dead child in her arms.

She was too low to think of pretending even to the pauper's corner of the consecrated ground, but the mother-love within her breast had made her dress the little form in a clean garment and place some flowers in the tiny hands, as she bore it away to bury it herself in some out-of-the-way corner. She did not dream of consolation being offered to her. She could not pay for it.

Such sights many times repeated accustom one to the stately processions of the better class, and to the noisy tramping of evening funerals, but the heart's desire only grows deeper that into these lives should enter that blessed hope which makes death the gateway into the life of endless joy.

Over and over into the ears of the Christian Church is repeated the needs of these South American republics. Colombia's need of Jesus has been stated clearly and with emphasis by the representatives of the Presbyterian Church who stand upon the ground. Has the response been as full as the resources of the Church make possible? With the exception of the excellent work done by the agent of the American Bible Society at intervals along the coast, our Church stands alone in its efforts to give the word of God to these people. Is the responsibility any the graver for this fact?

"Lord, it is nothing with thee to help, whether with many or with them that have no power; help us, O Lord, our God." In the prayer unceasing that goes up for the outpouring of the Spirit upon the nations, may not Colombia have a larger share than before; and in the appeal to the Lord of the harvest to send forth laborers, may he not be entreated to thrust into this isolated field for its unoccupied places, men and women whose joy it is to do the Father's will?

Letters.

BRAZIL.

REV. GEORGE L. BICKERSTAPH, *Castro, Paraná*:—Arriving in Rio on May 19, 1895, my first year was spent in Curitiba, a well-established station now under charge of Rev. G. A. Landes. Six weeks ago our worldly effects were packed in three covered wagons, each drawn by eight horses, and with my wife on horseback and myself on a wheel we started for our new home. The first night we stopped at Itaqui, where we have a preaching station; two nights we slept in the wagons, one night in a hotel

at Ponta Grossa, and the fifth reached Castro. This is a beautiful little town, consisting mostly of one-storied white houses, varied occasionally with a brilliant flash of blue or red. The people are mostly of German, Portuguese and African descent, although we have a good sprinkling of other nationalities, including some English and one American. Work was begun here twelve years ago by the Rev. Robert Lenington, and, being isolated from foreign influence, the seed has been allowed to grow. There are 107 names on the church roll at present, but this includes many in villages several days' journey from Castro. The people do not flock to church as one would like to see them, certainly, but we generally have from forty to fifty and at

times seventy-five, and there have been six professions since we came, six weeks ago. In Castro there has been nothing of that hot-headed—and at times red-handed—prejudice which we read of in other parts of Catholic America. Witnessing what I do here, I cannot doubt that there are thousands in this state who are willing to accept the gospel as soon as they can be made to understand it. Next Monday we start on a little trip of eight days, my wife on horseback and I on the wheel, to visit Tibagy, a station which has not seen a missionary for over a year. It is two days' journey distant, and is one of the few wagon roads in these parts. Most of our itinerating will have to be done entirely on horseback, as the wheel is not specially adapted to mountain paths.

At present we have church and Sabbath-school in our house, but we hope for a church building in the near future. We have asked the city to sell us a lot which is favorably situated, and the council is considering our request. An English engineer, resident of Castro, has kindly offered to arrange the plans for us and has them nearly completed. Several who are not members of the church are nevertheless so favorably disposed toward the gospel that they have offered to help whenever we get ready to begin the work; so that at present we have "great expectations."

None of our members are rich and many of them are very poor, but they seem willing to make some sacrifice in order to have a house of worship.

We need money for the unevangelized districts, but we try to teach the Christians that they must be self-supporting, and so far such efforts have been blessed, as the large number of self-supporting congregations in Brazil testify. A few days ago there arrived in town on business a man who brought his wife and two children four days' journey in order that all might be baptized and enter the church. Two children were unavoidably left at home, and will have to wait for baptism until I can arrange to visit that part of the state.

Although the native of Paroná has faults which cannot be overlooked, he is on the whole the most generous and hospitable creature with whom my lot was ever cast, and when converted he is a noble Christian.

NINGPO, CHINA.

REV. J. E. SHOEMAKER, *Ningpo, China*:—I have been out visiting some of our boys' day-schools and spending the Sabbath with the church at Boh-so-lu. The school there is doing well, but we find ourselves somewhat hampered by the fact that the parents pay part of the tuition. They want their own books taught and during the unmanned condition of the station have largely had it so. We will have to go to work with a patient persistence therefore, to get the schools up to the standard we have set, namely, half the time on the Bible or books that are distinctly Christian.

Not long ago a meeting was held by the pastors of the Sænpoh region. They made out a weekly prayer calendar including the various churches, and offered some suggestions for their own following.

I am more and more persuaded that a great work could be done if there were foreigners in Yu-Yiou,

as we have the whole city to ourselves, which cannot be done from Ningpo, nor in Ningpo, where we are all the time afraid of trespassing. You might say of the people of this country region about Yu-Yiou what Paul said of the Athenians: "As I went and came I saw great processions of men everywhere having their worship such as it is." On Saturday as I passed Yu-Yiou there was a line of men and boys which must have numbered nearly a thousand, marching through a pouring rain with gongs and flags and a motley collection of uniforms. This is kept up all day for several days. One indispensable for each troop seems to be an immense snake-like dragon, varying from 100 to 300 feet in length, made of cloth and carried on sticks alternating in length. As I came back past the same temple this morning, there were crowds of people gathering and boat loads coming from all directions to worship. Many had on a red garment to show that they were returning thanks for a recovery from sickness. One very old lady was laboring along three steps at a time with a deep bow of worship at the end of each period. I am told they will come for miles in that manner. Another woman proceeding in the same manner was followed by a little lad about three or four years old, dressed in the red garment, worshipping with his little hands clasped in front of him as he toddled along. Alas, that the devout mother had nothing better to teach him!

The fact that there is a real religiousness among the people shows that the work of winning them to the truth will be difficult but not hopeless. There is, too, if reports are true, a growing adherence to the sect of vegetarians who are marked by an unusual earnestness. These processions were all said to be vegetarians. If so, there must be a growing sense of need and of the insufficiency of the old religious rites and ceremonies. I believe God is preparing China for the gospel, and when his time comes there will be a great overthrowing of these old fastnesses of Satan.

The fact that so much of their worship is in acknowledgment of recovery from sickness, together with the power exercised by medical work, as well as the use of the power of healing by Christ and his disciples, convince me that our work is capable of being greatly strengthened by developing medical work, and no better place could be desired than Yu-Yiou. It has a good population of its own and it is the distributing centre of a great fertile, populous region and all about it. I trust the time will soon come when it will be possible to open up both evangelistic and medical work there. In the meantime, we will do all that we can as we are now situated in accordance with his plan.

THE LITTLE CIRCLE IN WHICH HE LIVES.

Each one of us is bound to make the little circle in which he lives better and happier. Each one is bound to see that out of that small circle the widest good may flow. Each one of us may have fixed in his mind the thought that out of a single household may flow the influences that shall stimulate the whole commonwealth and the whole civilized world.—Dean Stanley.

HOME MISSIONS.

NOTES.

Alaska churches contributed last year an average of eighteen cents per member to Foreign Missions.

The Board of Home Missions trusts that every one of the 224 presbyteries will hold before April 1, 1897, a special meeting in the interest of its great work. Nothing less than the most strenuous efforts can now keep it from being seriously, if not permanently, crippled. Let there be, therefore, a grand rally in each, and an opportunity afforded to contribute.

A minister from the West asked us a few days ago, if *THE CHURCH AT HOME AND ABROAD* and *The Assembly Herald* went into every Presbyterian home. We told him that we were sorry to say that they did not. "How much they miss!" he exclaimed. "Until recently I did not read either with care. But now I read every line, and feel amply repaid for my time and labor. I find rich mines in both."

The Synod of Washington, at its session at Moscow, Idaho, October 1-5, celebrated the sixtieth anniversary of the founding of the Presbyterian Missions in the Pacific Northwest. Valuable historical addresses were made by Rev. Dr. Holt, of Portland, on "Marcus Whitman." On "Henry H. Spaulding," by Rev. George L. Deffenbaugh, of Cœur d'Alene; on "Sue McBeth and Her Work among the Nez Perces," by Miss Kate McBeth; "The Early Missionaries of the Pacific Northwest," by that veteran missionary, Rev. Dr. George F. Whitworth, the oldest member of the synod. The forerunner of all these missionaries, the Rev. Samuel Parker, was eulogized by Secretary McMillan. These addresses are to appear from time to time in *THE CHURCH AT HOME AND ABROAD*, and will be valuable contributions to American Church history.

AN IMPORTANT SUGGESTION.

Rev. D. W. Montgomery, of Hastings, Neb., writes: "The awful debts of the Boards have been on my mind of late, and so far as the debt of the Board of Home Missions is concerned, I have made an offer to the churches back on the supplementary portion of my salary, that they pay the amounts which they owe to me to the Board. If they will do this it would bring in from \$75 to \$100. However, this is not the matter which is really on my mind. The question is, How can we get entirely free from our God-dishonoring debts? You doubtless have asked this question many times, and have on foot many devices looking to the solution of the question. Will you, in the midst of your perplexity, pardon a suggestion? The Church at large has been looking to those who possess large wealth to devise liberal things. In this, she has been disappointed. Now will it not be possible for the Church to take hold enthusiastically in accumulating the littles?"

"The suggestion is this, and in its main features is not original: Inasmuch as the churches as such have failed to lift the debt, let there be a mighty crusade among the children and young people. In order to accomplish this it will be necessary to have concerted action, and a general plan laid down for the young people. It will be necessary to employ the best of programs and soul-stirring devices. Information must be placed before them in a new and attractive manner. 'Jugs,' 'barrels,' 'boxes,' 'pyramids,' etc., have been used heretofore to good advantage, and thousands of dollars have been brought together through the massing of littles. 'Mony a mickle makes a muckle.' I believe the above idea can be used with the following change: let paper or pasteboard globes be manufactured, upon the maps of which our mission stations could be made conspicuous. These globes need not be over two and a half inches in diameter, and could have,

besides the mission stations, much helpful information printed upon them. The globes could be placed among the children and young people, to receive their offerings and accumulations. In case the globe is too expensive to manufacture, a cube could be made, having the world's maps upon it, and such information as might be thought best.

"Along with these globes or boxes should be sent programs prepared with unusual care, and adapted so that they could either be used upon the New Year or Washington's birthday. The music should be such that it could be readily learned. Much of that sent out by the Board of Publication and Sabbath-school Work has been so difficult that many churches and Sunday-schools have not been able to use it. The great mass of Presbyterianism is not represented by the wealthy churches having pipe organs and paid choirs. The Scripture used in such an exercise should be of the character to incite to real sacrifice, so that in these 'hard times,' our '*deep poverty*' might abound unto the *riches* of our *liberality*."

"Pardon this long letter. I doubt not you are doing all in your power to get rid of the debt. I do feel, however, that until there is real Christian heroism instilled in the Church, we shall never be able to accomplish a tithe of what should be done in the spread of the gospel."

MR. OLIVER D. EATON.

It is with sorrow we announce the death of the good man whose name is at the head of this article. He was connected with the Board of Home Missions for nearly thirty years, and for more than twenty years of that time he was its trusted treasurer. His name had become known to multitudes of bank officers all over our land, from Portland, Me., to Sitka, Alaska. But his familiar signature will no longer be seen on the checks of the Board.

Oliver D. Eaton was born at Weld, a small country town in the State of Maine. At his death he was in his fifty-second year. His parents were humble but highly respected by all who knew them. They brought him up religiously and gave him the best education which the public schools and the academy in that part of New England could afford. When but seventeen

years of age, he offered his services to the government at the beginning of the Civil War. He was accepted, and served with faithfulness until poor health compelled him to seek an honorable discharge. When that was obtained, he settled in Brooklyn, and continued to reside there to the day of his death.

At the invitation of Dr. Kendall, then secretary of the Home Mission Committee of the New School Branch of the Presbyterian Church, he accepted the offer of a desk at the old rooms in Vesey street. Near this time he united by profession of faith with one of the Presbyterian churches, and married Miss Emily F. Bulkley, of Brooklyn, who proved to him a helpmeet indeed. After the consolidation of the Board of Domestic Missions and the Home Mission Committee, he was offered an important position in the Board of Home Missions, which was then located at 23 Centre street. Upon the removal of Mr. Powell, the treasurer, to Philadelphia, Mr. Eaton—though a young man for such a responsible position—was made treasurer. He soon met the highest expectations of his friends. His devotion to the work assigned him became in time so intense that it broke down his health. Instead of performing its duties in the ordinary perfunctory manner, he entered upon them with all the fervor of a true missionary. He carried upon his mind and heart the trials and deprivations of the men and their families who were laboring in the field. There were not many of them whom he did not know well, either personally or through extensive correspondence.

Whilst kind and sympathetic towards the missionaries, he did not overlook the rights of the contributors, or those of the Board. So strict was he often in enforcing the rule, the dilatory and the careless felt that he was severe. The resolutions of the Assembly and of the Board were carried out by him even when the action called forth remonstrances from the most devoted of his friends. But, with all this, they felt in their hearts that he was the true friend of the receiver as well as of the giver.

Mr. Eaton's labors became very difficult and onerous during the last two or three years of his life, on account of the pecuniary embarrassments of the Board. He showed clearly the effect of the strain on his strength. His friends urged him fre-

quently to seek relaxation in a trip to Europe, but he could not see how his presence in the office could be spared. This was postponed from year to year, until last spring the Board insisted on his taking a vacation of six months. At the expiration of that time, it was found that his health was not much, if any, better. After his return from abroad, he was advised by his physician, to spend a few more months among the mountains of his native State. But even that failed to bring the relief needed by his exhausted powers.

On the 21st of September, he died in a camp near Weld, in Maine. His physician attended him in his last illness, but life could not be prolonged. Being an intense lover of nature, he would have doubtless chosen, if he had been consulted, to die as he did—among the hills of his native State—rather than anywhere else on earth. He fought a good fight and kept the faith. He was prepared for the summons to go up higher when it came, though he would have willingly served his Master longer on earth if he had been allowed. His departure was a gracious relief; for he had suffered more than we can describe, both from sleeplessness and pain. So severe was his last attack, that he was unable to dictate a message to his loved household and friends. His vocal organs were completely paralyzed. Nevertheless, “he being dead, yet speaketh.”

Thus passed away to his heavenly reward one of the truest men I have ever known. Though quiet and reticent at times to a fault, yet he possessed rare gifts of the head and the heart. He was a wonderfully accurate man in his statements and figures; his judgment of men and things was unusually sound; his sympathy and liberality were marked. The whole Church is bereaved in his death. It will be long before his place in the Board can be filled. Thousands of our missionaries will remember with grateful hearts his words of sympathy and acts of kindness.

Mr. Eaton leaves a widow and three children to mourn his loss. But even they have much to comfort them in this hour of their bereavement. By his pure life and unsullied character, his unselfishness and patience, he has left a legacy worth more than silver and gold. They are permitted to feel that he is still theirs. “Servant of God, well done!”

THE SITUATION.

Christian Friends:—The Board of Home Missions is compelled to appeal to your sympathy and generosity. There is due to all its missionaries and teachers from three to six months' salaries, for services faithfully rendered. Not a few of them are in a condition of real distress. Is it not cruel to subject these self-denying men and their families to all this? It is affecting not only their home comforts, and the schooling of their children, but their health and efficiency in their respective communities. They naturally turn to the Home Board in these perplexities, but we are powerless to afford them relief. We have, therefore, resolved to let the Church hear their voice directly, and not indirectly through us. From a large number of letters lately received, we have selected the following:

“My credit is exhausted, and I am at the point of dishonor on account of debt. Can't the Board do something for me? This is an urgent case; it is my last appeal.”

“I have been,” says another, “compelled to borrow money at the bank at ten per cent. interest, to keep me going; and I have a note for \$180 due the 17th of this month (Sept.), and I hope for the sake of my credit in the community that you can send me my check before that date.”

“Please try,” says a third, “to raise for me a little money if possible. I need it badly to pay house rent.”

“Would it not be possible,” writes still another, “to send me a draft at once? We are threatened with a law-suit, if we cannot raise the sum which the Board owes us by the tenth of September.”

A brother from the frontier writes: “There is not in my congregation a member who is able to advance the money for so short a time; there is precious little money in the community, and the rate is ten per cent. *per month*, even when a satisfactory security can be provided. I have not a dollar in the world outside of my salary, which is \$500 for this year. I shall be obliged to go in debt this week or the next, unless you can help me.”

“I hope,” writes a worthy brother from a far-off field, “that nothing will stand in the way of prompt payment. For I have not received enough from the church here to pay my board, and if all now due me were paid, it would not be enough. I am in great straits!”

“I owe three hundred dollars at the bank,” writes a brother beloved, living among people hostile to the gospel, “and two hundred of it is past due. I cannot meet even the interest. I hope you can at once help me out. I have received from my field during the past year only \$200 out of the \$400 promised me. Knowing their financial straits, I have not the heart to urge them to do what I know they cannot. Can't you come to the rescue?”

A number of the missionary teachers are in as great straits as the missionaries. Some of them are ill, and cannot secure money to pay their fare home, or even to meet their doctor's bill. One or two have completed their engagements with the Board, and wish to give up their places to others sent to take them; but they cannot leave for the want of funds. One of the teachers writes:

"My family is now at the boarding house, with Mrs. —, sick with typhoid fever."

Think of a cultured family in such a condition, without a dollar to meet expenses! Another writes:

If you can assist us in getting away from —, we shall be under obligation to you. I had hoped to be in Auburn, N. Y., for the opening of the Theological Seminary there. The Seminary opened yesterday; each day spent here means one day behind in my seminary course, and one more day's work to make up. Besides, we are in the way here.

One of the oldest and most revered of our missionary teachers writes:

Our heavenly Father has now placed me in such a position that praying for the lifting of the Board's debt may be said to be praying for daily bread; and yet, that has not been my strongest motive in praying for the prosperity of the work. But, if my present position should be continued much longer, I doubt not that I would begin to pray for daily bread with a depth of feeling not yet reached.

The principal of one of our schools writes:

We have, when you receive this, had a family of over one hundred for seven weeks, and not a dollar to provide food for them, and indeed some debts back of that. We can keep it up no longer. I must insist on having the balance due me on quarter ending April 1, which I need to replace money advanced, and also \$500 for running expenses. I have doctor's bill to pay, traveling expenses to go and bring my wife down, and other things to meet. I haven't a dollar to meet any emergency which may arise in our family, and the condition (financial) of the school is desperate.

These are only a few of the harrowing appeals for money which have just reached our office. Relief sent to this and that missionary or teacher will not meet these cases. Money intended for the missionaries should be sent to the acting treasurer of the Board; money intended for the teachers should be sent to Miss S. F. Lincoln, treasurer of the Woman's Executive Committee, to be distributed to those known to be the most needy. Let responses come at once, ranging from five cents to \$50,000.

The Lord loveth a cheerful giver.

FOREIGNERS IN THE UNITED STATES.

REV. WALTER LAIDLAW.

The statistics of the census of 1890 are the only authoritative indication of the percentage, personnel and distribution, of the foreign element in our country. Nine million, two hundred and forty-nine thousand, five hundred and forty-seven foreign-born persons, 14.56 per cent. of our entire population, were living under the Stars and Stripes in 1890. Five million, two hundred and fifty thousand foreigners came to our shores between 1880 and 1890. In that single decade we received one-half as many immigrants as in the six decades preceding. In 1870 the proportion of the foreign-born in the entire population was said to be 14.44 per cent.; but this large percentage was undoubtedly due to a faulty enumeration of the native-born in the Southern States. Notwithstanding the continuous decrease of immigration, 1892-1895, we received in the first five years of the current decade 2,100,000 foreign accessions to our population, 40 per cent. of the total immigration, 1880-1890. The problem of the Christianization and Americanization of the foreigners in our population, in the aggregate of the persons to be reached, and in their proportion to our entire population, is larger to-day than at any time in our nation's history.

The personnel of the immigration, 1880-1890, shows a large increase in our accessions from England and Wales, and from the British North American colonies. From England and Wales were received more persons than from Ireland; from the Canadas more from 1880 to 1885 than in any previous ten years. From England and Ireland combined we received less immigrants than from Germany, which sent us over one-fourth of the total immigration of the decade. The social and religious problems arising from Irish immigration, except in so far as the descendants of Irish parentage retain ancestral characteristics, are largely problems of the past; the problems of the present spring from immigration from Europe's mainland, and her East rather than her West, her South rather than her North. Norway and Sweden, Denmark and Switzerland sent us three times as many persons from 1880 to 1890 as in the previous dec-

ade, but Austria-Hungary, Italy and Russia sent five times as many. France sent us less persons, 1880-1890, than in the previous decade; Ireland did not send as many as in the decades 1840-1860.

The distribution of the foreign-born through the country can best be shown by the following table:

	Percentage of the Population Foreign Born.	Comparative Percentages of the Increase of the Native and Foreign Born, 1870-1890.			
		Native Born Increase.		For'n Born Increase.	
		Census 1880.	Census 1890.	Census 1880.	Census 1890.
North Atlantic States....	14.77	19.58	15.57	11.66	38.15
South Atlantic States....	2.33	30.53	16.52	4.44	19.66
North Central States....	13.16	35.68	20.08	25.01	39.20
South Central States....	2.93	39.41	23.20	17.65	17.34
Western States.....	25.46	87.20	78.02	59.58	54.16
United States	14.56	31.78	27.76	19.99	38.47

The larger aggregate of the foreign-born is shown in the first column to be in the North Atlantic and North Central States, in other words, in the States having the largest cities; the percentage is shown to be the greatest in the Western States. In the second and third columns the percentage of native-born, in every section of the country, is shown to be on the decline. In the fourth and fifth, the percentage of the foreign-born is shown to be on the increase everywhere but in the Southern Central and Western States; in other words, immigration is no longer seeking the prairies as it did when the Western States were filling up, but the cities.

In 124 cities of the country, containing over 100,000 people each, 4,081,927 persons, or 29.18 per cent. of their population, were, in 1890, foreign-born, whereas only 14.56 per cent. of the population of the entire country were foreign-born. Outside the 124 cities specified, the foreigners comprised only 10.63 per cent. of the population of the country; 44.13 per cent. of the foreigners lived in cities in 1890, whereas only 18.56 per cent. of the native population were urban. The problem of Christianizing and Americanizing the foreigners in our country was, in 1890, therefore, largely the problem of saving our cities.

The immigration statistics of 1890-1895

reveal an astonishing increase of accessions from the east and south of Europe. The total immigration of the lustrum being 40 per cent. of the decade 1880-1890, the following table applies that percentage to the immigration, from each of the countries named, in 1880-1890, and the figures for 1890-1895 may be compared in the case of each.

	40 Per Cent. of Immigration, 1880-1890.	Immigration 1890-1895.
Germany	581,188	397,640
England	262,995	161,853
Ireland	262,192	227,202
Sweden and Norway	227,344	207,182
Austria-Hungary	141,487	277,458
Italy	122,923	288,235
Russia and Poland	106,035	333,570
Scotland	59,947	33,509
Denmark	35,252	37,147
Switzerland	32,795	23,585
China	24,684	2,181
Netherlands	21,484	20,754
France	20,185	20,777
Belgium	8,070	13,154
All other Countries	192,061	42,955

There is every evidence that the foreigners who have arrived in the present decade have continued to crowd into the cities. Of 1,563,560 immigrants, arriving since 1891, 1,064,827 were destined for the North Atlantic states, and 131,279 were for the state of Illinois. 596,335 were bound for New York state. In other words, two-thirds were heading for the states having the largest cities, and one-third for the state having the largest city of all.

Unhappily, through the limitations of our Constitution, the religious statistics accumulated in our censuses are fragmentary. All the religious statistics are secured, not by inquiry from individuals, but by correspondence with ecclesiastical bodies. Hence, while we know the number of foreigners in the country and its specific sections and cities, we do not know, from Federal statistics, the religious affiliations of the foreigners. When Ireland was sending us the largest aggregate and proportionate immigration we knew that Roman Catholicism was being strengthened. Germany is a Protestant country, we say, but is the German immigration Protestant or Catholic? Italy is a Roman Catholic country, but Rome's hold is largely broken: will the Italians affiliate with Protestantism in America or with Rome, represented by an Italian ablegate?

When Dr. H. K. Carroll sent out the inquiries resulting in the religious statistics

volume of the eleventh census, he received several replies such as the following: "My sheep hear my voice and I know them and they follow me:" therefore he knows his sheep, but we and you don't." If this is to be the attitude of piety to statistical inquiry, work among the foreigners is fore-ordained to failure. The people of the Lord among the foreigners will perish through the lack of knowledge of those who ought to save them. If it is not to be piety's attitude, enlightened patriotism will try to parallel the Federal statistics by Church statistics.

Manifestly, if the problem of the foreigners in our country is the problem of saving our cities, and if we need increased statistical information concerning the inmates of our cities, Christian coöperation is necessary to accumulate it. New York city, whose population in 1890 was 42.23 per cent. foreign-born, and whose white citizens of foreign parentage exceeded the entire population of Chicago, has begun a work of this kind, and for the first time in the history of our nation the percentage contribution of the different nationalities to the denominations has been worked out. The section of the city in which the inquiry was carried on embraces a population of 40,000. On this page is a table of the results. The work was done by the Federation of Churches and Christian Workers, and the whole city is to be canvassed and parished among a coöperant Christianity.

These figures convey their lessons without extended comment. If they are paralleled elsewhere, as similar investigation is carried on, they prove without controversy, that the foreigners in our country are yet feeders to the Roman Catholic Church, though the bulk of immigration and the proportion of immigration are now, not from Ireland, but from the continent of Europe. The following are the nationalities contributing over 35 per cent. of their Church members to the Roman communion: Italian, 93.2; Irish, 86.5; Polish, 77; French, 67.2; Hungarian, 60; American, 50.8; Canadian, 46.6; German, 39.2; Swiss, 37.8.

These nationalities, excepting the French, are those whose immigration increased from 1880 to 1890, and most of them are nationalities whose immigration enormously increased. Rome is still being recruited by immigration, if the Fifteenth Assembly District of New York is an index to that city

and to cities generally. New York is not the most foreign city in the country proportionately, but it is more so than Brooklyn, Chicago, or Philadelphia. In New York one in every 3.92 persons of the population was in 1890 a communicant member of the Roman Catholic Church; in Brooklyn one in every 4.01; in Chicago, one in every 4.19; in Philadelphia, one in every 6.39. The problem of Christianizing and Americanizing the foreigners in the United States is largely the problem of coöperating with or converting our Roman Catholic brethren.

	Percentage of Population of the District.	Percentage of the Nationality Church Members.	Percentage of the Church Members in the Nationality.	Percentage of Church Members Romanists.	Percentage of Nationality Roman- ists.	Percentage of Nationality R. C. Church Attendants.
American.....	33.6	51.1	32.0	50.8	25.9	18.8
Canadian.....	.1	52.6	.03	46.6	24.5	19.3
Cuban.....	.06	52.1	.006	8.3	4.3	....
English.....	3.1	49.7	3.0	35.	17.4	13.8
Scotch.....	1.7	43.9	1.5	15.6	6.9	3.8
Welsh.....	.03	46.1	.003	....	....	....
Irish.....	30.1	68.5	39.	86.5	59.3	42.2
German.....	25.3	44.8	21.1	39.2	17.5	14.1
Austrian.....	.02	87.5	.004	14.3	12.5	12.5
Dutch.....	.1	25.	.005	33.3	8.3	....
Belgian.....	.01	....	.06	....	....	100.
Swiss.....	.3	32.7	.03	37.8	12.4	10.7
Norwegian.....	.2	29.2	.02	42.3	12.3	4.5
Swedish.....	.7	39.3	.08	3.8	1.4	2.6
Danish.....	.1	36.1	.009	29.4	10.6	10.6
Russian.....	.07	40.	....	....	....	....
Hungarian.....	.02	45.4	.002	60.	27.2	27.3
Bohemian.....	.01	....	....	....	....	....
Polish.....	.07	48.1	.008	77.	37.	18.5
Rumanian.....	.02	100.	.004	....	....	....
French.....	.8	44.2	.8	67.2	29.8	23.9
Italian.....	1.7	41.2	1.4	93.2	38.4	21.1
Spanish.....	.02	28.5	.001	....	....	....
Chinese.....	.02	37.5	.002	....	....	....
Hebrew.....	.4	34.2	.03	....	....	....
Persian.....	.01	50.	.001	....	....	....
Negro.....	.7	36.4	.06	4.4	1.6	4.8

—The people of the United States have made five contributions to civilization, writes Charles W. Eliot in the *Atlantic Monthly*. These are, an advance, in theory and in practice, toward the abandonment of war as a means of settling disputes between nations; a thorough acceptance of the widest religious toleration; the development of manhood suffrage; the welcoming of new-comers; the diffusion of well-being among the population. These contributions have been eminently characteristic of our country, and are reasonable grounds for a steady, glowing patriotism. They have had much to do, both as causes and effects, with the material prosperity of the United States; but they are all essentially moral contributions, being triumphs of reason, enterprise, courage, faith and justice over passion, selfishness, inertness, timidity and distrust. Beneath each one of these developments there lies a strong ethical sentiment, a strenuous moral and social purpose. True patriots should insist on the maintenance of these historic purposes and policies.

Concert of Prayer For Church Work at Home.

JANUARY.	The New West.
FEBRUARY.	The Indians.
MARCH.	Alaska.
APRIL.	The Cities.
MAY.	The Mormons.
JUNE.	Our Missionaries.
JULY.	Results of the Year.
AUGUST.	The Foreigners.
SEPTEMBER.	The Outlook.
OCTOBER.	The Treasury.
NOVEMBER.	Romanists and Mexicans.
DECEMBER.	The Older States and Mountaineers.

ROMANISTS AND MEXICANS.

Romanism in Protestant communities is not the same as Romanism in exclusive sway. The Catholic Church in New Mexico differs from the Catholic Church in New York as much as a lion in the jungles differs from a lion in Barnum's Museum. If an ecclesiastical system may be judged more fairly by its fruits in regions where it is free and untrammelled in its jurisdiction, and the inculcation of its principles, we are certainly right in forming our estimate of the Roman Catholic Church by the results of her three centuries of absolute sway over the Spanish portions of America.

It is not the purpose of this article to refer to her efforts to gain political power in the United States, or to the unlimited impudence with which she has been banking upon the National and State treasuries in the support of her propaganda; for with these the Board of Home Missions has nothing to do. Its missionaries, so far as they have to do with that Church, are confined to the unhappy subjects of her delusion and oppression in the southwestern part of our country.

These people constitute eighty per cent. of the population of New Mexico, and are numerous in Southern Colorado, Arizona, Texas and Southern California. Though they have dwelt for more than three centuries within our boundaries, they are less American to-day than the aborigines.

Next to the Mormons they are the most nearly Oriental. They are alien in their ideas of citizenship, Roman in their religion, crude in their manner of life and void of aspiration toward anything high and worthy. With such resources as they

found, of soil and forest and mineral mountains, they might have reared a wealthy and powerful State, but their energies were paralyzed and their enterprise restrained by the corrupt priests and lifeless religion which dominated their communities.

Rome is not the mother of progress. Her priests find their power more securely entrenched in the poverty and ignorance of her subjects than it could possibly be in their thrift and intelligence. They built a few temples, but they established no factories. They built a few inferior cities, but they developed no industries. They subdued the savage, but the silence of their valleys was not disturbed through all these centuries by the whirr of a single lathe or the hum of a single spindle.

The forces of civilization have been actively at work but a little more than a score of years in this region. One of the earliest of these forces was the Protestant missionary. The missionary teacher was the forerunner of those aggressive agencies which have awakened the people, and made known to the outer world the advantages of climate and the wealth of soil and mineral deposit in that long-neglected country.

Material prosperity always follows successful missionary effort. The gospel quickens all the springs of life and progress. It not only begets a high and reverential regard for God and his word, but it also kindles a desire for the best interests of society in material as well as spiritual things. It does more, it regenerates the homes of the people and makes "the wilderness and the solitary place glad," and causes "the desert to rejoice and blossom as the rose." By its agency the prophecy is fulfilled that "waters shall break out, and streams in the desert, and the glowing sands shall become a pool, and the thirsty ground springs of water." This has become literally true in those arid wastes formerly known as "the great American desert," of which New Mexico formed a hopeless part. Our Protestant American civilization is rapidly covering those desert stretches with life. The former "habitations of jackals," those coyotes of the plains, are covered with "grass and rushes." "And a highway is there, and the redeemed of the Lord walk there."

As the irrigating waters destroy the sage brush and other worthless and noxious growths of the desert, so the *Water of Life*

destroys the foul growth of superstition, ignorance, indolence and the vices which once flourished in this desert of sin.

Our work has been blessed with a steady growth from the first. Where we began with a single mission school thirty years ago, we now have a synod, comprising three presbyteries, with forty-seven churches and a number of mission stations. We have thirty ministers at work in this synod, but the number is not sufficient for the work. The inability of the Board to provide more has compelled the brethren to employ as "helpers," pious and promising young men who have been trained in the mission schools, and afterwards specially prepared by our missionaries. Twenty-one of these helpers have been employed during the past year, seven of whom have pushed on with their studies and developed such aptness for the work as to receive regular license from the presbytery. For the better training of these helpers and the young men who purpose to enter the gospel ministry, a theological training institute has been established and ably conducted at Las Vegas by the Rev. F. M. Gilchrist, assisted by the Rev. S. W. Curtis and others.

The mission schools continue to be an indispensable means of reaching and evangelizing these people. The Woman's Executive Committee has maintained thirty schools, with fifty-two teachers and 1640 pupils. The number of pupils tells but a small part of the story of labor, of influence and of accomplishment of these consecrated missionary teachers. The story of homes regenerated, of hearts cheered with new life and hope, of women and children rescued and turned into wisdom's ways, and even of men reached and brought under gospel influences, is but faintly told in the statistics of our schools, Sabbath-schools and churches in the Mexican regions of the Southwest.

WATER FOR BAPTISM.

REV. L. E. JONES.

Two boys in the mission home at Juneau, Alaska, lately died of consumption. One of them was a member of the church; the other had not been baptized.

A few days before the second boy's death, erysipelas set in. This closed his eyes so that he could

not see, and filled his mouth with sores and blisters so that he could scarcely speak. For several hours before his death he tried to make us understand that he wanted me to baptize him. He could not say "baptism," so he would call "water" and put his hand on his head. As he was feverish he drank a great deal, and we supposed he was calling for water to drink. We would give it to him, and sometimes he would drink and then again he would push it away. Well, that poor boy fought death for three hours and more for baptism. Twenty-five minutes before his death he called "Mr. Jones—water!" It just then dawned upon us what the poor boy wanted. Calling him by name, I asked him did he want me to baptize him, when he shook his head: yes. I baptized him, after which he was just as peaceful as could be; no more struggle, no more calling for water, and within twenty minutes his spirit passed calmly into the great eternity. Think of it! A once heathen boy, only ten years of age, fighting death in order to be baptized in the name of Jesus. Verily, of such is the kingdom of heaven.

A RARE VACATION.

REV. ROBERT P. BOYD, PARIS, IDAHO.

I took it with my family in our mountain wagon, accompanied by our teacher, Miss White, her father and the Montpelier teachers in their phaetons. Instead of camping for a week or two at any one of the many places suitable for such a purpose, we kept on the go much of the time, and with packing and unpacking luggage, pitching the tent, sustaining a flourishing camp fire and giving necessary attention to the horses, we had plenty of physical exercise to insure good appetites, sound sleep and consequent mental rest and renewed vigor.

Altogether we traveled about four hundred miles, attended presbytery and the Ladies' Presbyterial missionary meeting at Malad City, scattered tracts and other religious literature, got a better idea of the country and people, and I collected the names and addresses of people in destitute regions to whom I hope to send literature during the coming year. Our Mormon friends collect names of deceased relatives for whose salvation they intend to labor by means of vicarious baptism, or, as they term it, "baptism for the dead," but Christian workers find their time more than full in doing what they can for the living, and prefer this kind of work because of the better warrant of Scripture regarding its effectiveness.

We of course came up to the full measure of requirements in the matter of paying our expenses during our trip whenever such payment would be

received, and yet our outing cost us little more than what it would have cost us to have remained at home for the same length of time. It is doubtful also whether a more expensive vacation, involving travel by railway and steamship, would have as thoroughly invigorated us even had surplus funds made such a vacation possible.

Letters.

INDIAN TERRITORY.

CHOCTAW INDIANS.

REV. JOHN EDWARD, *Galvin*:—At a communion meeting held just after the close of the last quarter, eleven girls from the orphan school were received into the church. A number of them were quite young. They made a good profession of repentance toward God and faith toward our Lord Jesus Christ.

MICHIGAN.

CAST DOWN BUT NOT DESTROYED.

REV. L. J. EYMER, *Lexington*:—Lexington is doing finely in finances. Amador has promised little. This church of nineteen members built a new church last year (only \$300 dollars from our Board of Church Erection) and now it is a complete ruin, leaving them with a debt of \$100 to pay, no church to use, barns torn down, orchards, fences, outbuildings and some stock of farm and some of the houses injured. In this condition they have paid one-half of the \$100 debt, pledged \$60 toward rebuilding the church, and will pay the little they promised on salary. This means much for them. Lexington will build slowly, but we look for large returns from Amador. They are paying at Lexington \$50 more than they first promised to help Amador.

WYOMING.

REV. ALEX. ROBINSON, *Saratoga*:—The attendance at Brush Creek has doubled. Last summer the attendance did not average over twenty; this summer, so far, we have from forty to fifty, and we only have seats for thirty-six. Country fields are very encouraging in one way, but discouraging in another, financially. The scarcity of water for irrigating caused a poor crop, and lately they had a hail-storm which destroyed a third of what they had, so they will not be able to do much for me this year, but they will do the best they can. All I have received is \$2., and all I received from the three combined is \$53, but I expect to get about all they have pledged yet. We have paid off all our debt on this field, so that the Saratoga church is now free. But the great drawback here is lack of men, not a man in the town a professing Christian, and none interested in the church except to attend. This they do and that is all. The ladies carry on the work in the church. With the help of the Ladies' Aid Society I raised all the debt.

OKLAHOMA.

A BUGGY NEEDED. WHO WILL SEND IT?

REV. J. C. CALNON, *Kingfisher*:—Most of the places included in my work are in the country, and quite remote from each other; from Cooper to Sheridan it is a distance of nearly sixty miles. From here to Carmadian Valley it is about twenty-six, and many intervening points covering a good deal of territory. The buggy that I have is quite hard to ride in, and was always of a cheap kind. Now if the matter would be of interest to any one, and he would be disposed to supply this need, it would be gratefully appreciated, and a register made of it every time the horse was put to it, very nearly every time the wheels revolved in carrying the home missionary over the prairie roads to his distant appointments. My good wife, considering that my new work would subject me to many trials and discomforts, has made an arrangement at home to accompany me on my jaunts, with a view to alleviate, if possible, the severity of some of the things that happen; and, although she does not suffer so much as I from the tough rides, yet I would be glad for her sake also if it could be done. It is simply out of the question for me to buy a new carriage. I have less salary in serving nine churches this year than last year in serving one, and am covering four charges that have been receiving appropriations from the Board. But the times have changed and are still changing.

NEW YORK.

PROGRESS IN SPITE OF THE HARD TIMES.

REV. O. R. W. KLOSE, *Cochecton*:—I can look over the past year with great satisfaction, for more has been accomplished under most unfavorable circumstances than we dared to hope. A congregation like ours, ever since its birth receiving aid from the Board of Home Missions, is very apt not to make much progress financially, especially if the circumstances, as in our case, are growing gloomier from year to year. The town decreases, the young people leave for cities as soon as able, the old are removed to other places or to the Church triumphant. Their places are taken mostly by Irish Catholics (railroad laborers usually) or by some undesirable element. Growth seems almost impossible, and yet we have made progress. Seven years ago we received \$200 from the Board of Home Missions. To-day with large decrease of members and contributions we ask only for \$100. This has been so for three or four years. We contribute to all the Boards of the Church; the average contribution for 1890 was less than fifty cents; last year it was nearly \$2.50, and in intervening years it amounted to \$2.70 and more. With a decrease in membership attributable to causes stated above, we have not only increased salary, raising now \$500 and our contributions to the Boards, but we have been enabled through much work to erect a parsonage worth \$1800 dollars, all of which, with the exception of \$150 due next June, is paid for.

[Well done! "Hold that fast which thou hast, that no man take thy crown."—Rev. 3 : 11.]



*Mrs
Revell*

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VICTORIA AS AN INFANT.

We take the following story from the memoir of the late Dr. McAll, of which a notice may be found on a later page.

About seventy-five years ago "two Christian ministers of fair and commanding presence, waited by appointment on the Duchess of Kent, to present to Her Royal Highness addresses of condolence on the demise of her husband, the lamented duke. The members of the deputation were Dr. Collyer, the popular and courtly minister of Hanover Chapel, Peckham, and the Rev Robert McAll, one of Lady Huntingdon's earlier ministers, father of the eloquent Dr. McAll, of Manchester, and grandfather of the Founder of the Paris Mission.

"The duchess was accompanied by a lady of rank, and while the addresses were read, listened with the deepest attention, and with an interest indicated by many tears. In an account written at the

time, it is stated that her feelings were greatly overcome, and that she apologized to the deputation for not being able to address them as she could wish from the state of her feelings, and from the want of fluency in the English language; but putting her hand upon her heart she said she 'felt the kindness, and was much pleased with it.'

"The formal business of the interview being concluded; the writer of the account says: 'Upon my asking after the health of the infant princess, the duchess replied "that she was well," and inquired "if we should like to see her." To this we replied "that it would give us much pleasure."' We all then went into the room adjoining, where sat the sweet little creature on the floor, with her playthings around her and her nurse standing by. The duchess took her up in her arms, and bringing her to us, we had the pleasure to kiss the little hand of her who may one day probably sway the sceptre over this nation.' "

Young People's Christian Endeavor.

MATHEMATICS AND MORALS.

It is not an accident nor a blunder which has transferred the terms of mathematics into the language of ethics. We speak of a right action as familiarly and intelligibly as of a right angle or a right line, of an upright man as of an upright column. Our minds easily appreciate these analogies. As often as we speak of rectitude, of a line of conduct, of a *rule* of action, of *deviations* from the path of virtue—as often as we call sinning a fall, and tendencies towards it inclinations, and steadfast virtue uprightness—we testify to such a resemblance between mathematical and ethical truths as renders the words formed for the use of one the most fit to express the other.

But not to insist too far upon these etymological analogies, it is an essential consideration, that the careful and scrupulous habit of thought which mathematical study requires and cultivates, is equally necessary to right moral culture.

The youth who patiently forms his mind to habits of scrupulous accuracy in mathematical study, who constantly strives to conduct every mathematical process with perfect correctness—we will not say that he can thereby gain the essence of virtue, but we do say that he is learning the method of virtue, and is forming habits that will be most helpful to the practice of virtue. Mathematical discipline cannot indeed give one the love of virtue, but it will greatly assist one who does love virtue, in his honest efforts to attain it.

WASHINGTON.

Admirably is this illustrated by the authentic biography of Washington. Few books had he, in his youth, few teachers, and scanty school privileges. Yet his was a youth of faithful study. The records of his mathematical studies have been preserved, and they are among the most interesting memorials of him which we have.

In looking over the pages of his copy-books, and observing their scrupulous neatness, and their equally scrupulous accuracy, seeing how he trained himself, by means of those mathematical exercises, to such rigid correctness, attentively considering the plots of his surveys, the distinct setting forth of the elements of his mathematical computations, and the full and clear exhibition of those calculations, in all their unimpeachable correctness, who does not perceive a beautiful correspondence between that faithful and careful self-discipline of the boy and the Aristidean integrity of the man?

A youth who despises such painstaking accuracy,

and refuses the steady and rigid discipline of mathematical study, may become distinguished as brilliant and powerful; he may be a man of genius; he may be a man of benevolence; he may become a man of eminent virtue. But the blots and blunders in his life will be apt to bear a mathematical ratio to those in his copy-books. He may become one whom all men will admire, but he cannot become one whom all men will trust.

But what human tribute is it so good to receive, as that one's neighbors and one's country should show that they have no interests too sacred to entrust to his care? Nay what divine tribute is more blessed than this—“*Thou hast been faithful*”?

VIEWS OF GOD.

Who else, so well as the expert mathematician, can compute the real magnitude of this world, and rightly estimate its relative littleness?

Who else can “consider the heavens, the work of God's fingers,” with so just appreciation of their magnificence, as he who can carry his correct measurements into them; can accurately survey their mighty spaces; can calculate the size and weight of heavenly bodies, their motions and the dimensions and forms of their orbits, and the periods of their revolutions? Think you that any vague, uninstructed imaginings have power to awe the mind with such views of the Creator as the sober estimates of mathematical demonstration?

“The undevout astronomer is mad.” There doubtless are astronomers so mad as to be undevout. We do not claim for mathematical science, either in its abstract reasonings or in its sublime applications, the power of originating religious affections in the soul; but we do maintain that a soul which has been touched with divine influence, and quickened to true religious life, may find, in the study of mathematics, means of obtaining such views of God as no other science affords—views at once the most grand and the most sober, the best fitted to stir the mind to its utmost depths, and to tranquillize it with the most profound solemnity.

ETERNITY.

Similar is the relation of mathematical studies to all our views and all our contemplations of eternity. Not indeed by mathematics can we compute infinity of duration, any more than by mathematics we can measure infinity of space, or estimate infinity of power. But that science which teaches us to compute all that is computable, and to measure all that is measurable, does surely best prepare us

rationally and soberly to regard all that lies beyond its reach. In its very processes of surveying and measuring the fields of time, it brings us to the best position from which to look off upon the ocean whose farther shore its best instruments do not enable us to see; and by those processes are our minds best prepared for the appropriate influence of the thought, that that ocean has no farther shore. The science which calculates all actual boundaries, and accurately maps them down, best prepares the mind for the contemplation of whatever is boundless.

CHALMERS' ELOQUENCE.

One of the most thrilling specimens of Chalmers' eloquence—an eloquence into which the highest elements of character entered—was given in the Scottish General Assembly of A.D. 1825, when, in the ripeness of his evangelical experience, he contended against giving the consent of the Church that her ministers should hold any other office in connection with that of pastor, which (he held) ought wholly to engross them. In the course of the debate, he was unexpectedly confronted with quotations from a pamphlet advocating the opposite side of that question, which he himself had written many years before, in the days of his worldliness, before he had "tasted the good word of God, and the powers of the world to come." With noble ingenuousness, he acknowledged the authorship of the "pernicious pamphlet," and declared himself a "repentant culprit" for the "crime" of writing it. He told the Assembly, that at that early day he had been ambitious of an election to the professorship of mathematics in the university, proposing to fill that chair without resigning his pastoral charge, for all the duties of which (so lightly did he then estimate them) he deemed a couple of days in each week sufficient. How different the estimate of his mature and sanctified experience!

"Alas, sir"—so closes his speech in the Assembly—"so I thought in my ignorance and pride. I have now no reserve in saying that the sentiment was wrong, and that, in the utterance of it, I penned what was most outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude and the proportions of magnitude. But then, sir, I had forgotten two magnitudes. I thought not of the littleness of time; I recklessly thought not of the greatness of eternity!"

The youthful minister, full of worldly ambition, destitute of that godliness by which afterwards all his extraordinary gifts and attainments were so signally hallowed, could be, and was, an enthusias-

tic votary of mathematical science; but when he had received the grace of God, and had cast down all his pride and all his ambition at the foot of the cross, he did not find his knowledge of mathematics, and the discipline which his mind had received in the study of them, among the things which he had to discard; he found them capable of noble uses in the work for Christ to which his life was now devoted. The vigor and decisiveness characteristic of the mathematical mode of thought are the most conspicuous intellectual elements in that eloquent utterance concerning "the littleness of time, and the greatness of eternity."

We also clearly recognize the same as prominent elements in the masterly plans of Christian enterprise which filled his life, and which he bequeathed as an imperishable legacy to the Church and to the world.

Surely we need not suppose that his youthful study of mathematics would have been less useful in forming his mind, if from the first it had been pursued under the impulse of that godliness to which afterwards it was so decisively subservient. Nor do we believe that any Christian youth will find any other class of studies more helpful to his attainment of a worthy estimate of eternal things, or more useful in training the mind to that sober steadiness so essential to such an estimate.

In the contemplations of God, in the computations of eternity, in the solemn estimate of the great concerns of our immortality, mathematical science presumes not to apply her demonstrations, for they cannot grasp infinity; but, if we have been faithful and docile pupils, we shall find that she has led us to desirable positions, and formed us to a valuable capacity, for such high contemplations, and such solemn estimates.



CHRISTIAN ENDEAVOR FOR HOME MISSIONS.

BY JOHN WILLIS BAER,

General Secretary United Society of Christian Endeavor.

The several thousand Christian Endeavorers present at the Presbyterian rally during the Washington International Christian Endeavor Convention gratefully recognized the action of our last General Assembly with reference to Young People's Societies, and, after heartily endorsing the Assembly's statement of relations of our societies to our denomination, gave a substantial expression of their loyalty to the mother Church.

That expression was the enthusiastic adoption of the following suggestion made by Dr. Robert J. Service, of Detroit:

"We would urge upon each of the Presbyterian societies of Christian Endeavor the importance of missionary work among the children and youth of our land, the needs of all the boards of our Church, and bespeak for them systematic contributions from each society. As our Home Mission Board is in great distress because of a debt of \$300,000, we urge that each Presbyterian Christian Endeavor Society of our country make a special thank-offering of at least twenty-five cents per member for the liquidation of the debt of this board.

"Such offering to be made, if possible, the first week in November, and forwarded to the treasurer of the Home Board, in New York City.

"As all the boards of our Church have just claims to our loyal support, we trust that this will in no way interfere with regular and increased contributions to them; but the greatness of the burden of the Home Board impels us, in season at the national capital, to take this action."

Now, fellow-Endeavorers, let us put our shoulders to the wheel, and have a definite part in wiping away "that debt." Have you brought the plan before your Young People's Society? Are your Juniors at work gathering their pennies? Let us all prepare to make a hearty thank-offering for this purpose, and let us do it by November 1.

Remember what is asked for—at least twenty-five cents a member, and that this is to be *in addition* to your regular offerings to the other boards. Of course no branch of the Lord's work will be allowed to suffer because of this gift to the debt-burdened cause of home missions.

The committee appointed at the rally to take general charge of this movement consists of Rev. Robert J. Service, D.D., of Detroit, Rev. James M. Patterson, D.D., of Detroit, and Mr. William McKay. Special committees have been appointed in every State and Territory, and it is a pleasure to encourage all Presbyterian Endeavorers to give these special committees their hearty and immediate support.

Some one has said, "A bottle of wine that hasn't force enough to throw out its own cork is not good for much." Well, I am not much posted on wine, good or bad, but I am sure that a Presbyterian Christian Endeavorer that has not consecrated effervescence enough to throw at least twenty-five cents into the treasury of our Home Board should be uncorked with a corkscrew. I am persuaded, however, that corkscrews will not be required, but that our young people will rally around this substantial method for showing our love for our own Church and the important field of God's work given into the hands of the Home Board. Let us coöperate, fellow-Presbyterians, with a grateful spirit, and round up a grand thank-offering.

Money should be sent to Varian Banks, 156 Fifth Avenue, New York City, and marked "Christian Endeavor Thank-offering."

NOTES.

"We receive to give," is the college motto of the Hindu girls in Lucknow Woman's College.

* * *

A college committee to interest young people in higher education is a recent suggestion, and a good one.

* * *

Says Mrs. Samuel Minor, of Los Angeles, Cal.: "Increase contributions if possible, but by all means increase the number of contributors."

* * *

"To know the book" is the aim of a company of Christians who, not satisfied with a disconnected and fragmentary method of Bible reading, have entered upon a daily and systematic study.

* * *

A church in St. Louis, whose house of worship was wrecked by the cyclone, once contributed to the support of a native school in Burma. Now the Burmese pupils in that school send \$25 to aid the church in rebuilding.

* * *

Replying to inquiries for a book to help those who feel too timid to voice a prayer in the presence of others, we recommend "Guidance in Prayer," recently published by the Presbyterian Board of Publication and Sabbath-school Work.

* * *

Let us have it understood, writes Mr. W. L. Amerman in the *Golden Rule*, that it is absurd to lay claim to patriotism and public spirit, and yet not watch and sustain the home mission advance; and that indifference to world-wide missions argues a cold heart or a lack of intelligence, or both.

* * *

The Committee on Young People's Societies in the Presbyterian Church of Canada recommend that each society devote five minutes of each weekly meeting to a question in the Shorter Catechism, with a brief address or paper on some point contained in it. They also ask that one meeting each month be taken for a study of the polity, history and work of the Church.

* * *

Dr. Francis E. Clark, in attendance upon a Christian Endeavor convention in Glasgow, sent this cablegram, September 29: "Scotch Endeavorers suggest universal prayer for Armenia, second week in November. Will America join?" Secretary John W. Baer replied: "We coöperate most heartily," and now suggests that every Christian Endeavor society in America, at its prayer meeting and at other times in the second week in November, offer special prayer for Armenia.

The *Knox College Monthly* says of Mr. Speer's book, "Studies of the Man Christ Jesus." It is fresh, vigorous, reverent, and well fitted to be helpful to growth in grace, strengthening of faith in the Lord Jesus Christ as the Son of God, and to increase our admiration of his perfect and glorious humanity. The *Christian Advocate*, New York, says: A better book as a guide in the study of our Lord it will be difficult to find.

DR. GEORGE MARK.

The following facts regarding the trusted physician and interpreter of the Viceroy Li Hung Chang are furnished for our readers by the Rev. Benjamin C. Henry, D.D., of Canton, China, who is now spending a few months in this country:

About eighteen years ago he came as a youth of fifteen or sixteen to attend my Bible class, and was soon an applicant for baptism. He was anxious to learn English and received some help from me, but more from the Rev. Kwan Loy—then one of our lay evangelists and an elder in the church. Mr. Kwan Loy had been in California where he had learned a little English and where he was converted.

Our young protégé—whose name is Mak Tien-Ying (Cantonese pronunciation)—showed himself to be earnest, studious and self-respecting. Shortly after he had been received into the church I recommended him to the government school in Hong Kong, where he continued his study of English. When the Viceroy Li Hung Chang established his hospital and medical school in Tien-tsin, he invited Dr. Mackenzie of the London Mission to be the superintendent and chief instructor. The course of study was in English. Promising young men in the various cities, who had acquired some knowledge of English, were selected as students. Amongst these was Mak Tien-Ying. Dr. Mackenzie was an exceptional man, of devout spirit and strong personality. His pupils were devotedly attached to him. Young Mak corresponded with me regularly, and I was gratified by the Christian tone of his letters. This impression was confirmed by personal interviews from time to time.

He finished his medical course with much credit to himself and his instructors, and very soon received a government appointment with salary sufficient to enable him to send money to assist his family near Canton. He received promotion and official rank from time to time in reward for his services. Later on he was appointed physician in attendance upon the seventh prince, father of the emperor, after whose death he was in attendance upon two of the Mongolian princes.

From the beginning he was under the patronage of Li Hung Chang, and his advancement was chiefly due to Li's interest in him. At the time of the Japanese war he was recalled to Tien-tsin, and since then has been in the direct service of his patron. I have had frequent letters from him, and have no reason to doubt his faithfulness as a Christian.

I called upon him in Philadelphia, and was received with affectionate cordiality. He introduced me to H. E. Li Hung Chang as his special friend

and pastor in Canton. His appearance and manner impressed me most favorably. I am glad to know that a man of his character and profession is in close attendance upon the great viceroy. He is evidently in special favor with his patron, who has repeatedly insisted on his acting as interpreter as well as physician—notably in Philadelphia and Washington—where his services as interpreter were exclusively required in both public and private receptions. He is now about thirty-three years of age, exquisitely neat in his person and courteous in his manners, and thoroughly awake to the advantage of Christian education and civilization, as well as the higher benefits of religion.

Dr. Mark was married about nine years ago to a young lady educated in the Canton Seminary. His wife is the daughter of Mrs. Ue, for many years an efficient Bible reader in the service of our mission. His brother-in-law is Ue Kwai Ming—usually called Gray Main—who has been prominent in this country as a Chinese preacher, lecturer, etc., and was editor of the Chinese *Evangelist* in New York. Dr. Mark and his wife are still members of the Second Presbyterian Church, Canton.

He adopted the English name of George Mark when a medical student. It was his own fancy. I do not know his reasons for the step. He was never connected with any mission school in Canton. His instruction there was entirely private. As you can well understand, I am, and have been, deeply interested in his career, and believe he has an important work before him.

CHRISTIAN ENDEAVOR IN THE MOUNTAINS.

Miss Eloise J. Partridge, a member of the Christian Endeavor society in the First Presbyterian Church of South Bend, Ind., spent the first six months of the year 1896 in the mountains of West Virginia, where she was cordially welcomed to the homes of the people, and was familiarly known as the "little missionary." At our request she has written of her work to the Christian Endeavorers who read these pages.

Dear Young People:—

I should like to take you with me into the mountains of West Virginia, and introduce some of my dear people to you. I am sure you would love them, and want to help send Bible teachers to the hundreds of neighborhoods where there are no Sunday-schools or prayer meetings and no religious life or teaching that can really be called helpful.

If you should go with me, rattling and shaking along in the caboose of a coal train up the narrow valley, so narrow that there is just room for the creek, the railroad, a narrow wagon road, and one row of houses between the two ranges—you might not wonder that people's lives grow narrow when they are squeezed in such quarters. But we are not at our journey's end yet. After an hour and a half on the coal train we try a lumber wagon. Now instead of riding between the two ranges we wind up the side of one, higher and higher, clear over the top and down the other side. Then we

travel nine miles farther, fording the stream thirty-seven times, jolting over the rocky bottoms, and feeling as if we were shut out from all the world, hemmed in by mountains everywhere. This wagon ride will take us about six hours. Do you wonder that many of the people have never seen a railway coach?

I have found the people in my valley, many of them, eager for teaching and spiritual help. The Sunday-schools have been heartily welcomed, and so many calls have come from other neighborhoods that it has been hard to keep from undertaking more work than one can carry.

The mountains are waking up to the need of Sunday-schools, but the people are helpless. They can neither organize nor carry on a school alone; they don't know how, and there is no one able to do it if they did know what a modern Sunday-school is like.

The first week a few little children came. One good woman looked at them with motherly sympathy and remarked to me, "Them little things they can't read. You can't do much with them today; but next Sunday I'll fetch a little spellin' book and teach them myself." I gathered the "little things" into a corner near the good woman, and let her listen while I taught them the sweet story of the Christ, the Great Physician. She has never seemed to feel the need of the "spellin' book" since then.

Many of the people read so poorly, and had practiced reading so little, that I feared they would get very little out of their Bibles even if I could persuade them to try to read them. After looking at this difficulty for a while and feeling their need of more spiritual food, I proposed to the young people that we study certain passages each week, getting out of them as much meaning as we could, and then coming together on Saturday night to hunt out the difficulties and the teachings. At first we followed the Sunday-school lessons, but it seemed better to keep on in the New Testament this quarter so they are studying the Acts.

One young man, who knew almost nothing of the Bible when we began six months ago, has studied so earnestly and given himself up so wholly to be taught of God, that I have been able to leave that work in his care during my vacation.

Now I want to tell you the practical part of it. When I knew of the need in this large mountain district, and of Dr. Humble's plan of Bible teachers to give these people Sunday-schools and prayer meetings and to visit their poor homes and open to them the Word of Life there, I wanted to go; but there was no money. I told some of our young people what I know of the need and the plan of work. One day the chairman of the Missionary Committee came to me and said, "Will you go as our own missionary if we will raise the money for your support?" Then I felt sure that the Lord was opening the way. A committee was appointed to talk it over with the members of the church and see what could be done, and in less than a week the amount needed for six months was pledged.

I know there are many churches where this could be done easily. Can't you send one of your own dear girls into this blessed work? If you have no one to send, can't you help a little in supporting and praying for those who would gladly go if the treasury were filled?



KIN TAKAHASHI.

A JAPANESE ENDEAVORER.

REV. SAMUEL T. WILSON, A.M.

Kin Takahashi is a native of Yamaguchi, Japan, who came to America in 1886 in search of a western education. He studied in an Academy in California until 1888, when he entered the preparatory department of Maryville College, Tennessee. After three years he entered the college department of the same institution, and in May, 1895, he graduated in the regular classical course.

During his long connection with Maryville, Mr. Takahashi showed the most remarkable executive ability in the direction of athletics, Y. M. C. A. work, literary society matters, and in whatever enterprises there were that tended to benefit the students and the college. So marked was his skill as a leader that many wondered whom the college could find at his departure to take the place of so useful a man. Since his graduation Kin's devotion to the college has been demonstrated by two years of toil in the origination and prosecution of the Y. M. C. A. and gymnasium building enterprise. Under his leadership the students have burned a quantity of brick valued at \$2000, and have worked on the foundation. Without salary, and in the face of overwhelming odds, Kin has steadily pushed forward the efforts for the securing of the building, and has the satisfaction of seeing the broad and strong foundations of a \$10,000 building already laid, and much of the material and means on hand for the completion of the building. His Christian faith is fervent, and his trust in God's willingness to help him in his great undertaking is most touching and inspiring to the friends of the college. God is using Kin, and Kin is glad to be used for God's purposes.

PRESBYTERIAN ENDEAVORERS.

Centreville, Cal.

The Flower Committee of the Centreville Endeavor society not only tastefully arrange flowers for the church each Lord's Day, but they send flowers to the city to be distributed among the poor and placed where young people gather for lunch, etc. They also send fruit and flowers to the Florence Crittenton Home in San Francisco.

The Sunday-school Committee found it easy to keep up the attendance on the sessions of the Sunday-school by writing postal cards to the absentees, noting their absence and saying they would be called upon if sick, etc. The same committee sends the papers the pupils read and return to those who have none—sometimes in large packages—to destitute schools, and sometimes to individuals living in the mountains or at a distance from any church. They also subscribe for the *Golden Rule* to be sent to a lunch place in the neighboring city of San Francisco where poor girls gather at noon. Bibles are also furnished for the same and similar places.

Seven Christian Endeavor societies, within a radius of three to seven miles from Centreville, unite with the society of that place in the formation of a Mizpah C. E. Union. A general rally is held on the Friday night nearest the full moon, once in two months, which is exceedingly helpful to all the societies of the Union, as well as to all who attend.—*F. H. R.*

Oakland, Cal.

The *Gleaner*, a monthly paper issued by the First Presbyterian Church, reports that the Christian Endeavor society is now so large it is desirable, for greater effectiveness, to break it up into sections.

Presbytery of Oakland, Cal.

A number of the Christian Endeavor societies in this Presbytery have read and discussed the four books recommended by the presbytery, viz.: Stalker's *Life of Christ*, Pierson's *Miracles of Missions*, Parker's *None Like It*, and Fisher's *History of the Christian Church*.—*The Occident*.

San Leandro, Cal.

The society in the First Presbyterian Church contained two distinct classes of active members. Ten or more were about thirty-five years of age, and thirty or more about twenty. It gradually became evident that the ten were doing about all the prayer meeting work except singing. In August we graduated the older members into a Senior society to meet with the regular church prayer meeting. The result thus far has exceeded our expectations. The young people have good and interesting meetings, the midweek meeting has taken on new life, and more of the young people attend both meetings. We hope it will continue.—*B. W. P.*

San Francisco, Cal.

Calvary Presbyterian Endeavorers have held during the summer an outdoor gospel service immediately preceding their regular meeting. Each Sunday evening the Good Literature Committee has visited the public plaza opposite the church and distributed bright and helpful literature. This society expects to increase both work and gifts during the coming year.

Vallejo, Cal.

Our young people in the C. E. Society make the monthly business meeting held at the home of some member a most useful and attractive feature. The pastor is usually present. They always seek his counsel in new measures. A regular order of business is followed after devotional exercises. Sometimes a programme of music, literary exercises or suitable games, closes the meeting. Those elected members are formally welcomed at the consecration meeting, when, being led by the president, all join with the new members in reciting the pledge. We watch for workers who are good speakers and invite them to visit us at our business meetings to give us new inspiration.—*T. F. B.*

Thompsonville, Conn.

The Foreign Missionary Committee of the Christian Endeavor society recently adopted this plan for collecting money: "Churches," furnished by the Board of Foreign Missions, were distributed to the members, and are to be opened the second Sabbath in December. The society has pledged fifty dollars.—*A. V. S. W.*

Decatur, Ill.

Some time ago the Endeavorers of the Presbyterian society hired a carriage and conveyed eight of the older members of the church to the communion service. They were given front seats and cordially greeted by the Endeavorers at the close of the service.

Highland, Kans.

The plan of systematic giving has been for some time in successful operation in the Presbyterian Endeavor society. We have now increased our yearly offering to many times what it was before this plan was tried. One of our Sunday evening prayer meetings not long ago was entirely a memory meeting. All the Scripture and songs were committed to memory. It was a blessed and helpful service.—*A. E. R.*

Washington, Kans.

The Executive Committee of the Presbyterian Endeavor society meets each week with the leader of the next meeting to make suggestions. At this time a programme for the coming meeting is arranged. Scripture passages are selected, question suggested, and hymns chosen.—*G. H.*

Ann Arbor, Mich.

There are nearly five hundred Presbyterian students in the University of Michigan, more than in any other institution of learning in the United States, except Princeton. Prof. F. W. Kelsey, after stating these facts, calls upon the Presbyterian Church to supplement the regular University course with a denominational course of Bible study.

Detroit, Mich.

The Christian Endeavor society of Thompson Presbyterian Church meets every two weeks, on Tuesday evening, to study the lives of missionaries, the history of Protestant Missions, the various fields, and especially the Bible teachings and missionary requirements.—*Michigan Presbyterian*.

St. Paul, Minn.

The Golden Rule Reading Circle, an informal organization composed of members of the Endeavor society in House of Hope Church, met each Monday evening during August and September, led by Rev. Carl W. Scovil, the assistant pastor. An hour was spent in reading and discussing selections from the *Golden Rule*, followed by refreshments and sociability. The meetings were entertaining, instructive and profitable.—*J. E. S.*

Presbytery of Newark, N. J.

The young people's societies of the Presbytery of Newark are now for the second year supporting a foreign missionary specially assigned to them by the Board of Foreign Missions. He is Dr. Robert Coltan, physician in charge of Au Ting Hospital, Peking, China. He is also the trusted attendant upon Li Hung Chang. The arrangement has been very satisfactory in letters and interest. The societies subscribe their support by shares at ten dollars per share. This arrangement is similar to that of other presbyteries in the Synod of New Jersey, which began effective organization of young people's work in 1894, and has made great headway in this the third year of the same.—*H. B. M.*

Philadelphia, Pa.

At the consecration service of the Holloud Memorial Endeavor society, in place of the ordinary roll call, each committee is called upon to respond. Every member of the society is on some committee, and each chairman strives to have his committee well represented. For eleven consecutive months no members of the Lookout Committee have been absent from any service.—*F. H. S.*

Eagle, S. D.

The Christian Endeavor society of the First Bohemian Presbyterian Church of Brule county, S. D., uses in its meetings both the English and the Bohemian languages. Several young people of Roman Catholic families have become associate members.—*Presbyterian Messenger*.

Poynette, Wis.

Poynette Academy, which is under the administration of Rev. W. L. Green, D.D., has commenced a missionary work in a very needy field. Mr. Alfred Terry, who for several years past has done evangelistic work among the woodsmen of Wisconsin, has accepted the invitation of the Academy to become superintendent of missionary work.

Under Mr. Terry's direction, young men from the Academy will visit the lumber camps of Wisconsin, Minnesota and Michigan, hold a gospel service in each camp, and supply the men with an abundance of good literature. Sunday, October 4, a missionary meeting of much interest was held in the Poynette Presbyterian Church, when the people liberally responded to an appeal for funds to send out the first two missionaries, Messrs. Agnew and Martin, who start at once for the woods. By December 1, the Academy hopes to have six young men at work in the interest of the woodsmen.—*A. T.*

MARCUS WHITMAN, M.D.

MRS. ALBERT B. ROBINSON.

[Prepared for the Christian Training Course. See Programme No. 4, Study IV.]

To St. Louis, in 1832, came four chiefs representing the Flat Head Indians of Oregon, commissioned by their tribe to find "The White Man's Book of Life," and to ask for teachers to be sent to their people. The citizens of St. Louis were startled by the sudden apparition of these strangers, arrayed as they were in the fantastic Indian dress and equipments. They were kindly received and hospitably entertained by General Clarke, the military commander of the post. As he was a Catholic, he did not give them the Bible, but took them instead to visit Catholic churches, to theatres and other places of amusement. Thus passed the winter. Two of the Indians died, and were buried at St. Louis. In the spring, the remaining two started on the long homeward journey loaded with gifts, but without the book for which they had come. The evening before their departure a fine banquet was given them. In a speech, burning with the pathetic eloquence characteristic of his race, one of the chiefs said:

"I came to you over the trails of many moons from the setting sun. You were the friends of my fathers who have gone the long way. I came with an eye partly open for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms through many enemies and strange, strange lands that I might carry back much to them. I go back with both arms broken and empty. . . . My people sent me to get the white man's book of heaven. You took me to where you allow your women to dance as do not ours, and the book was not there. You took me to where they worship the Great Spirit with candles, and the book was not there. You showed me images of the good spirits and the pictures of the good land beyond, but the book was not among them to tell us the way. I am going back the long and sad trail to my people in the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them, yet the book is not among them. When I tell my poor, blind people, after one more snow, in the big council, that I did not bring the book, no word will be spoken by our old men or by our young braves. One by one they will go out in silence. My people will die in darkness, and they will go on a long path to other hunting grounds. No white man will go with them, and no white man's book to make the way plain. I have no more words."

The hearts of Christian people throughout our land were thrilled as they read this speech, which was translated and published in the *Christian Advocate* in March, 1833. The question was asked: "Who will respond to go beyond the Rocky mountains and carry 'the Book of Heaven'?" Rev. Samuel Parker, from his home in Massachusetts, wrote, a month later, to the American Board of Foreign Missions, offering to go to establish a mission among the Indians of Oregon. The Presbyterian church of Ithaca, N. Y., later decided to bear the expense of the mission, but indicated a desire to have it under the prestige and patronage of the American Board. Delayed for a year and a half by a com-

bination of adverse circumstances, Mr. Parker spent the last months of waiting in traveling through western New York and lecturing on missions. In November, 1834, he spoke at Wheeler, N. Y., on the Oregon mission and was heard by Dr. Marcus Whitman, then a practicing physician and an elder in the Presbyterian church of that place. At the close of the lecture Dr. Whitman signified his willingness to go as a missionary. In 1835 the American Board sent Mr. Parker and Dr. Whitman to make investigations as to the practicability of a mission in Oregon. At Green River, in Wyoming, an important council was held with Indians, and the result of the conference was so encouraging that it was decided that Dr. Whitman should return to the east and report to the American Board, while Dr. Parker should go on to the Columbia. Two Indian boys accompanied Dr. Whitman on his return to the states. We are told that the American Board, upon the report of Dr. Whitman, decided to occupy the field at once. Through Dr. Parker, Dr. Whitman had been introduced to Miss Narcissa Prentice, of Prattsburg, N. Y., who had also offered herself as a missionary, and the two were married at Angelica, February, 1836. The missionary spirit had filled the heart of Mrs. Whitman from early childhood. Dr. Whitman found a true helpmeet in this heroic woman, delicately nurtured, but possessing unusual force of character, and with all her rare gifts, especially her sweet voice, consecrated to the Master's service. As she herself said: "Our courtship was very short, and we shall have to complete it on the journey." What a memorable wedding journey was theirs! The party consisted of Dr. and Mrs. Whitman, Rev. and Mrs. H. H. Spalding, Mr. W. H. Gray, the two Indian boys and two teamsters. They went by the Pennsylvania Canal to the Ohio river, down the Ohio, up the Mississippi and Missouri rivers to Council Bluffs, where they were to meet the convoy of the American Fur Company on their way to Oregon. Disappointed in this, they hastened on, and after a month of hard traveling overtook the caravan. It is said that the two ladies of the party (the first white women to cross the Rockies) won the good will of these rough trainmen by their courage, tact and kindness. "One far-seeing old American trader, who had felt the iron heel of the English company beyond the Stony Mountains, pointing to the little missionary band, prophetically remarked, 'There is something that the Honorable Hudson Bay Company cannot drive out of Oregon.'"

Mrs. Whitman's diary during the journey reveals the brave spirit that never expressed a fear, and that could even make light of the unsatisfactory menu that included only "dried buffalo meat and tea for breakfast, and tea and dried buffalo meat for supper." "I thought of my mother's bread as a child would, but did not find it. I should relish it extremely well. But we feel that the good Father has blessed us beyond our most sanguine expectations. It is good to feel that he is all I want, and if I had ten thousand lives I would give them all to him." Forward pressed the travelers on horseback, up the gradual ascent of the Wind River Mountains, and through the South Pass, which, as Dr. Nixon describes it, "seems to have been made by nature on purpose to unite the Pacific with the Atlantic slope by an easy wagon road." At the summit they found the wonderful spring where the

waters divide and flow both ways, and here they paused to hold a most impressive service. Of this Dr. Jonathan Edwards says: "They spread their blankets carefully on the grass and lifted the American flag to wave gracefully in the breeze, and with the Bible in the centre they knelt and with prayer and praise on their lips they took possession of the western side of the continent in his name, who proclaimed 'Peace on earth and good will to men.'"

Mrs. Whitman's diary tells us of the famous wagon that would persist in tipping over in the narrowest places as they climbed the mountains, and being stuck as they crossed the rivers, but yet, *which went through*, the first wagon to cross the Rocky Mountains into Oregon, and which subsequently played an important part in the history of that state.

At Green River, the point which Dr. Whitman had reached the year before, they met representatives of far-distant Indian tribes. A deputation of the Cayuse and Nez Percé Indians was waiting in expectation of the return of Dr. Whitman with the two Indian boys. It is said "the Indians were delighted with the noble white squaws who had come on the long trail." The eventful journey of six months was ended at Fort Walla Walla, September 1.

The Hudson Bay Company was dominant in Oregon, and, to confer with its officials before beginning their work, they took an additional journey of three hundred miles in open boats to Ft. Vancouver. At the advice of Dr. McLoughlin, Chief Factor of the Hudson Bay Company who became their friend, they decided to locate the mission among the Cayuse and Nez Percé Indians, wealthy and influential tribes who had asked for teachers. The ladies remained at Ft. Vancouver while their husbands returned to begin the work of building their houses; Dr. Whitman at Waiilatpui, among the Cayuse, and Mr. Spalding at Lapwai among the Nez Percés. Mrs. Whitman's journal reports their arrival at Waiilatpui (the place of rye grass) December 10, 1836. In an incredibly short time enough had been done to give them a comfortable shelter for the winter, though, as Mrs. Whitman wrote, "no doors or windows except blankets. We had neither straw, bedstead or table, or anything to make them of except green cottonwood." Yet she could say, December 26, "Who are we that we should be thus blessed of the Lord? I can scarcely realize that we are thus comfortably fixed and keeping house so soon after our marriage, when considering what was then before us." Dr. Whitman's indomitable courage and untiring energy enabled him to rise above all difficulties. The logs for building had to be hauled fifteen miles, and then sawed into boards by hand. The Indians, as is proverbial of their race, were disinclined to work, and other helpers were few. We are informed that Dr. Whitman had only a quart of wheat at the beginning, and a dozen cattle driven from the states by his two Indian boys. Yet, three years later, one who visited the mission found 250 acres enclosed and 200 acres under good cultivation. Added to the labors of building under such herculean difficulties and converting the wilderness around him into a well-appointed farm, were the duties of a teacher, a preacher, and a physician whose circuit extended over a hundred miles. Mrs. Whitman with equal energy and efficiency performed her many and varied duties, and con-

ducted the large school for Indian children. Dr. Whitman had been constantly hampered in his missionary work by the roving habits of his people. The Hudson Bay Company, seconded by the Jesuit priests in their service, encouraged them to roam far and wide in search of furs. It was thus difficult for the missionaries to induce them to settle down and build permanent homes, and to engage in the more quiet pursuits of agriculture. Dr. Whitman encouraged them by offering seed to every Indian who would plant. Dr. Jonathan Edwards reported in 1842, "The Indians were cultivating from one-fourth to four acres of land, had seventy head of cattle and some of them a few sheep. He also gave a graphic description of the painstaking work of Dr. and Mrs. Whitman, not only in the school-room, but in the Indian home, to show them the comforts and benefits of civilization."

A great sorrow that overshadowed their home was intensified by a threatening of serious disaffection among the Indians. A bright little daughter of two and a half years, and to whom had been given the sweet gift of song as to her mother, was very much loved by the Cayuse. They familiarly called her "The Little White Cayuse." Though so young, she could speak their language plainly, and sing the songs written in their dialect. She was accidentally drowned in the Walla Walla one day. From that time the Indians seemed greatly changed towards Dr. and Mrs. Whitman. There were also foreign influences at work. The Jesuits had from the first manifested a bitter hatred of the Protestant missionaries, and now secretly encouraged the growing discontent and unreasonable demands of the Indians. But these anxieties were soon temporarily forgotten in the call that came to Dr. Whitman to save Oregon to the United States and to the Protestant Church.

The Hudson Bay Company had long monopolized the territory northwest of the Rocky Mountains. It was for their interest to make false representations about the country to prevent immigration, and as they had exclusive control of the English press they had succeeded in creating everywhere a false impression. They had deceived even the leading statesmen of our country. One of these had actually said of Oregon: "I would not give a pinch of snuff for the whole territory. I wish the Rocky Mountains were an impassable barrier. I thank God for his mercy in placing the Rocky Mountains there." Even Webster declared, "What use have we for such a country? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer to Boston than now." But the pioneer missionaries to Oregon knew better. Of this it has been said: "They were all men who, though in Oregon to convert Indian savages to Christianity, yet were intensely American. They thought it no abuse of their Christianity to carry the banner of the cross in one hand and the banner of the country in the other." Their glowing descriptions of Oregon sent east had encouraged some immigration. In the fall of 1842 a band of one hundred and twenty American settlers reached Wailatpui, among them General Lovejoy, from whom Dr. Whitman learned that some of the momentous questions that concerned the fate of Oregon were to be decided by Congress the next March. He also learned that there were negotiations on foot

to trade American interests in Oregon (a territory now comprising the states of Oregon, Washington, Idaho and parts of Montana and Wyoming) for the fisheries of Newfoundland. Dr. Whitman, with the full approval of his heroic wife, decided to go to Washington and try to save Oregon. At a banquet at Fort Walla Walla he heard the startling news that a colony of one hundred and forty Englishmen were en route for Oregon. This was sufficient to spur him to immediate action. To his brethren of the mission he said: "I am going to cross the Rocky Mountains and reach Washington this winter, God carrying me through, and bring out an immigration over the mountains." The great thought with him was: "I must reach Washington before Congress adjourns or all may be lost." Hastening home, he prepared for a speedy departure. Time was too precious for him to wait for a leave of absence from the American Board, and with but a reluctant consent from his missionary associates, who realized fully the perils of that long winter ride, he set out on his important mission accompanied by General Lovejoy and a guide with three pack mules. To Fort Hall in eleven days! There the ever-vigilant British agent, Captain Grant, tried to deter him from his purpose by representing that the snow was twenty feet deep in the Rocky Mountains, and that his life would not be safe, as the Sioux and Pawnees were at war with each other. With undaunted courage he set out south-east by a route which no white man's foot had ever trodden. It was a fearfully cold winter, and the snow was very deep and badly drifted. Over a rough, mountainous country, blinded by terrible snow-storms, plunging into the icy mountain torrents, undeterred by their frozen feet, hands and ears, onward they pressed, those heroes! who were facing death for God and country. Hindered by many vexatious delays, they were threatened with starvation, and were compelled to eat their dog and one of their mules. At Fort Bent General Lovejoy remained to rest, but Dr. Whitman pushed on till St. Louis was reached in February. Pausing here only long enough to learn that he was not too late to save Oregon, he went on to Washington by stage and arrived there in March. "The old pioneer, in his leather breeches and his worn and torn fur garments, and with frozen limbs, just in from a four thousand miles' ride," stood before President Tyler and Secretary of State Daniel Webster, and plead for his beloved Oregon. To Webster's declaration, "There cannot be made a wagon road over the mountains, Sir George Simpson says so," Whitman replied, "There *is* a wagon road, for I have made it."

Webster said, Oregon was shut off by impassable mountains and a great desert which made a wagon road impossible. Whitman answered: "Six years ago I was told there was no wagon road to Oregon and it was impossible to take a wagon there, and yet, in despite of pleadings and almost threats, I took a wagon over the road and have it now." After giving a glowing picture of Oregon with its wonderful possibilities, he said: "Mr. Secretary, you had better give all New England for the cod and mackerel fisheries of Newfoundland than to barter away Oregon. All I ask is that you don't barter away Oregon or allow English interference until I can lead a band of stalwart settlers across the plains." President Tyler responded: "Dr.

Whitman, your long ride and frozen limbs speak for your courage and patriotism; your missionary credentials are good vouchers for your character." The request was granted.

General Lovejoy meanwhile had not been idle. From Fort Bent he had later gone on to St. Louis and had well advertised the fact of the proposed immigration to Oregon in the spring, to be conducted by Dr. Whitman and himself. The long train of about one thousand persons, with one hundred and twenty-five wagons and one thousand head of cattle, started in June and reached the Willamette valley in October. Dr. Whitman was everywhere "the animating soul, the laborious guide, the active physician of the great company." Dr. Nixon tells us: "Under the full belief that Whitman would bring with him a large delegation, the Americans met and organized before he reached Oregon, and when the Whitman caravan arrived they outnumbered the English and Canadian forces three to one, and the Stars and Stripes were run up, never again to be hauled down by any foreign power in all the wide domain of Oregon." Three years later the treaty was signed, fixing the boundary line between the British possessions and the United States at 49°. His patriotic mission accomplished, Dr. Whitman took up his old burden of work among the Indians, devoting himself to it with the same characteristic energy as of yore.

But not for long. The Jesuit priests, working in the interest of the Hudson Bay Company, so successfully inflamed the passions of the most superstitious among the Indians, that they became hostile to American settlers and missionaries after the return of Dr. Whitman and his large immigration. The dark clouds of discontent that had been gathering for some time over the devoted mission band at Wailatpui burst at last, November 29, 1847, in a terrible outbreak of savage fury, when Dr. and Mrs. Whitman, with thirteen others, were brutally massacred by the very Indians among whom they had so faithfully labored for eleven years.

"On the banks of the Walla Walla, in a lowly grave, unmarked by an inscription, lie the mortal remains of Dr. and Mrs. Whitman, not far from the spot where the consecrated years of their mature life were so lavishly given to that noblest of all work: raising the fallen and saving the lost. Living, they were the peers of such a hero and heroine as Dr. and Mrs. Judson, and dying, their memory is entitled to the same enshrinement in the grateful regards of a Church and state, indebted to them for one of the finest illustrations of unselfish patriotism, and of the purity and power of ancient faith. And when he, whom they served with such special devotion, shall assemble his best beloved, they of the eastern shall greet those of the western shore of the Pacific and hail them fellow-heirs to martyr's robe and crown."

ALLEN GARDINER.

[For the Christian Training Course. See Programme No. 3, Study III.]

Allen Gardiner, of the Royal Navy, one of whose voyages took him to the coast of South America, became deeply interested in the condition of the people he saw there. On his return to England he reported what he had seen to the London Mission-

ary Society, and begged them to commence a mission.

The society was not able then to undertake the enterprise he had suggested. A few years later, however, Gardiner determined to devote the rest of his life to missionary service. Without special training for the work, he went, in 1834, to Natal, South Africa, and for three years preached to the Kaffirs through an interpreter, taught the children, and read the church service for the colonists.

Difficulties between a native chief and the English led him to return to England. Failing in his attempt to enlist the sympathies of the missionary societies in behalf of South America, he determined to go on his own account. In company with a catechist he landed at Rio Janeiro in 1838. But the attempt to establish a mission there was not successful, and his attention was turned to Patagonia. Making the Falkland Islands his headquarters, he entered zealously upon his work. A few years later he was able to interest some English friends in the inhabitants of Patagonia and Tierra del Fuego, and the nucleus of a missionary society was formed. Captain Gardiner and Mr. Hunt set out as the first missionaries, and after a voyage of ten weeks landed at Cape Gregory. Proceeding into the interior they encountered many difficulties and endured much persecution, and at last were constrained to take the first opportunity of returning to England.

Gardiner now persuaded others to join him in the enterprise, and in 1850 a company of seven men sailed for Tierra del Fuego. They landed among hostile, plundering natives, with but a small stock of provisions. Storm and ice destroyed their boats, disease attacked them, and one by one they died. From January to September, 1851, these brave pioneers struggled with the difficulties that were too great for human endurance. On his birthday in June Gardiner wrote in his journal:

"Should we languish and die here, I beseech thee, O Lord, to raise up others, and send forth laborers into thy harvest." Again he wrote: "God has kept me in perfect peace; I trust poor Fuego will not be abandoned. Let the mission be prosecuted with vigor."

A ship was sent out to rescue the party, but help came too late. The unburied bodies of some of them were found, and Gardiner's journal told the sad story of how his six companions had died of starvation, and that he, without food for several days, must soon die in the same way. But the last entry in the journal spoke of the mercies of his heavenly Father, and of the marvelous loving-kindness of God; and over the entrance to the cave that had been his shelter, these words were found written in large letters: "My soul, hope thou in God, for my expectation is from him."

Many hearts in England were deeply moved by the tidings. Captain Gardiner's son, the Rev. Allen W. Gardiner, took up his father's work. The South American Missionary Society was formed; and so successfully was the work prosecuted that Charles Darwin wrote as follows: "I could not have believed that all the missionaries in the world could have made the Fuegians honest. The success of the Tierra del Fuego mission is most wonderful, and shames me, as I always prophesied utter failure."

CHRISTIAN TRAINING COURSE

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896. See full Outline B, with Helpful Hints, in the August issue of THE CHURCH AT HOME AND ABROAD, pp. 146, 147.]

GENERAL REMARKS.

OUTLINE B. PROGRAMME No. 4, NOVEMBER, 1896.

1. OUTLINE B began with the October number. See page 305.
2. THE MEETINGS for these studies might well be held in the second and fourth week of each month, and should not exceed one hour and a half. The Training Course Committee should consist of three Leaders, one for each department, and all under the oversight of the Pastor. The hymns are in any Church Hymnal.
3. THE HEADQUARTERS for the literature required is the Foreign Missions Library, 156 Fifth Avenue, New York. Enclose two-cent stamp for complete circular.
4. SUGGESTIONS have to be limited. Each student should bring to the meeting his own book for reading and reference. Answer by reading, by oral statement, by brief essay. Arrange texts as in a Bible Reading. Prayers should be short. Have solos. Begin and end on time. If necessary, shorten the meeting to one hour. Leaders must use judgment, and omit paragraphs if deemed less important.

OUTLINE B. PROGRAMME No. 3, NOVEMBER, 1896.

1. HYMN.
2. PRAYER. Biblical Leader in charge.
3. BIBLICAL. Study III. His Plans and Methods of Work. Part 2.

Required reading, Speer's *The Man Christ Jesus*, pp. 40-53, and Questions 12-16, p. 247.

Ques. 12. When did he forego the opportunity to use the people for his political advantage? p. 41, top. Read other sections and the poem. Ques. 13. What moral standard did he set before his disciples as to conduct and speech? pp. 43-46. Ques. 14. What were his characteristics as a teacher? pp. 47-49. Ques. 15. Give instances of his exceptional knowledge of human nature. p. 50. Ques. 16. What was his attitude toward movements with which he disagreed? pp. 51-53. Sing hymns, "How sweetly flowed," "O Master, let me walk with thee," etc.

4. HYMN. The Historical Leader in charge.
5. HISTORICAL. Study III. The Missionary Idea—Its Full Revelation in the Gospels.

Required reading, Smith's *Short History of Missions*, pp. 23-31.

Question. Was the gospel meant for all people? Ans. (1) His Advent, pp. 23, 24. Ans. (2) His Mission, p. 26. Ans. (3) His Methods, p. 27. Ans. (4) His Charge, pp. 28, 29. Ans. (5) His Kingdom, pp. 30, 31. Look up the texts. Add these, Matt. 15 : 24-28 ; 2 : 1 ; 3 : 10 ; John 4 : 6, 39, 40 ; 13 : 20-23 ; Mk. 15 : 39 ; John 3 : 16 ; Matt. 8 : 11 ; 11 : 28 ; John 10 : 16. Sing hymns interspersed, "My dear Redeemer," "Oh love, how deep," "How shall I follow."

6. HYMN. The Missionary Leader in charge.
7. PRAYER.
8. MISSIONARY. Study III. Allen Gardiner and South America.

Required reading, THE CHURCH AT HOME AND ABROAD, November, 1896, Allen Gardiner, p. 382. Because of limited space the sketch of Gardiner is brief.

On South America, see pp. 347-361 ; also Questions on South America 39-53 on p. 385. Note this "neglected Continent." Why so dark? and yet under a Church and teachers.

9. PRAYER.

10. HYMN.

1. HYMN.
2. PRAYER. Biblical Leader in charge.
3. BIBLICAL. Study IV. His Plans and Methods of Work. Part 3.

Required reading, Speer's *The Man Christ Jesus*, pp. 53-67 ; Ques. 17-22, p. 247.

Ques. 17. What importance did he attach to the unpopularity of his doctrine or criticisms upon it? p. 53. Ques. 18. Give instances of his habit of encouraging expectations, which it would have been disastrous if he had been proved unable to meet. pp. 54, 55. Ques. 19. What was his attitude toward God's will? p. 56. Here read also Faber's "I worship thee, sweet will of God," and sing "My Jesus, as thou wilt." Ques. 20. How did he receive reproof or criticism of his conduct? pp. 57-61. Note the nine items here. Have different persons briefly state them. Ques. 21. Was he ever surprised? pp. 62, 63. Ques. 22. Did he ever modify any expressions of judgment or opinion? pp. 63-67. See the two reasons on p. 67. Prayers for patience. Sing "Jesus, I my cross," and "Stand up, stand up for Jesus."

- HYMN. Historical Leader in charge.

HISTORICAL. Study IV. The Missionary Idea—Its Successful Operation in the Acts and later New Testament.

Required reading, Smith's *Short History of Missions*, pp. 32-46.

The best illustrations are found in the lives of Peter and Paul. Look up and use Acts 10 : 1-11, 18 ; 20 : 21 ; 21 : 19 ; 26 : 17, 19, 20 ; Rom. 15 : 8-12 ; Eph. 2 : 13, 14 ; 3 : 8, 10.

The relation of Christ and the Holy Spirit to Missions. See pp. 32, 33. The first Christian missionaries. pp. 33, 34. Peter the Chief Apostle. See Jerusalem Pentecost, Acts 2, and Caesarea Pentecost, Acts 10. What is Stephen's place in Missions? p. 35. Paul, the Apostle of the Nations, p. 35. The Apostolic Method—conquering the cities. p. 36. The name Christian, p. 37, and other names. Emphasize Pliny's letter to Trajan. Paul's three Missionary Tours from Antioch. p. 38. Have three brief essays or statements of the direction and results of these tours. John, the Divine. p. 42. Why called the Divine? p. 43. John's special service to Missions. pp. 43-46. Sing "Crown him with many crowns," "Christ for the world."

6. HYMN. Missionary Leader in charge.

7. PRAYERS.

9. MISSIONARY. Study IV. Marcus Whitman, M.D., and Home Missions.

Required reading, THE CHURCH AT HOME AND ABROAD, November, 1896. For Marcus Whitman, M.D., pp. 379-382 ; also Questions on Whitman, 1-10 on p. 384. Study this heroic man. For Home Missions, extra work, see Questions 11-28 on p. 384. Pray. Sing, "My country 'tis of thee," "Our country's voice is pleading," "Look from thy sphere of endless day."

9. PRAYER.

10. HYMN.

WORTH READING.

Education in the Capital of Korea, by Rev. Daniel L. Gifford. *The Korean Repository*, July and August, 1896.

Christian Endeavor and the General Assembly, by Rev. David R. Breed, D.D. *The Presbyterian and Reformed Review*, October 1896.

The Early Bermuda Church, by W. Robson Notman. *The Presbyterian and Reformed Review*, October, 1896.

Christian Giving in the Sanctuary Service, by Ralph E. Prime. *Presbyterian Quarterly*, October, 1896.

Li Hung Chang, by Chester Holcombe. *McClure's Magazine*, October, 1896.

Fifty Years of the American Missionary Association, by Charles J. Ryder. *New England Magazine*, October, 1896.

The Creed of the Sultan—Its Future, by Thomas Davidson. *The Forum*, October, 1896.

The Opium Traffic in California, by Frederick J. Masters. *The Chautauquan*, October, 1896.

France's Task in Madagascar, by Frederick Taylor, F. R. G. S. *North American Review*, October, 1896.

QUESTIONS FOR THE NOVEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. Repeat the story of the "wise men from the west" who came to St. Louis to find "the white man's book of life." Page 379.
2. Who first responded to the call to carry "the book of heaven" beyond the Rocky Mountains? Page 379.
3. How was Dr. Whitman led to undertake the work? Page 380.
4. Describe his marriage and the wedding journey. Page 380.
5. How did the missionary company take possession of the western side of the continent? Page 380.
6. What is said of the "historic wagon?" Page 380.
7. What led Dr. Whitman to think of returning to the east? Page 381.
8. Describe his journey, his reception at Washington and the result. Page 381.
9. How did the disaffection of the Indians begin, and what was the result? Pages 381, 382.
10. Repeat the testimonial to Dr. and Mrs. Whitman. Page 382.
11. What anniversary was celebrated last month in Moscow, Idaho? Page 363.
12. Where is our foreign-born population chiefly located? Page 367.
13. Tell the story of the dying boy who desired baptism. Pages 369, 370.
14. What proportion of our population is foreign born? Page 366.
15. How many Indians are there in the United States, and how many receive aid from the government? Page 322.
16. What is suggested as a method of solving the Indian problem? Page 323.
17. Describe the work of "the little missionary" in the mountains of West Virginia. Pages 376, 377.
18. What plan of church schools was suggested by Dr. Cortlandt Van Rensselaer? Page 332.
19. In what respects is Christian education of fundamental importance? Page 333.
20. What is the object of the Board of Aid for Colleges and Academies? Page 333.
21. What are the principles and methods of the College Board? Pages 336, 337.

22. How has a native Japanese been of service to one of our American colleges? Page 377.
23. Does the hope of the Negro lie in secular education alone? Page 329.
24. "Race prejudice" is what in some portions of the south? Page 330.
25. What sum was contributed last year for work among the Freedmen by our Church, and what did the Negroes themselves contribute? Page 330.
26. What is the ideal in practical Sabbath-school work? Page 338.
27. Give illustrations of the need of Sabbath-school missionary work. Page 337.
28. Is your church one of the 3488 or one of the 4035 churches mentioned on page 340?

WORK ABROAD.

29. Who was the first foreign missionary appointed by the Presbyterian Board? Page 328.
30. How many foreign missionaries are now under appointment of the Board? Page 328.
31. What is one effect of too great anxiety for immediate results in missionary work? Page 342.
32. How was the work of printing in Chinese characters simplified? Page 328.
33. How was the money raised to secure matrices for casting the elementary forms? Page 328.
34. Relate the story of the converted Chinaman who preached the gospel to his countrymen in Demerara. Page 342. [Locate Demerara on the map.]
35. Describe the worship of the people of Yu-Yiou. Page 362.
36. Give a sketch of the life of Dr. George Mark, the physician and interpreter of Li Hung Chang. Page 376.
37. Tell something of the missionary in Africa, who is "alone but not lonely." Page 320.
38. How did the pupils of a school in Burma aid a church in this country? Page 375.
39. What title do the Chilean people apply to themselves? Page 351.
40. What fact stands in the way of the development of the individual and the progress of society? Page 351.
41. In Chile, what maxim is much practiced? Page 352.

42. Name some of the characteristics of the people of Chile. Page 352.

43. What is said of the activity of the young lady president of a Christian Endeavor Society in Santiago? Page 343.

44. What ideal is set before those about to enter the church in Copiapo, Chile? Page 347.

45. How was the president of an Endeavor Society in Chanarcillo designated? Page 348.

46. What advice is given by a native helper, when he sells a copy of the Bible? Page 349.

47. Tell how a little boy gathered an audience for the itinerating missionary. Page 348.

48. Who was the first missionary of the Presbyterian Church to Brazil, and when did he begin his work? Page 355.

49. What was the percentage of illiteracy in Brazil when the Republic was set up? Page 357.

50. Outline the history of the educational work of the Presbyterian mission in Sao Paulo. Page 357.

51. Name the evangelical influences of the educational work in Sao Paulo. Page 358.

52. Give a sketch of the lives of the first native Brazilians who prepared themselves for the ministry. Page 353.

53. What are some of the burial customs in Colombia? Page 360.

These questions for November are reprinted in leaflet form, and are furnished at the rate of five copies for four cents or ten copies for five cents.

—A missionary should possess these qualifications, writes Isabella Thoburn: Good health, a fair education, adaptation to circumstances and to people, some experience in Christian work, and consecration to the extent of utter self-renunciation.

—The output of religious literature in Korea has been nearly twice as large during the last year as during any previous year. Korea contains so little literature in the native character that it is thought the bulk of *Unmun* literature in Korea may be Christian.

—Out of eighty new missionaries accepted by the C.M.S., forty-two have already been specially provided for apart from regular contributions. Six of the eighty are honorary, that is, they go at their own charges; so that only thirty-two have yet to be provided for.

—The Japanese have a pretty way of sending beautiful sentiments embroidered on satin or silk to those to whom they would give some token of appreciation. Sometimes this takes the form of a tablet. A Japanese hospital was recently pre-

sented with a tablet to be placed over the door, "Life returns at the touch of a hand."—*Woman's Missionary Friend*.

—It is reported that Mrs. Leland Stanford, the widow of the late U. S. Senator Stanford, of California, recently appeared before the Probate Court in San Francisco, and stated that she could not use her monthly allowance of \$10,000, and the estate could not afford so great liberality to her, considering the claims of the Stanford University, and obtained a reduction of \$2500 a month.

—The man who does not believe in missions—foreign or domestic—who does not want to have their needs brought constantly to his attention, must be prepared to take heroic measures with himself. He must give up the Lord's Prayer; he must forget the Catholic Creeds; he must put away the Prayer Book; he must close his Bible; he must go no more to the Lord's Table, to be reminded of the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." Who is ready to pay such a price?—*St. Andrew's Cross*.

Book Notices.

ROBERT WHITAKER MCALL, founder of the McAll Mission, Paris. A Fragment by Himself; A Souvenir by his Wife. With portraits, facsimiles and illustrations. Fleming H. Revell Co., New York, Chicago, Toronto.

All the world knows the unique and wonderful work of evangelization which Mr. McAll accomplished in France—work begun when he was about fifty years old. How he was fitted for that work by heredity and education and by twenty or more years of work as a pastor in England may not be so generally known. It will be better known by all who read this book. It also shows, quite unintentionally, what an excellent helper to that life and work was Mrs. McAll, who, with great modesty and fidelity, gives us this pen-picture of her husband.

We give to our readers, elsewhere, by courtesy of the publishers, a portrait of Dr. McAll and some extracts from the book. See page 372.

PROFESSOR WILLIAM HENRY GREEN'S SEMI-CENTENNIAL CELEBRATION, 1846-96.


This volume of 193 pages, 6½ x 4 inches, with wide margin, has come from the press of Charles Scribner's Sons, in paper, printing and binding, worthy of its subject and occasion, and of that honored and honorable publishing house.

ADDRESSES by Drs. Gosman, Mead, McCurdy and Patton, with Dr. Green's reply, fill the first 44 pages; CONGRATULATORY ADDRESSES by Drs. Booth, McPheters, Beecher, Warfield, Alexander and Osgood, the 16 pages next following; AFTER-DINNER SPEECHES by Drs. Cattell, Cuyler, Taylor, Griffin, Fox and Patton, the next 24 pages. Then follows the Appendix, filling nearly 100 pages with TESTIMONIALS AND LETTERS OF REGRET.

The whole constitutes a remarkable tribute of reverent affection, testifying the esteem in which the venerable Christian scholar is deservedly held throughout Christendom.

A copy of this unique volume will enrich and adorn any library in Christendom. Price, \$1.50.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

AXMANN, HERMAN A.—Born at Breslau, February 14, 1863; graduated from St. Chrischona (Switzerland) College, 1886, and German Presbyterian Theological Seminary, Bloomfield, 1889; ordained by the Presbytery of Newark, N. J., 1889; pastor of German Church of New Utrecht, L. I., for six months; First German Presbyterian Church, Elizabeth, N. J., 1889-1891; Second German Presbyterian Church of Cincinnati, 1891-96. Died at Cincinnati, O., August 5, 1896.

Married, December 17, 1889, Miss Louise Brussels, who, with one son, Herman, six years old, survives him.

AUSTIN, WILLIAM LUCIEN.—Born in Harrison Co., Va., May 30, 1849; graduated from Hampden Sidney College; Auburn Theological Seminary, 1877; ordained by the Presbytery of Geneva; pastor of the church at Naples, N. Y., for about three years; missionary in Montana one year; his next charge was at Dunkirk, N. Y., whence he was called to New Albany, Ind.; May, 1889, founded the Church of the Covenant in Baltimore, of which he was pastor until his death. Died at Baltimore, September 11, 1896.

Married, in 1877, Martha T. Knight, of Baltimore, who, with four daughters and one son, survives him.

COLMERY, ROBERT C.—Born in Washington Co., Pa., April 10, 1822; graduated from Washington College, 1847, and Princeton Theological Seminary, 1850; ordained by the Presbytery of Richland, May, 1850; pastor of the Presbyterian Church, Mount Vernon, O., 1850-56; Wooster, O., 1856-61; Mendota, Ill., 1861-69; Delevan, Ill., 1869-71; Frankfort, Ind., 1871-74; stated supply, Lexington, O., 1874-75; pastor, Upper Sandusky, O., 1877-85. Died, August, 1896.

Married, October 14, 1851, Miss Catharine McComb. Five children, two boys and three girls, survive him.

CRAIGHEAD, RICHARD, D.D.—Born in Cumberland Co., Pa., October 31, 1815; graduated from Washington College, 1836, and Western Theological Seminary, 1839; licensed June 25, 1839, by Presbytery of Erie, N. S.; ordained by the Presbytery of Erie, N. S., September 9, 1840; pastor of the Presbyterian Church, Springfield, Pa., 1840-43; Second Church, Meadville, Pa., 1845-1875; received by Presbytery of Meadville, N. S., from Presbytery of Erie, N. S., April 16, 1844. Died at Meadville, Pa., September 5, 1896.

Married, January 14, 1841, Miss Lydia L. Reynolds.

FARIS, JOHN MACDONALD.—Born near Elm Grove, (now West) Va., May 23, 1818; graduated from Washington College, Pa., 1834, and Western Theological Seminary, 1840; licensed, Presbytery of Washington, 1840; ordained, Presbytery of Lancaster, 1842; supply, Lebanon Church, Pittsburgh Presbytery, 1840-41; pastor at Barlow, O., 1841-44; at Fredericktown, O., 1844-55; financial agent of Washington College, 1855-57; pastor First Church, Rockford, Ill., 1858-63; financial agent McCormick Seminary, Chicago, 1864-66, and 1873-81; of Westminster College, Mo., 1869-73; for eight years stated clerk of Richland Presbytery, and for four years of Chicago Presbytery; for fourteen years secretary of the Board of Directors of McCormick Seminary; serving in all eleven different ecclesiastical bodies for an aggregate, as secretary, of seventy years, and as collecting agent for twenty-one years; supply of Anna Church, Ill., 1882-83. Died at Elm Grove, W. Va., August 17, 1896.

Married, September 24, 1840, Miss Ann E. Wallace, who died at Anna, Ill., September, 1887. The surviving children are: the Rev. W. W. Faris, D.D., Pittsburgh, Pa., and Mrs. E. R. Jinette, of Anna, Ill. His eldest grandson, the Rev. Wallace S. Faris, is a missionary in China. For more than twenty years previous to his death, the deceased was, by lineal succession, the patriarch of a family that has, within about one hundred years, sent some twenty of its sons into the ministry of the gospel, and about sixty others into the ruling eldership.

MARSHALL, JAMES, D.D.—Born at Grove, Allegheny Co., N. Y., 1834; graduated from Yale College, 1857, and spent one year in Princeton Theological Seminary, 1861; ordained by the Presbytery of Onondaga, July, 1862; chaplain, U. S. A., 1862-66; pastor, Syracuse, N. Y., 1867-70; stated supply, Westminster Church, Troy, 1871-72; pastor First Church, Hoboken, N. J., 1872-76; stated supply, DeWitt Memorial Church, New York City, 1876-83; Nunda, N. Y., Kendall, Pa., 1883-87; president and professor Coe College, Iowa, 1887; D.D., Lima Coll. Institute. Died at Cedar Rapids, Ia., September 11, 1896.

Married Miss Jeannie McNair in 1866. She died in Cedar Rapids, Ia., November 21, 1892. There were no children.

MILLAR, ANDREW M.—Born at Falkirk, Scotland, August 13, 1819; graduated from Oneida Institute, N. Y., 1842; ordained by the Presbytery of Champlain, 1844; pastor of the Presbyterian Church of Chateaugay, 1843-49 and 1850-61 and 1864-66; Burke, N. Y., 1845-49 and 1857-61 and 1864-96; Bellmont, N. Y., 1871-96; Constable, N. Y., 1866-73; chaplain, 16th N. Y. V. I., 1861-62. Died at Malone, N. Y., August 22, 1896.

Married, May 1, 1843, Miss Sally Beaman, who died November 1, 1862. Only daughter survives them. Married second time November 25, 1863, Mrs. Mary L. Smith, who died August 6, 1881.

SACKETT, MILTON A.—Born at Williamsport, Md., February 24, 1813; graduated from Miami University, 1838; studied at Princeton Theological Seminary; licensed by New York Presbytery in 1842; ordained by the Presbytery of Sidney, July 6, 1843; stated supply of the Presbyterian Church, West Liberty, O., 1842; pastor, 1843–44; pastor in Circleville, O., 1845–52; teacher at Kingston, O., 1852–53; stated supply at Walnut Hills, Cincinnati, O., 1853; pastor, 1854–58; stated supply, Mount Vernon, O., 1858–61; teacher in Urbana Institute, O., 1863–66; teacher in Columbia, Pa., 1866–67; principal at Nottingham, O., 1868–84; resided in Cleveland, O., from 1884 to his death, August 21, 1896.

Married, in 1843, Miss Susanna P. Hoge, who died in 1855. In 1858, Miss Mary M. Ramsay, who survives. Two children survive—a son in Columbus, O., and a daughter in Los Angeles, Cal.

SPRAGUE, ISAAC N., D.D.—Born at Poultney, Vt., April 1, 1801; graduated from Middleburg College, 1822; studied theology with Congregational minister, Poultney; ordained, August, 1824; preached in Hebron, N. Y., two years; preached in Sherburne, Chenango Co., nine years; preached in Fourth Presbyterian Church, N. Y., where his voice failed him; agent; preached in Hartford, Ct.; Brooklyn, N. Y.; pastor of Presbyterian Church, Caldwell, 1848–66; pastor, Geneseo, N. Y.; preached in Wyandotte, Mich.; received into the Presbytery of Troy, June 2, 1887, from the Presbytery of Detroit. Died at Poultney, Vt., September 9, 1896.

Married Miss Hart, of Middleburg, Vt.; second, 1850, Mrs. Phoebe Lane Teller, of New York, who survives him with two sons.

VEEDER, PETER V., D.D.—Born at Schenectady, N. Y., June 23, 1825; graduated from Union College, 1846, and Western Theological Seminary, 1857; ordained by the Presbytery at Johnstown, N. Y., August, 1857; pastor of the Presbyterian Church, Napa, Cal.; principal of City College, San Francisco, 1865–71; Professor of Physics in the Imperial University, Tokio, Japan, and Dean of the faculty, 1871–78; Professor of Mathematics in the Western University of Pa., 1880; Professor of Mathematics in Lake Forest University, 1882–86; California, 1887 until death. Died at Berkeley, Cal., August 11, 1896.

Married, January 9, 1861, Miss Amelia Woodruff Jacks. A son and a daughter survive him. Received decoration from the Emperor of Japan, Order of the Rising Sun. D.D., Union College, 1870.

WYLIE, THOMAS ALEXANDER HENDERSON.—Born near Zanesville, O., November 5, 1854; graduated from Geneva College, 1875, and from the Reformed Presbyterian Seminary, in 1879; licensed at Northwood, O., April 11, 1879; ordained by the Presbytery of Iowa (R. P.), December 7, 1882, at Washington Iowa; his ministry was spent as follows: six months at Burlington, Ia.; one year in Brooklyn, N. Y., and ten years (1882–92) in Washington, Ia.; in the year 1892 he connected himself with the Presbyterian Church, becoming a member of the Presbytery of Corning at the time of its organization. He was called to the pastorate of the Bedford Church, which he served with much acceptance till his death, July 11, 1896.

Married, February 21, 1883, Miss Mattie Murray. She survives him with three children—Beth, aged nine; Murray, aged seven, and Josephine, aged two.

RECEIPTS.

CHURCH ERECTION,

SEPTEMBER, 1896.

GENERAL FUND.

Contributions.....	\$2,834 65
Miscellaneous.....	3,288 16
	<u>\$6,122 81</u>

LOAN FUND.

Amount collected on loans.....	923 96
--------------------------------	--------

MANSE FUND.

Amount collected on loans.....	\$637 83
Contribution.....	300 00
Miscellaneous.....	52 25
	<u>990 08</u>
	<u>\$8,036 85</u>

GENERAL FUND CONTRIBUTIONS.

Six months current year.....	\$16,726 24
Same period last year.....	17,087 72
	<u>\$361 48</u>

EDUCATION, SEPTEMBER, 1896.

Churches and Sabbath-schools.....	\$1,647 55
Miscellaneous sources.....	23 55
Refunded.....	5 00
Interest from investments.....	1,029 40
Legacy.....	1,500 00

Total.....	\$4,205 50
Total from April 15 to Sept. 30, 1896..	<u>16,997 74</u>

PUBLICATION AND S.-S. WORK,

SEPTEMBER, 1896.

Contributions from Churches.....	\$1,288 75
“ “ Sabbath-schools....	2,625 29
“ “ Individuals.....	148 07

Previously acknowledged.....	\$4,062 11
	<u>60,838 15</u>

Total since April 1, 1896.....\$64,900 26

FOREIGN MISSIONS, SEPTEMBER, 1895 AND 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895	\$6,839 61	\$5,078 65	\$552 12	\$1,351 37	\$5,108 55	\$1,779 31	\$20,709 61
1896	6,136 12	2,253 18	326 10	903 86	1,291 00	6,560 23	17,470 49
Gain						\$4,780 92	
Loss	\$703 49	\$2,825 47	\$226 02	\$447 51	\$3,817 55		\$3,239 12

STATEMENT OF RECEIPTS, MAY 1 TO SEPTEMBER 30, 1895 AND 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895	\$49,881 82	\$31,566 18	\$4,360 12	\$7,529 30	\$28,870 20	\$36,283 12	\$158,490 74
1896	38,770 84	25,053 67	3,622 27	5,978 83	41,746 70	23,803 73	138,976 04
Gain					\$12,876 50		
Loss	\$11,110 98	\$6,512 51	\$737 85	\$1,550 47		\$12,479 39	\$19,514 70

Gifts through Reunion Fund not included in this comparison.

FINANCES, OCTOBER 1, 1896.

Appropriations made May 1, 1896.....	\$904,224 78	Received from all sources to October 1, 1896.....	138,976 04
Appropriations added to October 1, 1896	27,102 28	Amount to be received before April 30, 1897, to	
Total appropriated.....	\$931,327 06	meet obligations.....	\$828,099 93
Deficit of April 30, 1896.....	35,748 91	Received last year, October 1, 1895, to April 30,	
Total needed for year.....	\$967,075 97	1896	735,639 54
		Increase needed before the end of the year.....	\$92,460 39
		WILLIAM DULLES, JR.,	
		Treasurer.	

FREEDMEN, SEPTEMBER, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$1,717 27	\$131 99	\$1,704 30	\$1,261 60	\$314 17	\$5,129 33
1896.....	1,936 14	151 84	1,485 55	1,431 02	615 00	5,619 55
Gain	\$218 87	\$19 85		\$169 42	\$300 83	\$490 22
Loss.....			\$218 75			

TOTAL RECEIPTS TO OCTOBER 1, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$14,158 68	\$1,079 24	\$8,425 90	\$8,963 80	\$966 67	\$33,594 29
1896.....	11,871 49	1,043 43	8,099 63	9,757 70	7,170 25	37,942 50
Gain				\$793 90	\$6,203 58	\$4,348 21
Loss.....	\$2,287 19	\$35 81	\$326 27			

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DECEMBER, 1896.

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THE CHURCH

AT HOME AND ABROAD.

DECEMBER, 1896.

CURRENT EVENTS AND THE KINGDOM.

A Noble Deed.—When the city of Guayaquil, Ecuador, was visited by a great calamity which made 35,000 persons homeless, the neighboring republic of Peru promptly sent a shipload of clothing, tents and provisions to aid the sufferers—the government detailing a war ship to collect supplies. This is all the more significant since the two republics have been in unfriendly attitude because of a boundary dispute.

A Royal Wedding.—The marriage of the Crown Prince of Italy and Princess Helen of Montenegro took place in Rome on the twenty-fourth of October, and was made an occasion of festivity throughout Italy. The bride's father, the Prince of Montenegro, wrote to his daughter the following parting message, the good sense and tenderness of which attracted much attention: "All is not gold that glitters; be mindful of this, O my daughter, and know that happiness has never chosen for her seat a throne. Under the kingly crown is the crown of thorns, and not even in fable can we find a happy king. Seek happiness in the graceful corner of thy home, in work within thy human power and obedient to divine command. Thy father, Nicholas."—*Youth's Companion*.

Relief for the Armenians.—The National Armenian Relief Committee has received the following cable despatch from Philippopolis, under date of November 14, 1896: "Harpoot, the centre of the desolated district, estimates forty thousand people destitute; needs twenty thousand pounds for food, twenty-five thousand more for bedding, clothing, cooking utensils. We fed eighty thousand people in this district last year. Preparing careful estimates of other districts. Our committee expects calls for one hundred thousand pounds for the win-

ter's needs. (Signed) W. W. Pect, Treasurer."

Reasons for Thanksgiving.—President Cleveland's Thanksgiving Proclamation is worthy of the thoughtful study of every citizen: "On that day let all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the universe for our preservation as a nation and our deliverance from every threatened danger, for the peace that has dwelt within our boundaries, for our defense against disease and pestilence during the year that has passed, for the plenteous rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us. And let us, through the mediation of him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor. Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord."

Sabbath Reform.—One of the most hopeful signs of Sabbath Reform at present, says the *Christian Statesman*, in its column of "News Worth Telling," is the interest with which Young People's Societies in many cities are unitedly undertaking the closing of post-offices on the Sabbath by petition to the postmaster-general, who has restored Mr. Wanamaker's plan of local closing whenever a majority of the adult receivers of mail so request. This is practical Christian citizenship work that all Societies of Christian Endeavor and other similar organizations should most vigorously push forward. A successful example of this work was seen at Mount Vernon, N. Y.,

a city of seventeen thousand inhabitants, where leading citizens helped the young people by personal letters to the postmaster-general sent with the petition.

A Missionary Anniversary.—On the 28th of October, 1646, John Eliot preached at Nonantum, Mass., the first Christian sermon in the Indian tongue ever delivered on this continent. The text was Ezek. 37: 9, 10; and in the sermon he explained the character of Christ, the purpose of his appearance upon earth, and the results of sin, urging his hearers to repent, pray to God, and accept Christ as their Saviour. This was the beginning of a course of instruction which was continued for forty years. He translated the Bible and several books to aid in practical Christian living. At the end of one of these books he placed his motto, "Prayer and pains, through faith in Jesus Christ, will do anything." Said Edward Everett, in an oration, July 4, 1855: "He is called the Apostle to the Indians. An apostle! Truly I know not who, since Peter and Paul, better deserves that name." Eliot's 250th anniversary was celebrated recently in Newton, Mass.

Prison Sunday.—The fourth Sunday in October has been for twelve years used by many churches in the interest of prison reform. The outlook for this reform, says the *Congregationalist*, is brighter than ever before. Inquiry in regard to crime and criminals is widespread with the purpose to improve the methods of dealing with the offender, before, during and after his imprisonment. State after State has followed New York in the Elmira experiment of trying to reform the younger criminal. Legislatures respond more readily to suggestions for changes in criminal laws, based upon the proposition that law-breakers can be transformed into good citizens, and that the State ought to try to reform them. There is a more intelligent discrimination between criminals of various classes, a more general willingness to give a chance to the man who wants to change his course and a much larger interest in work to prevent the young from becoming criminals.

"The Hall of Happiness."—There are in Philadelphia about two thousand resident Chinamen; but this number is increased every Sunday to more than three thousand.

From eastern Pennsylvania and from New Jersey they come on that day to Philadelphia's "Chinatown"—Race street between Ninth and Tenth—which is their Mecca. Here they find their temple with its shrine and idols, and incense always burning. The Christian League of Philadelphia opened, November 9, a Chinese Mission School and Reading Room, at 929 Race street. Across the front of the building is a sign in Chinese characters which means "The Hall of Happiness and Glad Tidings." The Rev. Frederic Poole, who superintends the mission, was for several years a missionary in China, and is familiar with Chinese habits and their peculiar methods of thought. The work is to be supported by Christian churches of all denominations.

A Triumph of Peace.—Lord Salisbury, at the annual banquet of the Lord Mayor of London, made an announcement relative to the Venezuela case that has been received with genuine satisfaction and hearty approval by the best citizens in Great Britain and the United States. Accepting a basis of settlement suggested by Secretary of State Olney, he said: "I do not think I am using unduly sanguine words when I declare my belief that this has brought the controversy to an end." That is, Great Britain is willing to submit to arbitration the Venezuela boundary question.

Immigration.—The Commissioner of Immigration in his annual report shows that of the 343,267 immigrants who arrived during the last fiscal year, 2799 were returned by the steamers on which they came, and 340,468 were permitted to land. The average annual immigration for the preceding ten years was 435,085. Those who came last year are apparently accustomed and able to earn a livelihood; and they brought into the country nearly \$5,000,000. The commissioner believes that since so many return annually to their own country, there has not been any material increase in our foreign-born population since 1893. Of the 340,468 who came to us last year, 5066 over fourteen years of age were unable to write, while 78,129 could neither read nor write. At the last session of Congress the House passed a bill imposing an educational test; but the substitute bill presented to the Senate, making the test more severe, did not come to a vote.

INDUSTRIAL EDUCATION IN SYRIA is ably treated, as a mode of *evangelism*, by Rev. George E. Ford, D.D., of Sidon. See page 454.

OUR ADVERTISEMENTS have suddenly and so greatly increased just now, that we are obliged to print this number on three sheets of thirty-two pages each, instead of two such and one of sixteen pages. This change, when a part of the edition was printed, necessitates some change from the usual order of arrangement. But the table of contents will direct the reader with ease. Our readers will be glad to see, in our advertisements, that so many valuable books are represented in them.

OUR FRONTISPIECE, representing a scene in Alaska, will pleasantly call attention to the able article on page 403 by Miss Joanna R. Nicholls. Some of our readers may have made acquaintance with this writer in other magazines. Specimens of her power are

"The United States Revenue Cutter Service," in the October number of *Frank Leslie's Popular Monthly* and "The United States Lighthouse Establishment," in the November number of the same magazine. We are permitted to hope for further aid from her pen in our pages.

LETTERS FROM SECRETARY SPEER.—The first of a promised series came just a little too late for our November issue, and is in this number (see page 436). Mr. Speer is probably now in Persia, where he is sure of a most warm and honoring welcome. Beloved missionaries and their grateful disciples, Nestorian priests, Armenian ecclesiastics, Kurdish chiefs and Moslem officials of every rank will join in that welcome.

THE NEW LIBRARY OF PRINCETON UNIVERSITY is the building of which we have a picture on page 413. The title was inadvertently omitted there.

THE MONTHLY CONCERT.

Our Editorial Correspondent for Foreign Missions informs us that a change has been decided upon in the plan for subjects of prayer and study in the Concert of Prayer for Church Work Aboard. He says:

"The plan of taking up the various countries in rotation, most admirable in conception and most effective for several years in execution, has now been used so long that many pastors find a difficulty in maintaining the freshness and interest of the Monthly Concert. The Board has therefore, in conjunction with the various Women's Boards, approved a change for the year 1897 by recommending for subjects the *various phases* of foreign missionary work. The subdivisions are simply suggestive of the scope of the subjects and are not designed to be rigid or exhaustive. It is proposed to have the articles in the Church periodicals written, as far as possible, by those who are engaged in the particular phases of missionary work which are under consideration, and the suggestion is offered that, wherever practicable, pastors invite the participation of members of their congregations whose special occupations or studies appear to fit them for the intelligent discussion of the subjects; for example,

using physicians for 'Medical Missions,' teachers for 'Missionary Schools,' business men for 'Missionary Administration,' etc.

"Special articles will be sought from the best writers on missionary topics, both in this country and on the foreign field. Descriptive letters will be printed from experienced missionaries illustrative of their distinctive work. Careful attention will be given to the preparation of facts, statistics, etc., and the utmost care taken to put pastors, missionary workers and church members generally in possession of the freshest and most valuable information. We venture, therefore, to invite and to depend upon the cordial coöperation of pastors in this effort, and to express the hope that they will take such steps as they may deem wise to see that the magazines which contain this matter are in the hands of their people."

We cordially approve of this plan, and agree with our brethren of the Board of Foreign Missions in the opinion that it "will lend new interest to the Monthly Concert."

We earnestly commend it to pastors and to all our young Christian Endeavorers. It is in harmony with our Christian Training Course, and will surely promote its objects.

TOPICS FOR THE MONTHLY CONCERT OF MISSIONS FOR 1897.

- (e) Organization—Missions—Stations.
- (f) Testimonies concerning.
- (g) Foreign missionary heroes and heroines.

January.—THE BIBLE AND FOREIGN MISSIONS.

- (a) The place of Foreign Missions in the Word of God.
- (b) The place of Foreign Missions in the plan of God.
- (c) Christ's yearning for a lost world.
- (d) The Holy Spirit and Foreign Missions.
- (e) The penalty of disobedience.
- (f) Foreign missionary motives.
- (g) Apostolic missionary methods.

February.—EVANGELISTIC MISSIONARY WORK.

- (a) The supreme missionary object.
- (b) Chapel preaching.
- (c) Street preaching.
- (d) Itinerating.
- (e) House-to-house visitation.
- (f) The vastness of the field.

March.—MISSIONARY ADMINISTRATION.

- (a) The Board—its necessity and history.
- (b) Its relation to the church at home and the missionary abroad.
- (c) Its membership and organization.
- (d) Magnitude and variety of its operations.
- (e) Missionary policy.
- (f) How the money is raised and spent.
- (g) Causes of debt.

April.—NATIVE CHRISTIANS.

- (a) Original condition.
- (b) Former religions.
- (c) Difficulties to be overcome in confessing Christ—prejudices—persecutions.
- (d) The number of converts and the ratio of increase.
- (e) Their character and consistency.
- (f) Native agents—their salary and training—normal classes.
- (g) The native church.
- (h) National influence on church organization and development.
- (i) Native Christians who come to America.

May.—WOMAN'S WORK.

- (a) Social customs in heathen lands—marriage and divorce.
- (b) Position and treatment of woman—family life.
- (c) Christianity's message to woman.
- (d) Our women representatives abroad.
- (e) Summary of Woman's Work more fully discussed under other topics.
- (f) Women's organization in the home church—what they are—what they have done—what they are doing.

June.—FOREIGN MISSIONARIES.

- (a) Qualifications for appointment.
- (b) Salary and mode of living.
- (c) Distribution—proportion to the population, compare America.
- (d) Perils and privations—spirit of the missionary.

July.—MISSION PRINTING PRESSES.

- (a) Native languages and literature.
- (b) Creation of Christian literature.
- (c) The vernacular Bible.
- (d) The mission presses—location, history, output.
- (e) Our Church papers and magazines at home.

August.—THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

- (a) Development of the missionary movement.
- (b) Reflex commercial influence.
- (c) Reflex intellectual influence.
- (d) Reflex spiritual influence.
- (e) Causes of spiritual decline.

September.—MISSIONARY SCHOOLS.

- (a) Importance of reaching the young.
- (b) Mission Schools—Day and Boarding—Girls' and Boys'.
- (c) Colleges and female seminaries.
- (d) Industrial training.

October.—MEDICAL MISSIONS.

- (a) Diseases in heathen lands.
- (b) Native remedies and doctors.
- (c) The medical missionary and his work.
- (d) Hospitals and dispensaries.
- (e) Medical itinerating tours.
- (f) Doors opened by medical missions.

November.—INFLUENCE OF CHRISTIANITY ON THE SOCIAL LIFE AND CIVIC INSTITUTIONS OF HEATHEN LANDS.

- (a) Abatement of vices.
- (b) Improved mode of life.
- (c) Suppression of slavery.
- (d) Mitigation of war—feuds.
- (e) Abolition of barbarous rites—burying and burning alive—witchcraft—cannibalism, etc.
- (f) Destruction of caste.
- (g) Advancement of civilization—railroads, telegraphs, post-offices, administration of law, etc.
- (h) The purifying power of the Gospel.

December.—THE HOME CHURCH AND FOREIGN MISSIONS.

- (a) The Church a missionary society.
- (b) Need of a missionary pastorate.
- (c) Theological seminaries and Foreign Missions.
- (d) Place of Foreign Missions in the pulpit and prayer meeting.
- (e) Methods of giving.
- (f) Relation of America to unevangelized lands.
- (g) Foreign Mission Committees—Session, Presbyterian, Synodical.
- (h) Personal responsibility of every disciple in view of the Master's command and the world's need.

COMMUNION OF SAINTS.

The communion of saints—the fellowship of the holy—these are equivalent phrases, and each of them has a richness and fullness of meaning which cannot be realized without meditation. The two words “communion” and “fellowship” are used in the English versions of the New Testament to translate the same Greek word (*κοινωνία*), and neither of them fully expresses its meaning. Our words *companion*, *partner*, *comrade*, and the less dignified *chum* and *crony*, all dip up their meaning from that Greek well, *koinonia*. All such words imply a having and enjoying in common—partaking together. They apply best to what cannot be divided and distributed, that which each partaker enjoys entirely and even more completely when others enjoy it with him than he possibly could enjoy it alone. Such is viewing a lovely landscape, listening to music or to eloquent discourse.

“The communion of *saints*” in which “we believe” is our having and enjoying together the common faith, the love of the Spirit, the joy of the Lord. “Our having and enjoying”—may we say? We, ordinary Christians—may *we*, not only orthodoxly, “believe in the communion of saints,” but actually *have* it and *enjoy* it? Surely we may, for, if we are Christians at all, we are *saints*, *holy* persons. “Holy,” first of all, means hallowed, consecrated, devoted to God. Thus any place, any house, any vessel or instrument which we set apart from ordinary uses to religious uses, is holy or sacred. So the temple and altar were holy; so priests were holy men or men of God. But under the gospel all God’s people are priests. Our common Christian profession gives us to God—makes us *his own*, not merely in his right as our Maker, but his own in our consenting choice, as the bride gives, devotes, consecrates herself to her husband to be *his own*, taking him, as he has offered himself, to be *her own*.

It will not do for Christians to put any less meaning than this into the word CONSECRATION. In the phrase “consecration meeting” that word is becoming very familiar. Beware lest it become common in the sense of losing its sacredness. All consecrated things are *sacred*; all truly consecrated persons are *saints*.

The communion of saints has special

manifestation in the Lord’s Supper, to which an apostle has taught us to give the name *Communion*—“the communion of the body of Christ; the communion of the blood of Christ.” Christ gave us that supper to remember him by; but doubtless he wishes us always to remember him, who died once, as now the everliving head of the body of which we are members, living members, by the life which we live only in him.

The communion of saints is also illustrated and realized in united prayer—in concerts of prayer, as we call our arrangements for engaging many more Christians than can be together in one place, or can even be personally known to one another, to unite in prayer for some one thing that is a proper object for their common desire.

The idea of such union of many Christians—of even the entire Church—as Jonathan Edwards put it, “explicit agreement and visible union of God’s people in extraordinary prayer for the revival of religion and the advancement of Christ’s kingdom on earth”—this idea is one with which all our readers are familiar. Without losing its comprehensiveness, it has received specific applications to different portions of the earth and its populations, and to various agencies for promoting “the advancement of Christ’s kingdom” among them.

One of the most interesting arrangements for concert of prayer has been made by the women of our Church who are organized in societies and Boards for the promotion of foreign missions. They make it a daily concert, and they issue a YEAR BOOK OF PRAYER FOR FOREIGN MISSIONS.

A copy of this Year Book for 1897 has been placed in our hands, and we gladly commend it to the attention of all our readers.

Giving a half-dozen of its neatly printed pages to each month, it first announces the general topic of study and prayer for the month, according to the scheme elsewhere explained (see p. 396), and follows this, under the caption DAILY PRAYER, with a specific topic for each day of the month. For January these daily topics are specifications under the general head *Prayer for the World*. In the following months the different countries to which our Church has sent missionaries are taken in the same order as in former years, and one or more

missionaries, with a short indication of their particular work, are named. It is this last-named feature to which we refer as a delightful exemplification of the communion of saints. How precious it is to a missionary to know on any one day that he is remembered and mentioned by name in thousands of Christian homes with prayer for God's blessing upon him and his work is impressively shown in a letter from one such missionary, which the ladies have printed as a leaflet for circulation along with their Year Book. The letter, from Mrs. Thomas Tracy, Mainpuri, India, was written on the day on which she found her own name given in the book for 1896. She says:

Can you realize the solemn awe which comes over one when she remembers that all over the world her name is being brought before the Lord Jesus? We all know what it is to be prayed for in a body, and when the day comes that the officers of the Women's Foreign Mission Boards are specially remembered there are those who pray for you by name, but it gives me an inspiration I cannot describe to think of the thousands who are this day saying: "Bless Mrs. Tracy this day, and give her according to her special needs." This is my prayer, as I daily read over the names, and I know it is in substance the prayer of all who follow the "Year Book."

We cannot always see answers, but we know we have them, and I realized it this morning when I was surrounded by a most unpromising-looking crowd. There were lots of children, most of them entirely destitute of clothing, and women with torn, soiled skirts, which hardly covered them; the deep, hard lines in their faces told of work, sorrow and care, and drew me toward them, that I might tell them of the Burden Bearer, yet one could see at a glance they were stupid, and at first, I thought, indifferent. It was in a locality nearly three miles from the city, and I had never been there before, but as we talked their faces brightened; they were interested, and seemed to take in the precious truth. I tried to teach them the chorus of a hymn, and while doing so, one of the women said she had heard a bhajan once; she would like so much to hear it again. On questioning her as to time and place, I found I was the one who had sung it. She was doing some work in the house of one of the employés of the jail, and overheard it. So I commenced one with the

chorus, "Come to my help, O Lord," and how her sad face did brighten up as she exclaimed: "Yes, that is it; that is it." So we sung it over again, and they all joined in the chorus, and as we left them there were calls to come back again. "Be sure to come to-morrow," they said.

I was pondering the question, why such an unpromising-looking crowd should have proved so interesting, and then came the thought, "No wonder; this is the special blessing to-day granted in answer to prayer." Oh! it is a wonderful privilege to be a missionary. No other class of workers are so surrounded by prayers. Who was it first thought of the "Prayer Calendar"? I do wish I could thank her for it, but she will find her reward in heaven, and not only she, but all those who have since given time and strength, year by year, to devise the very best means for carrying out the wonderful idea of united prayer. And is it not beautiful to notice how, year by year, the scope for prayer increases. At first it was, as we teach a child, "God bless papa and mamma;" then a little more was added, and again a little more, until now the praying heart can take in not only the persons, but their helpers and surroundings. Mistakes there are of course: I only wonder there are not more. One would need to be not only omniscient, but omnipresent, not to make any mistakes in compiling such a book. But when I come to what I know is a mistake, I like to think of a poem written by Mrs. Charles, one stanza of which is:

And when by earth's cross lights perplexed,
We ask for that which should not be,
God, reading right the erring text,
Gives what we would ask could we see.

I was thinking last night, and again this morning, if I might have made known the special blessing I need to all who will pray for me to-day, what would it have been? Oh, there are so many things! I want these professedly Christian women to be more spiritually minded. I am so anxious that these boys should grow up to be devoted followers of Christ; and so I go over the list; each want seeming for the time more pressing than the rest; but it might all be summed up in this one intense longing—that I may know what it is to believe, so that from me may flow those waters which shall bring life to those around me.

Copies of the "Year Book" for 1897 can be had by addressing the headquarters of the Board in whose territory you are located. Price, ten cents.

PRINCETON UNIVERSITY.

This name, suitably indicating what the venerable College of New Jersey has become by natural and healthy development, was fitly assumed on October 23, 1896, one hundred and fifty years from the date of her charter. That charter needed no change, its original provisions having empowered the

institution to do university work, which it has actually been doing for many years.

The great occasion was made a signal success, as President Patton gracefully acknowledged, by "the kind coöperation of the universities of the world," many of which in both hemispheres were represented

by distinguished members of their faculties. These, with other eminent and learned men of all professions, constituted a distinguished assembly, which felt itself honored by the presence and the wise and eloquent speech of the man whom they all delighted to honor, the President of the United States of America.

No adequate record of this memorable sesqui-centennial celebration can find room in our crowded pages, but such space as we are able to give, cannot, we think, be better occupied than with a few significant extracts from the discourse of President Patton, on Tuesday, and the address of President Cleveland on Thursday, the last and great day of the festival.

FROM THE ADDRESS OF PRESIDENT PATTON.

"The founders of the institution, though Presbyterians by conviction, and actuated in the main by zeal for the religious necessities of their own Church, accepted without scruple a charter which gave no advantage to any denomination, and beyond a scheme for liberal culture, made no specific provision for the needs of any profession.

"The spirit of the founders has been kept alive in their successors. The interest of the college has always been in the hands of religious men, and of men I may say belonging, as a rule, to a particular branch of Protestant Christendom, but it has never been under ecclesiastical control. It has served the Church and it has served the State, without, in any sense, being under the authority of either.

A CHRISTIAN COLLEGE.

"It has been the aim of those who have governed this institution to make and keep it a Christian college. The men who have contributed to its endowment and administered its affairs, and taught in its classrooms, have been Christian men. They have been men of deep conviction regarding God and his government, and they have had high ideas respecting their responsibility for the use of time and money. There is in the history of the college, in what she has done, and in what she has been saved from doing; in what she has achieved, and in what she has escaped, abundant reason for profound gratitude."

Our esteemed Editorial Correspondent, representing the Board of Education, presents

other extracts from President Patton's address, with well-considered comments upon them, in the pages for which he regularly and so well provides. We therefore give what space is found available here to wise words spoken by President Cleveland after a graceful exordium, in which he did full justice to the great occasion and the distinguished audience.

FROM PRESIDENT CLEVELAND'S ADDRESS.

"I cannot resist the train of thought which especially reminds me of the promise of national safety and the guaranty of the permanence of our free institutions which may and ought to radiate from the universities and colleges scattered throughout our land.

"Obviously a government resting upon the will and universal suffrage of the people has no anchorage except in the people's intelligence. While the advantages of a collegiate education are by no means necessary to good citizenship, yet the college graduate, found everywhere, cannot smother his opportunities to teach his fellow-countrymen and influence them for good, nor hide his talents in a napkin, without recreancy to a trust.

"In a nation like ours, charged with the care of numerous and widely varied interests, a spirit of conservatism and toleration is absolutely essential. A collegiate training, the study of principles unvexed by distracting and misleading influences, and a correct apprehension of the theories upon which our Republic is established, ought to constitute the college graduate a constant monitor, warning against popular rashness and excess.

OUR NATIONAL BROTHERHOOD.

"The character of our institutions and our national self-interest require that a feeling of sincere brotherhood and a disposition to unite in mutual endeavor should pervade our people. Our scheme of government in its beginning was based upon this sentiment, and its interruption has never failed and can never fail to grievously menace our national health. Who can better caution against passion and bitterness than those who know by thought and study their baneful consequences, and who are themselves within the noble brotherhood of higher education?

NATURAL LAWS IMPERATIVE.

"There are natural laws and economic truths which command implicit obedience, and which should unalterably fix the bounds of wholesome popular discussion and the limits of political strife. The knowledge gained in our universities and colleges would be sadly deficient if its beneficiaries were unable to recognize and point out to their fellow-citizens these truths and natural laws, and to teach the mischievous futility of their non-observance or attempted violation.

"The activity of our people and their restless desire to gather to themselves especial benefits and advantages lead to the growth of an unconfessed tendency to regard their government as the giver of private gifts, and to look upon the agencies for its administration as the distributors of official places and preferment. Those who in university or college have had an opportunity to study the mission of our institutions, and who in the light of history have learned the danger to a people of their neglect of the patriotic care they owe the national life entrusted to their keeping, should be well fitted to constantly admonish their fellow-citizens, that the usefulness and beneficence of their plan of government can only be preserved through their unselfish and loving support, and their contented willingness to accept in full return the peace, protection and opportunity which it impartially bestows.

NATIONAL CHARACTER.

"Not more surely do the rules of honesty and good faith fix the standard of individual character in a community than do these same rules determine the character and standing of a nation in the world of civilization. Neither the glitter of its power, nor the tinsel of its commercial prosperity, nor the gaudy show of its people's wealth, can conceal the cankering rust of national dishonesty and cover the meanness of national bad faith. A constant stream of thoughtful, educated men should come from our universities and colleges preaching national honor and integrity, and teaching that a belief in the necessity of national obedience to the laws of God is not born of superstition.

UNIVERSITIES AND COLLEGES SENTINELS.

"When the excitement of party warfare presses dangerously near our national safe-

guards, I would have the intelligent conservatism of our universities and colleges warn the contestants in impressive tones against the perils of a breach impossible to repair.

"When popular discontent and passion are stimulated by the arts of designing partisans to a pitch perilously near to class hatred or sectional anger, I would have our universities and colleges sound the alarm in the name of American brotherhood and fraternal dependence.

"When the attempt is made to delude the people into the belief that their suffrages can change the operation of natural laws, I would have our universities and colleges proclaim that those laws are inexorable and far removed from political control.

"When selfish interest seeks undue private benefit through governmental aid, and public places are claimed as rewards of party service, I would have our universities and colleges persuade the people to a relinquishment of the demand for party spoils and exhort them to a disinterested and patriotic love of their government for its own sake, and because in its true adjustment and unperverted operation it secures to every citizen his just share of the safety and prosperity it holds in store for all.

"When a design is apparent to lure the people from their honest thoughts and to blind their eyes to the sad plight of national dishonor and bad faith, I would have Princeton University, panoplied in her patriotic traditions and glorious memories, and joined by all the other universities and colleges of our land, cry out against the infliction of this treacherous and fatal wound.

FOR RELIGION AND MORALITY.

"I would have the influence of those institutions on the side of religion and morality. I would have those they send out among the people not ashamed to acknowledge God, and to proclaim his interposition in the affairs of men, enjoining such obedience to his laws as makes manifest the path of national perpetuity and prosperity.

"I hasten to concede the good already accomplished by our educated men in purifying and steadying political sentiment, but I hope I may be allowed to intimate my belief that their work in these directions would be easier and more useful if it were less spasmodic and occasional. The dispo-

sition of our people is such that, while they may be inclined to distrust those who, only on rare occasions, come among them from an exclusiveness savoring of assumed superiority, they readily listen to those who exhibit a real fellowship and a friendly and habitual interest in all that concerns the common welfare. Such a condition of intimacy would, I believe, not only improve the general political atmosphere, but would vastly increase the influence of our universities and colleges in their efforts to prevent popular delusions or correct them before they reach an acute and dangerous stage.

POLITICAL DUTY OF EDUCATED MEN.

"I am certain, therefore, that a more constant and active participation in political affairs on the part of our men of education would be of the greatest possible value to our country.

"It is exceedingly unfortunate that politics should be regarded in any quarter as an unclean thing, to be avoided by those claiming to be educated or respectable. It would be strange indeed if anything related to the administration of our government or the welfare of our nation should be essentially degrading. I believe it is not a superstitious sentiment that leads to the conviction that God has watched over our national life from its beginning. Who will say that the things worthy of God's regard and foster-

ing care are unworthy of the touch of the wisest and best of men?

"I would have thus sent out by our universities and colleges not only the counselors of their fellow-countrymen, but the tribunes of the people—fully appreciating every condition that presses upon their daily life, sympathetic in every untoward situation, quick and earnest in every effort to advance their happiness and welfare, and prompt and sturdy in the defense of all their rights.

BLESSINGS AND RESPONSIBILITIES OF CITIZENSHIP.

"I have but imperfectly expressed the thoughts to which I have not been able to deny utterance on an occasion so full of glad significance, and so pervaded by the atmosphere of patriotic aspiration. Born of these surroundings, the hope cannot be vain that the time is at hand when all our countrymen will more deeply appreciate the blessings of American citizenship, when their disinterested love of their government will be quickened, when fanaticism and passion shall be banished from the field of politics, and when all our people, discarding every difference of condition or opportunity, will be seen under the banner of American brotherhood, marching steadily and unfalteringly on towards the bright heights of our national destiny."

A STEP FORWARD FOR THE INDIANS.

[From the Independent.]

What created an Indian problem is precisely what created a Negro problem: the fact that we lacked the Christianity to understand what is meant by the unity of the human race. We have thought the Indian less a man than we are, and have treated him accordingly.

But the last dozen years has seen the awakening of the public conscience on this subject. The Century of Dishonor we trust is passed. The Indian has friends who watch over his rights and bring him the blessings of education and religion; while our Government, in its legislative and administrative branches, has similar ends in view. The main principles are settled, and the main lines of policy have been adopted. It is admitted that the Indian is a man; and

it is coming to be admitted that he must be treated like other men. Our Government is seeking to give all Indian youth an English education; the spoils system has received a deadly blow; and we are trying, as fast as is prudent, to put every Indian family on its own allotted land. But the right direction already secured needs to be maintained, and, while on the road to self-protection and citizenship, the Indian requires the protection of law, and the guidance of those who love him because he is a brother man.

In this good work the Lake Mohonk Indian Conference has taken a leading part. We are glad to give the platform adopted last week:

"1. That the tribal system be abolished every-

where as soon as possible, and the Indian incorporated into the citizenship of the States and Territories.

"2. That accordingly Indian agents be dispensed with wherever possible, especially where the Indians have been settled on their own allotments; and that, where it is necessary to retain an agent, preparations be made for his withdrawal in every possible way.

"3. That legislation should protect the Indians against the land-grabber, the gambler and the liquor seller; and particularly that Congress should pass the liquor bill approved by Commissioner Browning, or some other bill equally

stringent. We further recommend that special attention be paid to the subject of marriage and divorce among the Indians, so as to bring their family relations under the laws of the States or Territories within whose bounds they reside.

"4. That the Indian agents should not be removed because of a change of Administration. Further, we commend the admirable methods of the present Superintendent of Indian Education, and we desire that he may be retained to carry out the plans that he has inaugurated.

"5. That appropriations should be made promptly by Congress sufficient to provide for the education of all Indian youth of school age; also



The editor of THE CHURCH AT HOME AND ABROAD gratefully acknowledges the courtesy of Mr. and Mrs. Albert K. Smiley in inviting him, with his daughter, to share the generous hospitality with which they annually make provision for the Indian Conference. We fully intended to be there, but were providentially prevented from going. Happily we are able to give a reliable account of the action of the Conference, in lieu of what we might have written from Mohonk Lake if we had been there. We also give above a view of the beautiful place in which the Conference is annually held, which we also owe to the courtesy of Mr. Smiley.

that the Indian schools eventually and as soon as is expedient be incorporated in the school systems of the several States and Territories, the United States paying the expense of the education of the Indian youth, so long as they are the wards of the nation.

"6. That the work of surveying the reservations should as speedily as possible be completed, so that Indians may be enabled to locate their claims.

"7. That Indians on reservations should not be allowed to connect themselves with shows traveling about the world to exhibit the savagery from which we are trying to reclaim them.

"8. That the anomalous and deplorable conditions in the Indian Territory should be remedied. Convinced that this can be done with justice to all parties, we desire the speedy passage of the Curtis Bill which passed the House at the last session, with such modifications only as will promote its efficiency and enable the Dawes Commission to introduce the Indians of the Five Civilized

Tribes to the full rights of American citizenship. The utter failure of these tribes to protect the rights of citizen Indians in the tribal property lays upon our Government the obligation to enforce the fulfillment of the trust which the tribal governments assumed in behalf of the individual members of each tribe; and the duty of protecting life and property in the territory devolves upon the United States.

"9. That it is of immediate importance that the natives of Alaska be put under the protection of organized territorial law, and be prepared for citizenship.

"10. That coördinate with the work of the Government in providing the best facilities for the intellectual, industrial and moral training of the Indian must be that of the preacher and teacher of religion. We therefore urge all Christian people vigorously to reinforce the work carried on by their missionary societies during this brief transition period, until the Indian shall be redeemed from paganism and incorporated into our Christian life, as well as into our national citizenship."

ALASKA'S CLAIM UPON US.

JOANNA R. NICHOLLS.

The United States of America owes a debt of indemnity to the people of Alaska which it is to her own interest to pay. For years her citizens have been pillaging these ignorant and helpless natives and reducing the supply of food which nature had provided for their support. Formerly the Esquimo obtained a comfortable living from the sea—the whale, the walrus and the seal forming the principal staple of food. Besides these, incredible numbers of fish existed; while on land reindeer and all kinds of game abounded. But about fifty years ago American whaling vessels found their way into the North Pacific Ocean, and the whales were ruthlessly slaughtered for their fat and teeth and bone, till the remnant of these creatures took refuge first in Behring Sea, then in the frozen regions around the North Pole. Even thither they have been pursued by the white man, and the evil work of extermination has been continued; for the ice fields are a protection only against the hungry native who does not possess the appliances of civilization. Insatiable commerce demanded more ivory, and thousands of walrus were destroyed annually for the sake of their tusks alone, while their flesh which would have nourished many an Esquimo family was sacrificed and left to decay. Once these animals were so numerous that their bellowing was heard above the roar of

the waves and the grinding, crashing sound of ice floes; but avarice has done its work, and they are now very scarce. The frantic desire for beautiful furs has also swept through the United States like a plague whose cruel results have been visited upon Alaska, destroying the seals and sea lions, another source of native subsistence. While the American lady luxuriates in her soft, glossy cloak, the Esquimo must relinquish his highly prized diet of seal blubber. Indeed, these aquatic creatures have become so few that the native fisherman can hardly rescue enough skins to cover his boat, or seal thong sufficient to make his tackle, and is therefore deprived of the means to go fishing. Not content with these depredations, the plentiful quantity of fish attracted the attention of speculators. American canneries have been established on the banks of the principal rivers, despite their distance from civilization, and such wasteful methods have been employed to carry this food out of the country that its future supply will be terribly reduced. But those who have invested care little so that they ship five million cans of salmon out of the territory each year and derive thereby a selfish profit. The business is in its infancy as yet, but it means starvation to the natives in the near future. As a last touch of cruelty, the introduction of firearms has driven the

frightened reindeer to the remote almost inaccessible mountains of the interior of the peninsula.

Yet another injury has been inflicted. The more unscrupulous of our American traders have sold to the dazzled Esquimo those wonderful firearms at most extravagant prices, taking away without mercy many times the value of the guns in furs and ivory. The hard struggle for existence in Alaska has saved the native from the taste for bright beads and gaudy trifles which are to the Indians of southern climes such a temptation. They will consent to barter only for articles of clothing and for food and drink, but it has been discovered that strong liquors possess for them a terrible fascination. There have been instances where a single jug of rum has induced an Esquimo to give in exchange all the provisions which he had collected to keep his family during the long Arctic night which is spent under ground. But the sun does not shine into these desolate holes called houses and homes, and the light of civilization has not cared to reveal the suffering there experienced.

But the wrongs of the people of Alaska have continued to cry aloud, and at last our government has been aroused to the realization that, if something was not done for their relief, all of the inhabitants of our Northwestern territory would be paupers and dependent upon the United States for daily bread. Measures were taken to ameliorate their condition. Five United States revenue cutters patrol Behring Sea for the protection of seal life and stand guard beside the Pribilof Islands, which are the great seal rookeries of the world, during the breeding season. Also these gallant little vessels are engaged suppressing the illicit sale of rum and other intoxicating liquors, thereby lessening the amount of poverty and putting a stop to lawlessness and disorder among the natives, whose lives, before they were tainted by the vices of civilization, were remarkably simple, quiet and contented.

Meanwhile the various religious denominations of our country have been founding mission schools at numerous points along the coast, the services of the revenue cutters having been secured to carry supplies to these lonely oases in a desert of ignorance and superstition. The United States Bureau

of Education has also kindled a spark of learning by establishing public schools in Alaska, but in 1890 it began a noble work which it has conducted since with great perseverance. In this year the Rev. Dr. Sheldon Jackson was appointed General Commissioner of Education in Alaska and entered upon his duties with a zeal and liberal-mindedness which commanded success. His comprehensive glance took in the whole situation, the barren appearance of a frozen country, the famishing condition of its inhabitants. To establish schools among a starving people he fearlessly pronounced "a tragic farce." "Of what use is our civilization," he questioned, "if it has not taught us to legislate with a humanitarian interest?" After considering the subject in every practical light, he formed the scheme of introducing domestic reindeer into Alaska from the Siberian side of Behring Straits. This, he argued, would furnish a permanent food supply, similar to the cattle of our Western plains, and the sheep of New Mexico and Arizona, and it would advance the scale of civilization in Alaska by changing its hunters into herders, thus making a barbarous people self-supporting and lifting them up from the verge of starvation. There were, he observed, in northern and central Alaska, at a moderate estimate, 400,000 square miles unadapted to agriculture and cattle grazing, but covered with tundra, a long fibrous white moss (*Cladonia rangiferina*), which is the natural food of the reindeer. This area would be capable of supporting nine million head of deer, and would make a useless barren waste conducive to the wealth and prosperity of the United States. The only way to utilize this tundra moss and convert it into food and clothing for men is by its transformation into deer meat and furs. Besides the fact that reindeer meat is considered a great delicacy, and that Russia exports it frozen in carloads to Germany and that the Norwegian Preserving Co. use large quantities of it for canning, the skins when tanned are soft and of a beautiful yellow color, and have a ready sale with the manufacturers of military pantaloons, gloves, bookbindings and furniture covers. The hair also is in demand for filling life-saving apparatus (buoys, etc.), as it possesses a wonderful degree of buoyancy, while the best existing glue is made from

reindeer horns. In addition to these statements, Dr. Jackson showed that the markets of the United States could be supplied with venison and the finest of leather without injuring the primary beneficent object of the enterprise, as it was his purpose to give the herds of deer to the natives as soon as they could be taught to appreciate their value. As the Esquimo are a hardy and docile race, and easily acquire new habits, he anticipated no difficulty in teaching them an occupation which would effectually ameliorate their misery, while it perpetuated, multiplied and civilized them; and he declared that the creation of this industry, worth about \$100,000,000, where none then existed, was well worth the attention of the American public. Another advantage to be gained was speedy transportation between the mines and isolated settlements, the growing centres of American civilization. The dog teams average fifteen to twenty-five miles a day, and the burden which these patient long-enduring little animals can haul is limited. But speedy communication can be facilitated when reindeer are employed which require no beaten roads, and at the close of the day's work can be turned loose to forage for themselves.

Dr. Jackson recommended his project to the commissioner of education as a work of national importance, and in December, 1890, the subject was brought to the attention of Congress. No action, however, was taken upon the bill then introduced in the House of Representatives, and Dr. Jackson, deprecating the delay of twelve months, obtained the approval of the commissioner to make an appeal through the newspapers, religious and secular, to the benevolence of the American people, for assistance in furthering his object. This appeal met with a generous response, and \$2146 was immediately subscribed, with which Dr. Jackson proceeded to purchase an assortment of goods to trade for the deer, as the Siberian owners know nothing about the use of money. The Russian government gave instructions to her officers on the Siberian coast to lend all the help in their power to the party of Americans which were expected to arrive, and on May 25, 1891, the revenue cutter *Bear* sailed upon this mission.

Widespread interest was excited by this enterprise. Some discouraged it, alleging

that the deer could not bear transportation; that the superstitious natives would not sell their stock alive; or that the dogs of Alaska would attack and kill the deer if introduced among them. Dr. Jackson proceeded with his scheme, calmly ignoring all criticism. He was aware that the Shamans, or teachers of superstition, kept the people of Siberia in a non-progressive state, that they might oppose the sale of the deer and declare it to be "bad medicine" should an epidemic break out in the herd after the transaction; therefore the utmost tact and judgment were employed in approaching them. Sixteen head were purchased as an experiment, and the first objection was answered by landing them in good condition at the harbor of Unalaska after a residence of three weeks on board the vessel, and despite the annoyance of a severe gale.

Senator Teller now espoused the cause with great warmth and bent his energies toward securing an appropriation from Congress. Meanwhile the *Bear*, under the command of Capt. Michael A. Healy, started on her second trip in the spring of 1892, Dr. Jackson having selected Port Clarence, the nearest good harbor to Behring Straits on the American side, as a suitable location to establish an industrial school, the principal object of which was to be the management and propagation of domestic reindeer. When a large building had been erected at this station, and after five trips to Siberia in the year 1892, 171 deer had been landed, Congress began to demonstrate an active interest in the work. \$6000 was appropriated, to which charitable individuals contributed \$1000 more. The exertions of Hon. Henry M. Teller were commemorated by naming the establishment at Port Clarence, "Teller Reindeer Station." Siberian herders were first employed to teach the Esquimo the breeding and care of deer, but these natives of Alaska, unaccustomed to receive benefits from the white man, were very skeptical concerning their ultimately owning the stock. During the spring of 1893, seventy-nine fawns were born at Teller Reindeer Station, and in the summer, 127 more deer were purchased. In 1894, 120 head were added to the drove, but out of 186 fawns born, forty-one were lost by freezing and deserted by their mothers, through mismanagement. A new idea suggested itself to Dr. Jackson to im-

prove the condition of affairs at the station. By universal consent it had been admitted that the natives of Lapland were much superior in intelligence to the barbarian herdsmen of Siberia, since they could read and write, were acquainted with several languages, and displayed more skill and gentleness in handling the deer. Dr. Jackson obtained permission from the Department of the Interior to enter into transactions with experienced Lapps to take charge of the herd in Alaska, and early in 1894, Mr. William Kjellmann, superintendent of the station, visited Norway in person, having telegraphed his coming and his errand in advance, in order that the slow northern mind might have sufficient time to consider the proposition, discuss it at home and in the market, and be prepared to come to some speedy decision. The wisdom of sending this telegram was afterwards demonstrated for it saved the enthusiastic missionary much delay and trouble after his ambassador reached Lapland, for, in the words of Mr. Kjellmann, "the Lapps, like the reindeer, cannot be crowded or forced in any way, least of all in business matters," and despite all his precautions, this gentleman was compelled to hold numerous conferences with his projected employes, which would have been amusing but for the delay which it occasioned. Patience at last won the victory, and he engaged seven men with their families to go with him to Alaska. On July 29, this first colony of Lapps in the United States landed at Port Clarence, having traveled 12,500 miles. The economy of this new move has been already tested. The loss of fawns during 1895 was reduced from twenty-two to six per cent., and this saving has compensated for the extra expense of procuring Lapps accompanied by their shepherd dogs, a breed peculiar to Lapland which is devoted to the care of the deer, and shows great joy when placed with the herd after an absence. The station is in a flourishing condition, according to the report for 1895, and a new station has been established at Cape Prince of

Wales. The Esquimos are learning the domestic uses of this animal, once regarded as the prize of the hunter. In the fall, after the fawns are weaned, the deer are milked, while the males are employed to draw the sledges, their harness being similar to that used on a horse, allowance being made for the restlessness of the deer which keeps constantly jumping up and down and to one side.

But while this great and good enterprise holds a rich promise for the future, and while it is expected that the reindeer will finally solve the problem of distress and become a source of wealth to all Alaska, there is an impending and present need for food among the Esquimo population. Suffering upon so large a scale is appalling to contemplate; an individual feels powerless to ameliorate such misery. From the standpoint of our luxurious civilization it is pitiful to read of the little things (what are considered common necessities of life) that would be beneficent gifts to these poverty-stricken people, and to feel that they are waiting for the slow wheels of legislation to turn favorably to their needs. For example, an extract is here quoted from Dr. Jackson's last annual report, in which he suggests a plan by which "the present want in Alaska may be temporarily supplied without great cost on the part of the Government:"

There is still an abundance of fish, if the Eskimos only had better fishing tackle and more knowledge in the use of it. I therefore take the liberty to recommend to the Government to furnish a supply of twine for fishing tackle—No. 2 soft laid—and to distribute it among the population here. The expense would not be large, since about five hundred pounds of thread would supply a very large number of people. Instruction in making and in the use of modern fishing tackle and the distribution of thread among the people would certainly be assumed by every missionary in the locality where the Eskimos are found in considerable numbers. In this way about \$150 a year would give temporary relief to the most pressing distress until the reindeer have become sufficiently numerous to furnish a livelihood to these poor people.

COLLEGES AND ACADEMIES.



HIGHLAND UNIVERSITY.

HIGHLAND UNIVERSITY, 1858-1896.

PRESIDENT WILLIAM BOYLE.

Though a Western institution, Highland University has a history. It is not the outgrowth of real estate speculation, but of conscientious missionary effort.

We shall have to travel back to the year 1837 to find the germ. About that time the Board of Foreign Missions, recently organized, planted a mission among the Iowa and Sac Indians, then inhabiting the beautiful, rolling prairies just west of the Missouri river. Substantial, handsome buildings were erected, and here for twenty years noble, sainted men and women of God wrought for Christ among the red men.

In 1848 the gold excitement in California opened up a dusty thoroughfare through the reservation over which rushed thousands towards the land of the setting sun. When the tide of the disappointed gold-seekers turned backward, men observed and coveted the fertile plains lying along the Missouri.

Such pressure was brought to bear upon Congress that in 1856 the Indians were

transferred to another reservation, and the country was thrown open to white settlement. Government schools were opened in the new reservation, and the educational work of the missionaries was finished. The buildings and grounds on the old reservation, which had cost the Board about fifty thousand dollars, were sold at a sacrifice.

About this time the village of Highland was located in the vicinity of the old mission. The missionaries, prominent among whom was father Irvin, determined to provide for the educational needs of the new white population by founding an institution where a "pure faith and true science" should be taught. A charter was obtained in 1858, under the title of "The Highland University Company."

At that time all Kansas and part of Nebraska belonged to the Presbytery of Highland, and for hundreds of miles in all directions there was no other institution of learning.

The title "University" had more reference to the future than to the time when it was given; for the country was new, and

the instruction up to the year 1870 was simply of a preparatory character. Plans were made for a large edifice, consisting of a central building and two wings. Part of the old mission building was torn down, and the material put into one of these wings, and this historic building still stands, the remainder of the plan not having been completed.

In the year 1870 college classes were organized. From that time the work has gone steadily forward through all the vicissitudes incident to Western life, through good report and evil report, and the doors have never been closed for a single term.

It is difficult to estimate the value of a religious educational work like this which has gone on quietly for years and years. Highland University cannot boast of magnificent buildings, but it can speak with pride of an honorable history of Christian service, extending back (including the Indian work) for sixty years. It cannot boast of professors graduated from German universities, but it can speak of such saints of God as Drs. McAfee, Dinsmore, Cruikshank, Irvin, McCarty, Kloss, Brown, and many others, whose godly influence still clings about the work, and to speak properly of whom would fill a volume.

It cannot boast of great throngs of students in attendance at any one time, but it can point to nearly four score who have honorably graduated, to over three hundred who have partially completed the college course, and to over twelve hundred young men and women who have been in attendance since 1870, to say nothing of the youth brought under the influence of Christian education in the forty years previous to

that time, and of whom, unfortunately, no record has been kept.

It can speak with pride, also, of five foreign missionaries, its graduates, now in the field—three in China and two in Chile, as well as of a goodly number of ministers and Christian workers laboring in our own land. Thus this college, the outgrowth of missionary effort, is itself now sending out missionaries to the ends of the earth.

Men are apt to judge of success by *quantity*, by numbers; God, however, measures success by *quality*. We need to be careful not to judge of the success of institutions of learning by magnificent buildings and vast endowments and great throngs in attendance.

Great secular institutions have sprung up in the region around Highland University, but there is no Christ in their training.

Meanwhile this institution is quietly prosecuting the work given it to do. It has a small endowment of forty thousand dollars and *no debt*. The trustees have adopted the rigid policy of keeping the expenditures within the income. The teachers are all overworked, but happy in the thought that they are doing the Lord's work. We need new buildings and new endowments and we believe that in the good providence of God, to whom the work belongs, we shall have them.

Highland University is now, and always has been, under the care of the Presbyterian Synod of Kansas.

Only twenty-five miles from Atchison and St. Joseph, a thronging population all around it needs just such an institution. What it specially needs at the present time is a larger and more modern building and additional funds for the employment of teachers.

PUBLICATION AND SABBATH-SCHOOL WORK.

STUDIES IN SABBATH-SCHOOL MISSIONS.

Again swift-winged time brings us to the twelfth milestone of another year. December, with its long winter evenings, suggestive of social and intellectual culture, is once more here, and we may venture to hope that in many Presbyterian homes this bright magazine with its cheery cover and its varied and instructive contents will find a hearty wel-

come. What can we do better in this chapter than tell the story of earnest and successful endeavor in the field of Sabbath-school missions? To assist us in this agreeable task we call in the aid of the photographer and engraver in depicting scenes and incidents in this glorious work.

One of the illustrations accompanying this article brings into view a very delightful feature of Sabbath-school missionary work, which has of late received an immense

impetus throughout the West from the labors of the missionaries—namely the Bible or Sabbath-school Institute. These Bible institutes are remarkable as showing the hold which Sabbath-school work has taken on the adult as well as the juvenile population. The people brought into them are to a large extent young men and women. What an influence for good in any community must flow out from associations of people having in view the study of God's word! How immeasurably better is this kind of thing for the land we live in—aye, and for any land

Clarksville, Ia., lately erected at a cost of \$1800, is also the outcome of the labors of Presbyterian Sabbath-school missionaries. It was dedicated in May last. These pictures will help the reader to understand, as mere words cannot do, the kind of work carried on by our Sabbath-school missionaries. It must be very evident to any one who studies these pictures that this is truly foundation work—that it means a great deal more than even the impartation of a little Biblical knowledge to a few children—that it has within itself the elements of con-

tinued growth and widening influence—and that the prosperity of Sabbath-school missions means the quickening of intelligence, piety and missionary zeal, as well as all the faculties that mark good citizenship throughout our land.

Think of this, dear friends, as you count up your blessings, or a few of them, for the year hastening to a close, and may God

put it into your hearts and give you the power to do something ere the year dies, for this holy cause.

BRIGHT OUTLOOK IN WISCONSIN.

Mr. James M. Bain, our missionary in Madison Presbytery, writes:

During the week ending August 8, three Sabbath-school institutes were held in Sauk county, covering a territory fully fifteen miles square, embracing twenty-two schools with an attendance of about seven hundred and fifty. The fields of Rev. C. S. Richards, of Baraboo, and Rev. W. J. Turner, of Kilbourn, cover our Church's interests in this section. These brethren, with the writer, directed and arranged all departments and took the lead in every theme discussed. Mr. Richards, with his city and five outlying schools, and Mr. Turner, with the same number of schools, constituted a vivid object lesson as to the effective mission



UNITY PRESBYTERIAN CHURCH, IN CLARKSVILLE, IOWA.

—than indifference or ignorance in relation to the Bible! Take away the Sabbath-school and the Bible institute and you put back the clock of Christian civilization and stay the wheels of human progress. The study of the Bible means, as is clearly shown by history, the advance of mankind in knowledge, freedom and virtue.

The neat, unpretentious buildings like those in the pictures, which are dotted all over our country, are bulwarks of civilization. Blessed of God is the land where churches and Sabbath-schools grow, planted and watered by the labors, prayers and offerings of God's children!

The view of the Campbell Hill Institute, Ill., was taken in September of this year, about a year after the organization of a Presbyterian mission Sabbath-school in that place. Unity Presbyterian Church, near

work of city churches. The writer had the pleasure of seeing present eight schools which he had himself organized and two others which he had reorganized, and inquiries were made on the ground concerning the building of two mission chapels. Thus we see what the Lord is doing through the instrumentality of Presbyterian Sabbath-school missions for the heretofore neglected portions of Wisconsin. Gospel meetings were held, September 12 and 13, in the new chapel at Cottage Grove, costing \$900, with an additional

outlay of \$200 in sight. This is the first religious edifice in this building and is a monument of our Sabbath-school work. A petition for a church organization is before presbytery and also one from the Deerfield congregation, where a chapel costing \$1700 was dedicated early in the season. To each of these enterprises eastern churches contributed \$100

It is pleasing to note that the writer of the foregoing, Mr. James M. Bain, has just completed his twenty-fifth year of service in the cause of missions, twenty-two of these years with the American Tract Society and three as Presbyterian Sabbath-school missionary in Madison Presbytery. It is not surprising that in these circumstances the presbytery passed a special vote of brotherly appreciation and confidence in favor of Mr. Bain, a tribute in which this department cordially joins. Mr. Bain's annual report to the presbytery shows the gratifying total of eighteen new schools, three schools reorganized, 217 addresses and sermons, sixty-five Sabbath-schools visited, 1177 families visited, about 25,500 pages of tracts and periodicals distributed and 5900 miles traveled. In addition Mr. Bain conducted during this period ten normal institutes embracing sixty schools.



BIBLE INSTITUTE, CAMPBELL HILL, ILLINOIS.

A PASTOR'S OPINION AND REQUEST.

The Rev. T. S. Johnson, of Beaver Dam, Wis., thus writes:

The result of the active campaign in Sabbath-school missions in Wisconsin has been to organize many schools and develop much interest in religion in the destitute regions around. For some time the pastors have been able to secure such helpers as were necessary to carry on these schools, but we are now unable to do so, and, if left to themselves, many schools will die out. In connection with my church we have six Sabbath-schools from four to nine miles from the church. In two or three the work is carried forward by persons in the neighborhood, but in others we send out teachers. The pastor goes out every Sabbath afternoon to some school, returning to the evening meeting in the town. He tries to have an oversight of the work, but needs another helper who could do missionary work on weekdays and hold meetings and conduct two or even three schools on each Sabbath. I know a good man who can do this missionary work and who would be content with a salary of \$365 a year. If the Board will commission him for this special work we will furnish him with a horse and buggy. If we were not so poor ourselves we would not ask for this assistance, but unless we carry on our work vigorously we lose ground. We do hope you may commission this good man, and may God bless you and guide you to what is for the best interests of the kingdom.

The above letter shows how the Sabbath-

school missionary work is appreciated by one of our most devoted and able country pastors under whose immediate personal care it is carried on. It shows that the Sabbath-school missionary work is not a mere spasmodic, transient form of effort, but that it leads on almost invariably to sustained and permanent results—that it tends to make every established Presbyterian church a centre of missionary and evangelizing labors in the entire district. It reveals to liberal givers the fact that for \$365 a year a local Sabbath-school missionary can be put on the field and conduct two or three mission schools each Sabbath.

The late financial stringency has been such that the Board dare not at present respond affirmatively to this request, but it will gladly receive and appropriate the offerings of any generous persons towards this end,

provided that the aggregate of such special gifts be sufficient to warrant the step.

NEBRASKA STILL NEEDS HELP.

In southwestern Nebraska our advices still point to the need of help in clothing and other necessities of life. Our missionary writes :

This part of the country is very much in need. The more unfortunate in some districts out here are stealing, and in one place at least there is a vigilance committee to hunt them down. Some of the people are heartsick because the outlook is so discouraging. Yesterday my umbrella, currycomb and brush were stolen from my wagon while I was in the schoolhouse. This is the only time I have had anything stolen, although I usually leave everything I carry in my wagon. If any kind-hearted people in the east can spare any clothing it will do much good. In some places the suffering will be greater than it was even last year.

CHURCH ERECTION.

WHY THE WEST APPEALS TO THE EAST.

The mutual dependence of different parts of this great country is well understood. Its importance and salutary influence is dwelt upon by Washington in his wonderful "Farewell Address," which has lately upon the hundredth anniversary of its publication attracted renewed and wide attention.

And what is so manifestly true in business and political circles is still more emphatically the case in respect to the Christian Church or any particular branch of it that reaches to all parts of our common land.

The stronger churches in the Eastern States are as truly and largely concerned in the extension and establishment of Christ's kingdom throughout the West as in the more obvious duty of strengthening and building up its interests around their very doors.

As then it is manifestly the case that the older synods embrace within their bounds by far the larger number of churches that have means over and above their own support, while it is equally true that there are missionary synods that by no extreme of self-denial can sustain unaided the growing work within their bounds, in what more

effective and remunerative way can the surplus resources of the Eastern fields be used than in holding and fortifying the newer, weaker regions but lately colonized and opened to the gospel ?

A letter has been lately forwarded to this office written by a Western missionary to an Eastern pastor. It was written in the interest of a personal, private appeal, an expedient which for many reasons this Board does not consider the wisest and most effective way of providing for the work ; but its statements are so much to the point and so telling that we quote what the writer says and commend it to our strong Eastern churches.

It will be only a few years more that you and I will have the privilege of laboring for our Master in building up churches, advancing his cause and aiding in his work of redeeming the world. While we seek to bring souls to him, we can also lay foundations for others to build Christian work upon. We can aid in establishing bands of his followers at important points in recently settled portions of our land. Each may have their individual members continually changing—in a few years not one who is now a member will be then. If we can build houses of worship there will be a gathering in of new members as new settlers come to the villages and cities, and so the church will be kept in existence and active service. If there be no house of worship, those who have been accustomed to attend Presbyterian church services in

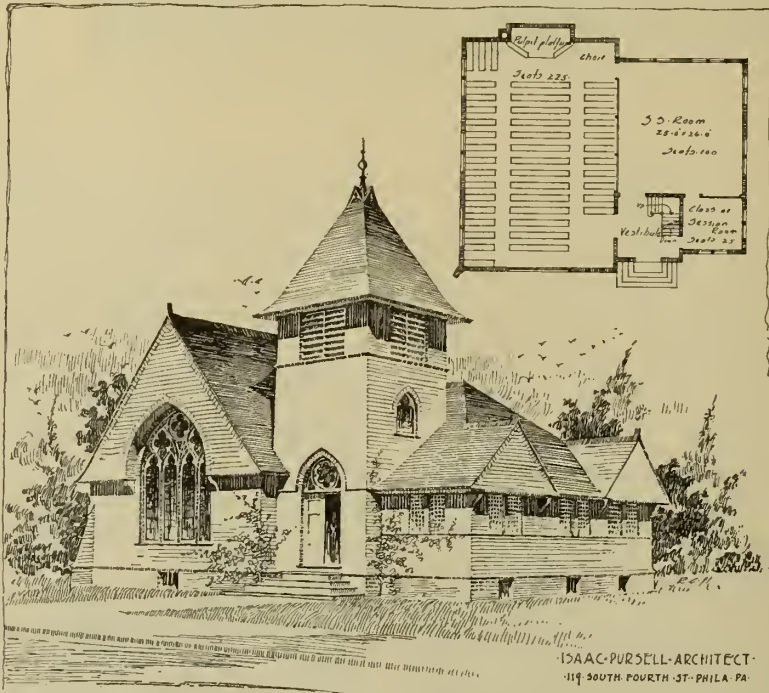
the East will simply go to no particular church regularly, but drift around from one church to another, fearing the burden of building if they identify themselves with us, and the result is they will attend no church except occasionally. Often those who have been members of our Church in the East do the same, while a few join other churches because they have houses of worship already built. The general rule, however, out on this coast, with its forces of evil, is to drift away from Christ and become infidels. Members of our Church coming from old portions of the country, where they never aided in building a church, or not more than one, generally seek our churches, though houseless, and are eager to build. But after they have moved to several new towns and have helped to build two, three or more churches, their zeal abates. They realize that they have not helped build a house for a permanent place of worship for the remainder of their lives, and for their children after them, but have sacrificed to build for others to use, and that they may be doing more than their share. Yet usually the people out here give very liberally considering their means. I have been astonished at the amount given when raising means for building purposes.

The Presbyterian church particularly labors at a great disadvantage when it worships in a hall, and especially a poor hall like the one we use. The people in general look upon the matter as experimental, until a church is built. Many will not identify themselves with our congregation or the church while success is doubtful.

What we absolutely need to enable us to do what is the Presbyterian Church's opportunity and duty to do, is to build houses to shelter our flocks as soon as they are gathered. Often in small towns our home missionary money is turned to the benefit of other denominations, they coming in, organizing and building at once.

Now, brother, is it not just as much the duty of brethren who remain in older portions of our land, where houses of worship are already built, to liberally help build in this new country, and thus aid in extending the kingdom of Christ, as it is the duty of the people out here who do not know that they will remain long in a place, and who have already sacrificed to aid in building several churches?

I believe, that when the brethren in the East know the great need of their help they will at once respond to our appeal for aid.



A SMALL CHURCH.

The above illustration shows a small church and Sunday-school building. This plan has been prepared with the idea that the whole building need not be built at one time; either the Sunday-school part or the church can be built first, and the balance added at any time afterward.

If the church should be built first the tower might be omitted, and a small vestibule substituted for it until the balance be added. In this way the church would cost about \$2000. The whole could be built for about \$3500.

The completed plan consists of a main room seating 225, a Sunday-school room seating 100, and a class or infant room seating 40. All the ceilings will be arched and the timber work exposed.

The designs are made for a frame building, but can be adapted to either brick or stone. It will be possible to either enlarge or decrease the size.

EDUCATION.



[From the *Review of Reviews*, by permission.]

THE RELATION OF RELIGION TO THE UNIVERSITY.

The completion of one hundred and fifty years of somewhat illustrious history, the presence of a goodly number of the most noted scholars of Europe and of America, the gathering of a large body of alumni and of undergraduates, the crisis reached by the passing of the College of New Jersey to the new and more exalted position of Princeton University, the announcement of an increase in her endowment of more than a million three hundred and fifty thousand dollars, the conferring of honorary degrees upon fifty or sixty of some of the most eminent men in the world in the departments of theology and philosophy, mathematics, the natural sciences, in education and political science, in history, archaeology, art and music, the presence of the chief magistrates of New Jersey and of the United States, and the notable and significant utterances on important topics, made by distinguished speakers— all these things, and more besides, combined to make the Sesqui-Centennial Celebration held at Princeton, October 20–22, an event of importance and deepest

interest, not only to the special friends of this particular college, but to all interested in the higher education in general. We call special attention to it on account of the theme selected for discussion by Dr. Patton, the President of the University. The College of New Jersey owes its origin to the zeal of those men of God in the Presbyterian household who were greatly concerned in establishing a seat of learning as a means of providing a liberal education for young men intending to enter the ministry. Its history for a hundred and fifty years has been closely associated with the task for the accomplishment of which it was primarily intended, the education of a learned ministry; and loyalty to the Christian religion has been constantly characteristic of the institution from its founding to the present day. It is a matter of profound importance that we should be informed that, under the new title of Princeton University, and in the act of inaugurating a new era, it can give assurances to the friends of Christian education that it will be progressive enough to take advantage of all the latest and best methods, and conservative enough to hold fast to the things which have constituted her glory in

the past, and which her long experience has demonstrated to be of true worth. Dr. Patton therefore very appropriately chose as his theme *The Relation of Religion to the University*. He regards the Christian religion as the genetic antecedent to the university both historically and naturally. It is Christianity, he tells us, which has forced men to think. In a fine passage he says: "There is a religious element in all inquiry; there is a something that partakes of the nature of a religious act in every serious effort to understand the world; there is something almost sacramental in the apprehension of a great idea which at the same time interprets the world and brings the mind into fellowship with God. I believe that the indwelling Spirit of God is the source of our curiosity, that our restless seeking after a right understanding of the world is one of the ways in which God reveals himself; that the religious nature of man is the key to his intellectual activity, and the basis of even his irreligious zeal; that if there were no God, and no fellowship between God and man, if all that is were explicable in the terms of matter and motion, there could be no ideals and no intellectual ambition; that if man should lose his faith in God he would lose his love of truth and that the death of religion would be the death of intellectual endeavor."

"The complete man is he whose culture culminates in religion."

As religion may be said to be responsible for the existence of the university, so its influence ought to pervade all its life, and be the animating influence in all its researches. Dr. Patton touches upon the important subject of the great universities established by the State which cannot from



PRESIDENT PATTON.

[From the *Review of Reviews*, by permission.]

the nature of the case be as directly favorable to the Christian religion as are colleges founded in the interest of that religion and controlled by men devoted to its propagation. He is disposed to claim for Christianity in a general sense the credit for their establishment, and to count it a matter of congratulation that a sympathetic attitude towards revealed religion is still regarded in at least some State universities as an essential qualification for a teacher of philosophy. There can be no doubt that institutions which have the advantage of State support are likely to be able to furnish the opportunity for a much wider range of study than can ordinarily be found in the smaller denominational colleges, and Dr. Patton may be right in his belief that at the present day it is a matter of some importance that a considerable number of those who

enter the sacred calling should be very intelligently informed in respect to the questions now involved in science and philosophy before they enter upon the professional study of theology, and his suggestion is worthy of being pondered whether more use might not be wisely made of the State universities, whether there might not be effected such an affiliation of various educational interests as would serve to throw around young men a distinctly Christian influence and at the same time open to them the opportunities which only the large institution can afford. The problem is one of the most delicate and difficult ones with which we have to deal at the present time. The State has entered on an extensive scale upon the business of providing the higher education for her youth. She does not feel free to take a positive stand in relation to religion; and yet the teachers whom she employs must hold and expound *some* theory of the universe, and there is no guarantee that it will be theistic, and not atheistic. "It is impossible," says Dr. Patton, "for a university to discharge its functions without declaring itself upon the great question of religion." The professor of metaphysics, the professor of the natural sciences, the professor of history, the teacher of ethics, all of these men, to say nothing of other instructors, find it practically impossible to give adequate discussion of their respective themes without taking into consideration, not simply the Christian religion itself, but the special and exclusive claims which it puts forth and which are more or less clearly vindicated in its history. So long as the governing body of the State university has a preponderance of truly Christian men in its membership, and so long as they are sufficiently vigilant, the chair of philosophy may be held only by men favorable to revealed religion. But the situation may be changed in a day, and the chair be filled by some one, of great learning and ability perhaps, but who reads the Bible "with a shake of the head or a shrug of the shoulders;" and under such circumstances it



DR. MCCOSH.

would be contrary to probability, and in the face of experience, if bright young men, anxious to be thought abreast with the latest and best thought of the times, should not be led into sympathy, more or less pronounced, with the skeptical side of present debates; and, in our zeal for a learned ministry, we might find ourselves producing a type of men for the pulpit neither admirable nor desirable; men over-ready, in the presence of a wondering and bewildered people, "to parade second-hand erudition," airing "the latest theory advanced in German lecture-rooms, and setting up early in life as the apostles of new ideas, or as adepts in the art of drafting articles of compromise between old faiths and new hypotheses." The danger is real and great; and, while we sympathize most heartily with the general object which Princeton's president would see attained, we should be afraid of the experiment until better guarantees can be given as to the character of the influences to which our candidates would be exposed at universities established and controlled by the State. Dr. Patton would

have the candidate seek a wider opportunity of intelligently informing himself as "to the questions now involved in science and philosophy *before he enters upon the professional study of theology.*" For our part we should prefer that the candidate should content himself with the best philosophical preparation he can get in an unquestionably Christian college, then take up his professional study in theology, and later, with better conceptions of the mutual bearings of philosophy and divinity, and with maturer powers and a trained scholarship, go for post-graduate work to whatever institution will afford to his cultured mind the best facilities for learning all that the latest investigation in science and philosophy can afford. We have no reason to fear that, under the teachings of the kind of men whom the Church puts into her professorial chairs, our candidates will get anything but a better preparation for these later privileges which the larger universities may bestow. We are disposed to think that experience will be found to be in favor of the course for which we have ventured to express a preference. Dr. Patton quotes with approval what Prof. Daniels has written in a recent periodical: "Princeton is definitely and irrevocably committed to Christian ideals. It stands for a theistic metaphysic; nor does it claim or desire any reputation for impartiality or open-mindedness which is to be purchased by a sacrifice

of this its traditional philosophical attitude." This may be true; and yet we do not wonder that the president himself said in the opening of his sermon that he saw no reason why he should except Princeton from the list of American institutions concerning the future attitude of which with respect to religion he could not but feel anxiety. And one of the most solemn sentences of his sermon was that in which he said: "The exact amount of religious belief that this university will stand for can be determined only by the amount of belief that the trustees have the moral courage to enunciate in the form of a resolution." He added most impressively, as he turned his face towards the distinguished members of the Board who sat in the presence of the great audience upon his right: "This only shows how solemn the responsibility is which rests upon the twenty-seven men who control Princeton University. They have power to vote in the election of their colleagues, but no power to direct their votes after they take office. We have received this institution from a past generation, and we hold it with absolute power of transmission to the next." We can only pray that he who has kept the College of New Jersey, through one hundred and fifty years of the past, loyal to the principles of revealed religion, may guard Princeton University from any defection from the fundamental doctrines of our most holy faith unto the end of time.

The Korean Repository, in its September issue, mentions that in our August number "eleven pages are devoted to Korea," and notices pleasantly some of the contents of those pages. It also does us the favor of pointing out our mistake in inserting there, as illustrations of Korean life, one or two pictures that are really Japanese. This is a real favor, for we are glad to be informed of our mistakes and to correct them.

But does not the occurrence of such an error furnish a striking illustration of the way in which the last few years have united those two countries in their current history? The pictures referred to are entitled "A Korean Farm House" and "Korean

Idols." The latter probably, and the former certainly, are Japanese.

How many of our readers were aware that there is such a magazine as *The Korean Repository*, "a monthly magazine of forty pages devoted to Korean affairs," as well made up and printed as it would be if published in New York or Philadelphia? The number before us is No. ix of Vol. iii. It contains articles entitled "Historical Notes on the Reigning Dynasty," "Should Polygamists be Admitted to the Christian Church?" "Pai Chai College," "Monosyllabism of the Korean Type of Language," besides editorial notes "along progressive lines." *The Korean Repository* holds honorable rank among our exchanges.

MINISTERIAL RELIEF.

MINISTERIAL RELIEF.

REV. J. H. MASON KNOX, D.D.

The Apostle Paul, in his second letter to the Corinthians, writes of some false teachers "as not wise because they measured themselves by themselves and compared themselves among themselves;" a course of conduct which tended to give them a satisfaction with their performances, that had no true foundation; which indeed led to a self-conceit hindering most effectually the discharge of duty in the measure demanded. It occurs to the writer that this is very possibly the case with many of the pastors and members of our beloved Church in reference to the claims upon them of the cause represented by the Board of Relief. That these claims are not met, that they are not honored in a measure that shows that they are appreciated in their large urgency, is most deplorably true. Else why do nearly, if not entirely, one-half of the churches allow a twelve-month to pass without giving an opportunity to their congregations to contribute, whether of their abundance, or of their deep poverty, to this most righteous and sacred cause? And why is it that the churches that do give, give so meagrely? I open at random the last Minutes of the General Assembly, and find on the page thus casually presented to my eye such facts as the following, viz., that four churches, aggregating a membership of 1646, giving nearly \$26,000 for congregational purposes, have contributed in the last year to the Ministerial Relief Board the paltry sum of \$285. These churches are found in a wealthy section of the country, and are of the strongest and best established churches in their presbytery. Nor does this record seem to be exceptional, if the statistics of four consecutive years, from 1893-96, can establish this apparent fact. During these years, about the same amount has been given each year for self-support, and \$288 is the average of their contribution to the fund for disabled ministers. What has been found to obtain in these churches, so accidentally brought to notice, obtains

throughout the Church in general, and hence the pitiful aggregate of contributions to this blessed cause. Half of the churches give nothing, and of the other half the larger number gives greatly less than their ability demands, and the tender and just claims of the cause require, urgently, beseechingly require. What is the reason for this, or rather, what is the excuse for it? It is not found in the lack of means, nor in the want of willingness on the part of the people to give. These negatives are asserted with the utmost emphasis. The former is known to be true by every one. The members and adherents of the Presbyterian Church are possessed of large means. In this regard, probably they come behind no Church in the land. And they are most responsive to the appeals of justice and loving tenderness. Why then, does this cause, than which there is no one more just in its claims, and no one more tender, suffer for the want of an adequate support? Can the writer be wrong in his conviction that it is chiefly because so many of the pastors, sessions and people are the victims of the un wisdom "of measuring themselves by themselves, and comparing themselves among themselves," or, in other words, of assuming that the churches of which they are a part have done so well in accumulating a large permanent fund for the Board of Relief, and that its cause so commends itself to every sentiment of righteousness and compassion, that effort in its behalf is not called for, and the work of the Board is hindered, so greatly hindered that at the present moment it is a question whether there must not be a reduction of appropriations.

We bless God for the Permanent Fund. Let it be remembered, however, that with the exception of the amount (a large and generous sum) raised in the Centennial year of the General Assembly, it is made up almost entirely of legacies which, by order of the Assembly, the Board has invested. It is thus a perpetuation of the gifts of the sainted dead who, while they lived, counted it their joy to remember this cause by large annual contributions. In many cases the

income from these legacies is not equal in amount to the gifts of the decedents, and so, unless others come forward to be "baptized" for the dead, a serious inroad is made upon the receipts of the Board by the departure of these devoted friends, although its invested funds are increased thereby. But, at all events, this Permanent Fund cannot be made to yield much more than a third of the amount necessary to meet appropriations, nor is its increase in its result equal to that which is demanded by the ever-enlarging number of those to whom the Board is called to minister. Clearly then this "measuring ourselves by ourselves," by whomsoever and wheresoever it is done, is not wise. It leads only to delusion. It has no justification in the invested funds of the Board, and it has even less in the notion of a general giving to its treasury.

The Roman Catholic Church provides for its wifeless and childless priests, when they are disabled by age or infirmity, a maximum pension of \$600 per annum. The Episcopal Church, by various agencies, while not distributing so large a sum as our Church, nor aiding so many, is able to secure to its disabled ministers, or their dependent families, a maximum sum of \$500. The Methodist Church does as well as the Episcopal. The Presbyterian Church gives as its maximum \$300, while its *average* distribution to its *eight hundred families* is the pitiful sum of \$210 per annum. It becomes us to cease comparing ourselves with ourselves, and see what others are doing, and so be stirred to raise our own standard much higher than the point we have reached hitherto. It needs only that we do this to advance in this work very greatly and very rapidly. It needs only that we give the subject our careful, earnest attention to remove the shame that is now upon us, because we have not thought on these things as their importance demanded. We have the money and the people will give it freely and gladly when they know what is needed; and bringing thus "all the tithes

into the storehouse that there be meat," and not leanness, "in the Lord's house," we shall get the blessing so rich and full "that there shall not be room to receive it." I know well, and deplore it, that all our Boards are working with tied hands because the times are difficult, and money flows into their treasuries in diminished streams.

It may be thought extravagant to say, nevertheless, though all the other arms of the Church's benevolence be paralyzed, let this arm be free to do. If I read God's word aright, he cannot bless the church, whatever else she does seemingly to his praise, which fails to care for his ministers in their old age, or for those who are left in poverty, largely because their husbands and fathers devoted their lives to the hard, that is, in the worldly sense, the unremunerative fields of labor. God will not do this any more than he will give his blessing to sons and daughters who, in their prosperity, see their parents in need and do not minister to them. Therefore, I say, let the Board of Relief have plenty, though the other Boards are left to struggle. But though I say this, I know assuredly that this cannot be, but the very reverse. When the Church shall rise in her strength and *give, give* to this Board of Relief not only till every suggestion of reduction of appropriations is silenced, but till every veteran under its care, who has need, has an ample supply, and every widow's and fatherless child's heart is made to leap for joy because the justice of Christ's people has abounded to them, then shall every treasury of the Lord's house be full, and the Spirit shall be poured out from on high, and Zion shall arise, shine, for her light is come, and the glory of the Lord is risen upon her. Shall it not be so? The Church wants to have it so, I verily believe. Only let it be disabused of false and delusive thoughts concerning the needs of this holy, blessed cause, and it will be quick to meet them fully. I speak what I do know, and testify to what I have seen.

—A revival of religion has rewarded the faithful labors of the Rev. A. Arrighi and his helpers in the Italian Evangelical Mission, New York city. During the summer they have held Sunday afternoon services in the Broome Street Tabernacle of the City Mission and Tract Society. The meetings were opened at four o'clock, yet at that hour, in the unprecedented heat of this summer, the

audience room has been well filled and sometimes crowded with eager hearers, many of them anxiously inquiring after the way of life. On the first Sunday in August seventeen converts were added to the church. A lady has offered to give \$10,000 towards a house of worship for these people, and friends of the enterprise are seeking for enough to begin building.—*N. Y. Observer*.

FREEDMEN.



BARBER MEMORIAL.

“BARBER MEMORIAL.”

The beautiful building which has been in process of erection at Anniston, Ala., during the last six months has been completed, and a new colored school for girls was opened under the auspices of the Board of Missions for Freedmen, on November 17, 1896. Rev. George B. Crawford, late of Franklin Furnace, N. J., has been chosen president, and is already on the ground to take charge of the work. The building is a gift to the cause from Mrs. Phineas M. Barber, of Philadelphia, and has been erected in memory of her husband, whose sympathies during his lifetime went out warmly toward the colored race, and who in his will left a large amount in trust to the Presbyterian Church of the United States of America, the income from which is to be “used for the erection of churches and the maintaining of needy ministers of the Presbyterian congregations of colored people in the United States of America, as seems best in the judgment of the General Assembly before named.” The Barber Memorial main building stands on an eminence in the suburbs of Anniston, on a plot of ground containing about sixty acres. Within the limits of these grounds also there is a chapel,

a model home, a parsonage, a laundry building and a cottage. These minor buildings, with the exception of the chapel, were on the grounds at the time of its purchase, and have been remodeled and fitted up for the purposes named. The chapel was formerly owned by the Board of Home Missions, and permission from the Board was obtained to move the building on the seminary grounds. It has also been remodeled, and put in repair for church purposes. The whole plant completed will cost the generous donor not less than \$50,000. It is a magnificent offering to a worthy cause, and destined to do a grand work for the people for whom it was built. Generations to come will rise up and call its builder blessed, and by its presence also the memory of a good man will be had in perpetual remembrance. The running of this school will entail additional expense upon the Board, but it will be a shame if this example of a noble purpose so generously carried out does not stimulate the general benevolence of the friends of the race, and cause additional funds to flow toward the treasury of the Board, equal at least to the extra amount required to administer effectively the work to be done in connection with such splendid facilities.

Rev. George A. Marr, a member of the Presbytery of Philadelphia, well known among the brethren of that city, is a brother of Mrs. Barber, and has had charge of the planning and the erecting of the building. Mr. Marr was chosen by the Board of Missions for Freedmen as president of the institution, but he did not feel that the state of his health would permit him to undertake the work. Rev. Mr. Crawford was suggested by Mr. Marr as one eminently fitted for the position, and was unanimously chosen by the Board. There is every reason to believe that Mr. Crawford and his estimable wife have now before them a wide field of usefulness, such as must be especially inviting to those who long to be made by the Master the humble instruments of accomplishing a great and enduring work.

UNSUBSTANTIAL BUILDINGS.

Attention has been previously called to the inferior character of many of the church buildings in which our colored Presbyterians are worshipping in the South. The figures at which they are valued is one indication of the modesty of their pretensions. One large splendid edifice in one of our large cities very often costs more than 200 of these humble buildings all put together.

Another evidence of the general inferiority of these structures lies in the fact that seldom does a hurricane pass over that section of the country without prostrating some one of our buildings. In one case at least the opposition to our work constructed an argument against our having the divine favor on the fact that our building was blown to pieces, while their building, a much stronger structure, stood up against the winds. So effective was this argument on the minds of the simple-hearted and superstitious, that our friends sent to the Freed-

men's Board for tracts on the providence of God as related to hurricanes, for distribution in the community. Recently a cyclone passed through Georgia, and lo and behold, the next mail brought us tidings that our church building in Savannah was totally destroyed by the wind. The real reason of course why our building went down was its inherent weakness, it being old and rickety. All the same our building is gone, and our poor Presbyterians are now without shelter, and without means with which to provide themselves with another.

The pastor of the church, in speaking of the situation, writes as follows:

This being the only Presbyterian church among our people here, and as there are so many Presbyterians constantly coming here from old Medway, Liberty county, and from Charleston, Columbia, Macon, Augusta, etc., seeking work which Savannah offers, it does seem a matter of great importance that we should have in this great commercial city of the South one church of our faith to accommodate these loyal sons and daughters of Presbyterianism. The Methodists, Baptists, Congregationalists, Episcopalians and Catholics, are all here with their substantial church properties. The Presbyterian denomination is the only one that has no property interest here in the city, and yet all of these denominations concede that we are needed here to do that peculiar work which no other denomination can do among the colored people. . . . I never will believe the great Presbyterian Church in America will consent to give up such an important strategic point as this. If we cannot purchase the old lot,* and rebuild thereon, I appeal to you in the name of him who owns the silver and the gold and the cattle upon a thousand hills, and in the name of our great denomination, to help us buy another lot in some other portion of the city upon which we can erect an edifice that shall redound to his glory and shall reflect credit upon the name of Presbyterianism throughout this section.

The answer of the Board to this appeal is of necessity similar to the answer it has been giving to many others equally urgent, "We cannot help you at present for lack of funds."

* The old building was on rented ground.

"It did me good," writes one of our missionaries in Minnesota, "to see the people come through the mud." No doubt our brother's heart was cheered. It was a blessed commentary on Psalm 122:1, 2. When the soul is hungry a little mud will not stop one from going to the banquet.

Rev. H. K. Bushnell, laboring in Hastings Presbytery, reports having organized a Sabbath-school at Ash Grove, Franklin county, Neb., three years ago, and that two churches have grown up out of this movement, and that there have been more than twenty-five conversions.

FOREIGN MISSIONS.

NOTES.

Among the stirring developments of thought in Japan in this new epoch of its history, is the increasing interest taken among the leaders of the nation in the education of woman. Though the published opinions of the Imperial Minister on Education have been criticised by some, the general movement in favor of woman's education has been greatly quickened, and the government as a whole seems disposed to follow the minister's lead. The four following important points seem to be recognized in this new movement: 1. Woman should be educated according to cosmopolitan ideas. 2. Woman should be convinced that she constitutes half of the nation. 3. The home is the destined place for the activity of woman, but at the same time she must do her duty as a member of society. 4. When a woman is taking care of her child she should bear in mind that she is bringing up a good and active citizen. Most of the leading Japanese magazines are advocating woman's education and privileges along these lines in thoughtful, vigorous utterances. One of them says: "The dawn of a new era for woman has cast its light on the horizon."

Surely the Christian women of Christendom must realize the greatness of the opportunity that opens to them to leaven this new and momentous movement for the elevation of the Japanese women, with the teachings of the blessed gospel of Jesus Christ. Such an opportunity as the present should not be lost, nor handled with hesitating and feeble purpose.

The echoes of the interview with the Viceroy, Li Hung Chang, by the representatives of the Boards of Foreign Missions, continue to reach us. His reply to the missionary address presented him is everywhere regarded as most significant. Nowhere is that significance stated more forcibly than in the following paragraph from *The Independent*:

It is to be remembered that it is a heathen, according to our method of classification, who renders to Christian missionaries this meed of praise for their purity of purpose, for their broad humanity, and for their unselfish labors. Although himself a disciple of Confucius, he shows none of the prejudices of a sectarian. . . . We are far from claiming that Li Hung Chang is a Christian; we simply desire to point out that he is a very broad-minded heathen, who, while he adheres to his own peculiar religion, appreciates Christianity and gives Christian missions in China the most remarkable tribute they have ever received from a non-Christian source.

Ever since the time that our churches were thrilled by the presence of the Rev. Dr. Paton, of the New Hebrides Mission, with his impressive narrative of what God has done among the heathen of those islands, the deepest interest has been cherished in the progress of the gospel in that island field. Prayer has gone up from multitudes of our churches that God's blessing may rest upon that remarkable work. The meeting of the New Hebrides Synod in June last was an occasion of very great rejoicing. The reports from the various stations were most gratifying. The work of building up and developing Christian character is going on steadily, as is evinced by the large and sustained attendance not only at the Sabbath services, but at prayer meetings and Bible classes. Special mention is made of (1) the growing spirit of Christian liberality (one district alone contributed during the year over \$500 for mission purposes); (2) the readiness of many of the converts to go to heathen islands, principally as teachers; (3) the large number of accessions to the membership of the Church (200 from Tongoa, and eighty-five from Erromanga, where the missionary, Williams, years ago suffered martyrdom at the hands of the heathen, etc., etc.); (4) the large reduction of the stubborn remnant of heathenism hitherto remaining in some islands. Even in Tanna, where the soul of Dr. Paton was so sorely tried for years, and which has ever been a hard spot in the mission, there is evidence of a soften-

ing of the hearts of the people towards the missionaries. There are now eighteen missionaries and 271 teachers in these islands of the New Hebrides; 9587 pupils are attending school; 1120 natives have, during the past year, renounced their heathenism and joined the Christian party, while the whole number of Church membership stands at 2082.

The Rev. Henry H. Jessup, D.D., of Syria, writes:

It is with profound sorrow that I write to announce the death of our esteemed consul, Thomas R. Gibson, Esq., of Augusta, Ga. He died in Beirut at 3.30 P.M. to-day, after a brief illness, of smallpox. His death will be felt as a personal bereavement by all the Americans in Syria and southern Asia Minor. He had gained the confidence of his fellow-citizens and of the local authorities, by his business training and executive ability and his uniform courtesy and amiable Christian character and upright life. During the disturbances in Asia Minor last winter he was indefatigable in coöperating with our naval officers in securing order and protection in Mersina, Tarsus and Adana.

Striking testimony to the value of Protestant missions in Africa has recently come through German sources. At the Berlin Industrial Exhibition last summer a *missionary division* was constructed, upon an independent suggestion from an official source, which was thrown open to workers of all sects, creeds and nationalities laboring under the German colonial flag. Among other bodies that took part in this missionary exhibition, our American Presbyterians in West Africa, from Gaboon to the southern portion of Kameruns, lent active assistance. Besides the Protestant societies, four Roman Catholic agencies of German connection took part. It became a matter of official remark, however, that the Romish agents made little else than a plentiful display of ethnological curios, while the Protestant societies were much commended for their exhibition of publications in a variety of languages, all giving evidence of the dawning literary awakening among the natives under these evangelical missionary bodies. While the government is giving this recognition of the results of Christian missions to show how they subserve the aims of trade and territorial extension, can the Christian Church afford to fall behind in recognizing the value of these organizations

in advancing the kingdom of our blessed Lord and Saviour who came on earth and offered himself a sacrifice on the cross that he might redeem all these nations, even the lowest of Africa, unto himself.

The following extract from *The Conversion of India*, by Dr. George B. Smith, ought to stir the heart of every American Christian with a deep sense of privilege and responsibility:

"The foreign politics of the United States of America are foreign missions. Starting into national life, free alike from the ecclesiastical bonds, the feudal institutions, and the political interests of Europe, but possessing the full heritage of British history, literature, and character, the Americans were from the first prepared to become the chief messengers of Christ to the human race. In four hundred years they have, by Christian colonization and home missions, evangelized their own continent from the Atlantic to the Pacific Ocean, bringing into the Church the remnant of the Red Indian tribes, and giving to Christendom its 'richest acquisition' in sixty-five millions of Christian citizens, whom every year increases in number and influence. In the whole development of mankind during six thousand years there has been only one people and one land ready made, as it were, to be itself free, and to all beside the apostle of liberty in its highest form, the freedom which is in Christ Jesus."

Persecution is not the least blessing that can befall a mission. The blood of martyrs produced abundantly in the days of the early Church, and many missionaries would choose rather that their work should meet with opposition, with that storm which sternly sifts the chaff from the good grain, than that they should be confronted with complete indifference, or mildly looked upon with impersonal interest.

Mr. Gates writes from Guatemala: "Little or no outward opposition is made to our work. Sometimes I think it would be a blessing to encounter more opposition; it would *stir up* matters more; it would cause the attention of the people to be directed to Protestantism, and would make them *think* about it, at least; and although they would deride and oppose the work, this attitude would be preferable to the *indifference* that now exists."

Elsewhere in the world, wise missionaries have desired rather that their work should be done under the conditions which led to the marvelous growth of early Christianity, than among the soft, enervating, compliant

conditions which are productive too often of a weak and compromising Church. They prefer those conditions which Rousseau describes "after the death of Jesus Christ twelve poor fishermen and artisans undertook to instruct and convert the world. The success was prodigious. All the Christians ran to martyrdom, all the people ran to baptism. The history of these first times was a continual prodigy."

The Board of Foreign Missions has been bereaved in the death of one of its greatly esteemed members, Edward Wells, Esq., of Peekskill, N. Y. He died at his residence on October 9.

Mr. Wells was elected a member of the Board by the General Assembly in 1880, and from that time to the Board meeting of July 26, 1896, his place was rarely vacant. His counsels invariably challenged the respect and appreciation of all his associates, by their thoughtfulness, their manifest intelligence and their grasp of the subjects considered. His judicial quality of mind, his profound conviction of the revealed truth of God, and his enthusiastic devotion to the great cause of the world's evangelization rendered his services most valuable to all the interests of the Board. Mr. Wells had held a high place in the profession of the law, and the Board owes him a special debt for the clear legal opinions which he has given from time to time, upon various matters touching its constitution, its relations to the General Assembly, and to the laws of the State; as well as upon specific questions affecting its property, its interest in legacies, etc. Mr. Wells' intercourse with his associate members was always marked by gentleness of manner, and by a rare courtesy even when his deepest convictions were most clearly expressed.

Mr. Wells married a daughter of the late Rev. G. W. Nassau, whose son and daughter are still among the most distinguished veterans of West African missions.

A cablegram, received at the Mission House on October 19, announced "Mr. Marling passed away with fever, October 12."

No other particulars are yet known. Our hearts are bowed with grief at this great bereavement which has befallen that

much-afflicted mission. It is but a little time since Mrs. Oscar Roberts was translated from her African home to the heavenly shores. We can but bow our heads to the divine will, rejoicing in this, however, that these faithful souls, greatly beloved and mourned for by the circles they have parted from, have met a joyous welcome above from their glorious Redeemer and fellow-redeemed saints.

Mr. Marling was a native of Canada, where he received his early education, though he completed his theological course at Princeton, N. J., and was ordained to the missionary work by the Presbytery of New Brunswick, N. J. He received appointment from the Foreign Board, and went to the Gaboon and Corisco Mission in 1880. Occupying different stations from time to time, his chief labors were directed to the purely heathen people of the Fang tribe, one of the most energetic and aggressive races in that part of the Dark Continent. Mr. Marling's linguistic talents were of great service in reducing to a written form the Fang dialect, which is spoken by millions of aborigines. With great pains he completed a vocabulary, and in due time began the translation of the Scriptures, several books of which have been already printed under the auspices of the American and British Bible Societies. Other works in the Fang language were prepared and published by him. At the same time, regular missionary work, both preaching and teaching in the day-schools, also in classes of catechumens, and itinerating tours, were carried on with exceptional devotion. The converts gathered into the Church were most conscientiously trained, and they have shown no little stability in their profession of Christianity. Mr. Marling had won the confidence of the natives, and his name was known far and wide; while among his fellow-missionaries he was most highly esteemed. His whole heart was in his work. It was with exultation he sighted the familiar shores of the Gaboon on his return there a year ago, after a temporary sojourn in England, while superintending the publication of some of his translations. Mr. Marling left a widow in Africa, with five children. Called to the higher service of heaven, who will receive his mantle to carry on the unfinished earthly work he left behind?

TRIBUTE TO REV. J. F. ULLMANN.

REV. J. J. LUCAS, SAHARANPUR.

Rev. J. F. Ullmann was born in Germany in 1817. He came to India fifty-seven years ago as a member of the "Gossner Mission," but nine years later joined our Presbyterian Mission at Fatehgarh, being ordained shortly after by the Presbytery of Furrukhabad. Almost up to the time of his death, August 10, at Dehra, he labored on with unremitting industry and energy. He devoted much time during the earlier years of his missionary life to the study of the language. He spoke it with such clearness, simplicity and accuracy that it was a pleasure to hear him. Many a young missionary has he kindly helped by correcting his pronunciation and giving him a good start in learning the language. He could not bear "High Hindu" or "Moon-shee Hindustani," either in books or in the pulpit, and if one ventured to use it in his hearing, an opportunity was soon found to show how ridiculous was its use by men in dead earnest.

HIS BOOKS AND TRACTS.

The books and tracts of Bro. Ullmann are models of simple language and they are read far and wide with pleasure by all classes. His inimitable "Dharm Tulu" (Religion Weighed) is written in the language of the common people, and is, taking it all in all, probably the best book to-day to put into the hand of a village Hindu, although written nearly forty years ago. That book has a history. While engaged in writing it the mutiny broke out, and Brother Ullmann had to flee for his life, with his family, to the Agra Fort. He had a great desire to finish this book. The desire was granted him, and he lived to see so many editions of it published that he probably ceased to count them—editions of ten and twenty thousand each. When Hindu idolatry is made a laughing stock throughout India, the historian will write that the "Dharm Tulu" gave it a blow in the hearts of tens of thousands of Hindus from which it never recovered. And better than this, again and again has the conversion of one and another been traced to the reading of this book.

HIS HYMNS.

Brother Ullmann wrote most of the hymns found in our older hymn books. In the one last issued by the Synod of India two hundred and twenty-five are his. He was the author of two hymn books for children, and his Catechisms have been sold by the tens of thousands in North India, especially his "Guru Gyan," intended for use in instructing Hindu children. In his old age he set himself to the writing of a metrical version of the Psalms in Hindustani. What a task for an old man, and yet he wrought at it with all the enthusiasm of youth until it was finished. And hardly had he finished his great work when his soul was stirred by the fear of popery getting its head into the young Church in India, and at once he prepared a book to put our Christians on their guard. This has had a wide circulation.

BUSY TO THE LAST.

Thus to the very last he was busy. Whenever he put his hand to write a book or tract or hymn, he gave himself no rest until it was finished. Twenty years ago I sent him an English hymn to translate. By return mail the next day came the translation. He walked up and down in front of a "Rest House" in the Mainpuri district and made the version of the "Old, Old Story" in Hindustani, which is in use all over North India.

Much more might be written of what his pen wrought for the Church in India. It was never idle. It was his joy to be busy thus to the very last in his Master's service.

ALONE BUT NOT ALONE.

During the last twenty years of his life he lived alone, and yet he was never alone. He talked with the Lord Jesus as a friend in the house, and this was society enough for him. Now that he has gone from us and we look back over his long life of almost unbroken service, we appreciate him more fully and recognize more clearly what a gift he was to the young Church in North India. We hold him up as an example of one who consecrated his gifts as a linguist and poet to his Master's service, who in early life put his hand to the plow and with untiring industry wrought to the end. Write, "to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

MISSIONARY CALENDAR.

DEPARTURES.

September 15—From Philadelphia, Pa., to join the Mexico Mission, the Rev. George Johnson.

September 21—From San Francisco to join the West Shantung Mission, the Rev. Wallace S. Faris and wife; to join the Hainan Mission, the Rev. C. H. Newton and wife; to join the Central China Mission, the Rev. J. C. Kelly and wife; to join the Korea Mission, Miss M. L. Chasc.

September 26—From New York, to join the Furrukhabad Mission, the Rev. W. T. Mitchell and wife and the Rev. J. B. Ely; to join the Lodiana Mission, Miss C. B. Herron.

October 10—From New York, to join the Chile Mission, the Rev. W. L. Schmalhorst.

October 12—From San Francisco, to join the Central China Mission, the Rev. C. E. Reed and wife; returning to the Central China Mission, Mrs. L. S. Abbey.

October 20—From New York, to join the Brazil Mission, the Rev. C. E. Bixler.

ARRIVALS.

August 12—At New York, from the Laos Mission, the Rev. Robert Irwin.

August 13—At San Francisco, from the Laos Mission, Miss I. A. Griffin.

August 20—At New York, from the Laos Mission, the Rev. Hugh Taylor, wife and three children.

September 30—At New York, from the Syria Mission, the Rev. F. E. Hoskins, wife and three children.

October 21—At New York, from the Lodiana Mission, Emily Marston, M.D.

October 22—At New York, from the Colombia Mission, the Rev. A. R. Miles and wife.

DEATH.

October 12—At Angom, Africa, the Rev. Arthur W. Marling.

RESIGNATIONS.

From the Brazil Mission, the Rev. T. J. Porter.

From the West Shantung Mission, Mrs. Lucy Lane.



REFUGEES, ZEITUN.



SÛK EL GHURB SCHOOL, SYRIA.

Concert of Prayer For Church Work Abroad.

TOPICS FOR 1897.

- January—The Bible and Foreign Missions.
 February—Evangelistic Missionary Work.
 March—Missionary Administration.
 April—Native Christians.
 May—Woman's Work.
 June—Foreign Missionaries.
 July—Mission Printing Presses.
 August—The Reflex Influence of Foreign Missions.
 September—Missionary Schools.
 October—Medical Missions.
 November—Influence of Christianity on the Social Life and Civic Institutions of Heathen Lands.
 December—The Home Church and Foreign Missions.

The new topics for the Monthly Concert of Missions for 1897 are attracting widespread interest. "It is the best thing you have issued for some time for the quickening of the work," writes a Western pastor. Others write: "I am especially pleased with it." "It is a capital idea." "It will lift the Monthly Concert out of the ruts." "I heartily approve it." "It will develop a most valuable body of missionary literature." "It is something original and will interest everybody," etc., etc. The Rev. William H. Roberts, D.D., LL.D., Stated Clerk of the General Assembly, says: "The list of topics is excellent, is in line with the desires of many persons, and if employed by pastors in the spirit in which they have been devised, will give a new impulse to the missionary meetings, greatly extend accurate knowledge of the work and influence of foreign missions, and add to both the interest in and the contributions of the churches to the one world-embracing sphere of Christian effort."

The Philadelphia Woman's Society has distributed 3000 copies of the leaflet among its auxiliary societies and bands. Pastors who would like to supply the families of their congregations can obtain the necessary number of copies free of charge by addressing Rev. Arthur J. Brown, D.D., 156 Fifth avenue, New York. "The Bible and Foreign Missions" is the subject for January. Several prominent pastors will con-

tribute articles. Let it be throughout the entire Church a time in which there shall be special study of the teaching of the word of God regarding Foreign Missions and much prayer and supplication for the outpouring of the Holy Spirit upon the Church both at home and abroad. For fuller statement of the new schedule of topics see pp. 395, 396.

For this closing month of the current year the topic for concerted study and prayer is the same as heretofore.

MISSION IN SYRIA.

BEIRUT: occupied 1823; Rev. H. H. Jessup, D.D., and Mrs. Jessup, Rev. William W. Eddy, D.D., and Mrs. Eddy, Rev. James S. Dennis, D.D., and Mrs. Dennis, Mrs. Van Dyck, Miss Alice S. Barber, Miss Ellen M. Law, and Mary Pierson Eddy, M.D., *Mr. and Mrs. E. G. Freyer*; 1 native preacher, 1 licentiate, and 14 native teachers and helpers.

ABEIH: on Mt. Lebanon, 15 miles southeast of Beirut; occupied 1843; Rev. William Bird and Mrs. Bird, Rev. O. J. Hardin and Miss Emily G. Bird, and Rev. and Mrs. G. C. Doolittle; 27 outstations, 1 native preacher, 8 licentiates, and 58 native teachers and helpers.

TRIPOLI: on the seacoast, 50 miles north of Beirut; occupied 1848; Rev. F. W. March and Mrs. March, Rev. William S. Nelson and Mrs. Nelson, Ira Harris, M.D., and Mrs. Harris, Miss Harriet Le Grange, Miss Bernice Hunting; 26 outstations, 1 native preacher, 11 licentiates, and 37 native teachers and helpers.

SIDON: on the seacoast, 30 miles south of Beirut; occupied 1851; Rev. William K. Eddy and Mrs. Eddy, Rev. George A. Ford, D.D., Rev. Samuel Jessup, D.D., Miss Fanny Jessup, Miss Charlotte H. Brown, and Miss M. Louise Law; 27 outstations, 2 native preachers, 8 licentiates, and 41 native teachers and helpers.

ZAHLEH: on the eastern slope of Mt. Lebanon, 30 miles from Beirut; occupied 1872; Rev. William Jessup and Mrs. Jessup; 18 outstations, 1 native preacher, 7 licentiates, and 28 teachers and helpers.

Faculty and Instructors of the Syrian Protestant College: Rev. Daniel Bliss, D.D., President; Rev. George E. Post, M.A., M.D., D.D.S., Rev. Harvey Porter, Ph.D., Robert H. West, M.A., Harris Graham, B.A., M.D., Alfred E. Day, M.A., Walter Booth Adams, M.A., M.D., William G. Schauffer, B.A., M.D., Rev. Chas. A. Webster, B.A., M.D., Jabr M. Dhumit, B.A., A. Chamorel, B.A., Paul Erdman, B.A., Arthur Mitchel, B.A., James R. Swain, B.A., John W. Nicely, B.A., Salim I. ul-Khuri, B.A., Sa'id Abu Jamrah, B.A., Khalil D. Tabit, B.A., Ilias Alam, and Shukri K. Maluf, B.A.

In this country: Rev. James S. Dennis, D.D., and Mrs. Dennis, Rev. F. E. Hoskins and Mrs. Hoskins, Mrs. O. J. Hardin.

The storm of violence has raged very near to our devoted missionaries in Syria during the past year. As all the world knows, frightful atrocities have been committed in many parts of the Ottoman Empire, and Syria has naturally been affected by the general agitation. More than once there have been tumult and bloodshed within the borders of the mission field. One of the missionaries writes :

"Little did I ever think that I should live to see battalions of soldiers marching through the city (Beirut), and cannon and ammunition carts rolling through our streets. From morning until evening the shrill voice of the pipe and the roll of the drum remind us how near the war is to our doors. The bitterness towards foreigners is increasing every day, and we do not know what moment or where the first manifestation will be felt.

THE LEBANON OF 1896.

REV. F. E. HOSKINS.

It is a privilege and a pleasure in this bloody year of Turkish history to bear witness to the fact that there is *one* province within the Turkish empire where peace and prosperity reign. The Lebanon of history, the Lebanon of 1860, calls up a long story of internecine and fratricidal wars where Druze and Maronite, Moslem and Turk strove for the mastery, fighting with sword and firebrand, ending in bloody massacres when the "goodly mountain" was left a blood-stained and smoking ruin, where widows and orphans wandered desolate and forlorn, unified and unavenged.

Syria was in 1860 the Armenia of Turkey. Her awful tribute to Turkish misrule and anti-Christian hatred was 11,000 Christians massacred, 100,000 sufferers by civil war, 20,000 desolate widows and orphans, 3000 Christian habitations burnt to the ground, 4000 Christians dying of destitution and \$10,000,000 of property destroyed.*

Lebanon's share of this bloody toll was fully one-half of the figures quoted. Things never looked darker for the mountain than at the time of those massacres. They were in God's providence the starting-point of the best period in her history, so that the Lebanon of 1896 is the one bright spot in all this weeping and bleeding empire.

Here are 500,000† Christians, Druzes, Moslems and Metawalis living in peace and prosperity, because the indignant powers in

1860 insisted that never again should the mountain be governed except by a Christian.

It is just thirty-six years since Commissioners from the five great powers—England, France, Austria, Prussia and Russia—met in Beirut to right some of the wrongs of the foul massacre.*

They gave the Lebanon a Christian Governor-General, appointed indeed by the Sultan, but confirmed by the powers; they gave freedom from Turkish military conscription, the military tax, freedom from tax farming and tax gatherers, and the stream of immunities flowing from these fountain heads. It is fair now to ask, Have the people proved worthy of these privileges? Have they made good use of them? Is the mountain more prosperous than neighboring provinces of the Turkish empire? We can answer "Yes" a thousand times to every item.

During these thirty-six years there has not been a disturbance in Lebanon worthy of mention. Druze and Maronite and Moslem have learned to live together in peace under the unobtrusive rule of a just government. Law and order are now as universal as once were misrule and bloodshed. One may travel from end to end of Lebanon unarmed. Life and property are safe everywhere, a bright contrast to the lawlessness and insecurity that prevail not ten miles away from its mountain crests.

The prosperity of Lebanon is a marvel. Thirty-six years of security and peace have transformed the desolated mountain into a lovely garden. Terraces line the slopes from the lips of the blue sea to the snowbanks of the highest peaks. Millions of mulberry trees, every kind of fruits, a dozen

* The district of the Lebanon was made practically that "goodly mountain" extending from a little north of Tripoli to a few miles south of Sidon, about one hundred miles long and from thirty to forty miles wide and containing 3500 square miles. The boundary lines on the north and east and south are most fantastically irregular, taking in one village and leaving out another according to the religious preferences of the villagers, the Moslems generally choosing to be joined to Damascus and the Christians eager to be with Lebanon. On the seacoast, Tripoli, Beirut and Sidon are within the Lebanon region, but are all excluded by swinging the line in three semi-circles around them so that while Lebanon has coast line for nearly the whole length she has neither city nor port of her own.

* Churchill's *Druzes and Maronites*.

† Christians, 370,000; Druzes, 60,000; Moslems, 35,000; Metawalis, 35,000.

varieties of grapes, wild flowers and vines innumerable cover every foot of soil. Thriving villages, with their tile-roofed houses and many-windowed silk factories, dot the mountain side, while everywhere extend a network of beautifully winding carriage roads leading from seashore to alpine prospects,

where the mountaineers are building summer hotels for the thousands that come yearly from Damascus, Palestine and Egypt.

The contrast between Lebanon and the neighboring Turkish-ruled provinces is as sombre and painful a sight as one could possibly contemplate. The extremes lie so close that one could shoot a rifle-ball from the mountain's crest where prosperity and security prevail into the plains of stagnation and death. In Lebanon the Governor-General is a Christian, and appointed for ten years. The present Governor — Naoum Pasha—deserves and enjoys the respect of all the Christian ambassadors who are responsible for his presence in Lebanon. All other officials are chosen from the people themselves and they serve in their own towns and among their own kindred. Over the boundary the rulers are rapacious strangers, who pounce upon the people like evil birds, glut themselves with booty and blood, and fly away to repeat the same foul actions elsewhere. The Turkish government almost never permits a man to serve in his own province among his own people. In Lebanon the soldiers are from the mountaineers themselves; they enlist voluntarily and for pay; they serve within sight of their own homes and families. Wherever one meets them in their picturesque costume one feels assured of safety and protection. Over the line the soldiers are always strangers, conscripts, often speaking strange languages, coarse, brutal fellows, robbed of every home tie, free from every restraint of



LODGE IN GARDEN OF CUCUMBERS.

decency. They are led by inhuman officers. One prefers to meet robbers in a lonely place to meeting these rapacious men, schooled from infancy to lying, brutality and insolence—Kurds, Arnaouts, Circassians and a dozen other mongrel breeds.

In Lebanon everywhere are signs of thrift and industry. They carry earth to cover terraces quarried out of the rocks. Every corner and spot is carefully tilled and cultivated. Where Lebanon lands join Turkish ruled portions the value and blessing of good government receives a curious confirmation. Lands in Lebanon sell for ten to twenty times as much as even better lands lying only fifty yards below. In many parts of the mountain grain lands bring \$300 per acre, while in full sight of the northern peaks—the wide plain east of Hums and Hama—fine rolling prairie lands beg for a buyer at fourteen cents per acre.

Out of Lebanon there is no security for life or for labor.

So the contrast carried into the courts, the markets, the schools, gives everywhere the same sad results. When we add the sad fact that Lebanon has been the object of official jealousy and active opposition all through these years from Turkish and Moslem sources, we may well wonder at her progress and confess that the effort of the powers was not in vain.

A study of Syria and the Lebanon at this point in Turkish history is well worthy of the attention of any one who would understand the problem of Armenia and its pos-

sible solution. There are some lessons as plain as history can make them.

There is the old lesson as to the irredeemable character of the Turkish officials and the semi-barbarous Moslem civilization that upholds them. After 1860 it was thought and said that no such calamity could again befall the Christians within the Turkish empire. Only thirty-five years later, not to mention Bulgaria, and the world is horrified by a calamity far exceeding the bloody tribute of 1860. Multiply the figures in that sombre list by ten, and you will have a very close estimate of the present awful massacres. The political system and its bottom principles are hopelessly rotten and beyond redemption.

There is the lesson of the futility of all attempts to exact reparation. In 1860 the powers combined, and agreed to mete out condign punishment. Fleets anchored off the Syrian coast, a French army landed and came up into Lebanon. Turkish duplicity duped, hoodwinked, wearied and conquered European diplomacy and power. Druzes were prescribed, tried, sentenced to perpetual banishment and death, but the sentences were never carried out. Vengeance belongs to God. Leave all that to him. Only thirty-five years later, before the red-handed murderers of 1860 have died, the Druzes have quarreled with their Turkish masters, and to-day the government is engaged in a bloody and ferocious war, just beyond the Lebanon, whose avowed purpose is the extermination of the Druzes! Can any thoughtful man doubt that within a period of less than thirty-five years there will be other bitter strife between Turk and Moslem, Kurd and Circassian? The present awful condition of the empire—moral, financial, political—must breed dire discontent and recrimination in high places.

There is the lesson of the futility of trying to exact remuneration for the sufferers who have escaped death. It was tried in 1860. Commissions were formed; they came and sat for months. Money was exacted and paid, but it was wasted and squandered by Turks and Christians long before it reached those to whom it rightfully belonged. No blessing attended. God recompensed the Christians of Lebanon in a way they dreamt not of. To-day they have good government, peace and prosperity—found nowhere else within the empire.

The Druzes are poor and being hounded to death by those who allowed, if they did not instigate them to murder Christians in 1860.

Armenia needs neither flowers nor monuments to her martyr graves. God knows where they all lie. Her widows and orphans need bread and a chance to live. Christian nations can, if they will, compel Turkey to give her Christian governors. Christian philanthropy can help rebuild desecrated homes. Christian missions can help restore a pure Christianity. Then let Lebanon and Bulgaria tell what a few peaceful years will accomplish for her prosperity.

MEDICAL WORK IN SYRIA AND AMERICA CONTRASTED.

MARY PIERSON EDDY, M.D.

Often in my journeyings through my district—seven days' journey from north to south—I long for the companionship of some of my former associates who are serving in the tenement districts of crowded cities, or who form part of the staff of a richly endowed asylum or a stately well-appointed hospital. I would show them Tyre and Sidon, glorious Lebanon, Yemouin the beautiful lake, hidden securely away below the Cedar Mountain, Baalbek with her ruins, the source of the Orontes, and many other historic spots where my tent has been pitched and days or weeks have been spent. Other towns I would point out where houses have been rented for hospital purposes, and more rooms taken in adjoining houses as patients increased. I would show them one room hired for a dispensary whose only window opened upon a fig tree upon which the village boys perched all day in relays to watch our novel proceedings within; another mountain eyrie where creeping things worked their way along through the loosely constructed roof, sending showers of dirt at unexpected intervals upon us at work below. Many other homes have I had during the past three trial years. Under spreading sacred oak, in palace and in peasant's hut, the medicine chest and the "hakimé" are familiar objects now.

Well-appointed clinics in America have the advantage of fixed hours and many assistants to share the work, and in some measure the responsibility. Long before 5 A.M. on summer days my tent is sur-

rounded by waiting throngs who wonder audibly, until I appear, Why the "hakimé" sleeps so late!

My only leisure time is when I leave everything and take a ride to the neighboring villages to visit homes from which patients have come. Clinic hours are often extended to four p.m., and then comes the irksome task of filling the long row of waiting bottles, for my sole assistant is a Syrian maiden who is doorkeeper, water supplier and general go-between. On operation days she is brave and helpful. When the last patient has been seen she restores order out of chaos and is ready to help with the pestle and spatula. Rapidly we work, and the mixtures, powders, eyewashes, tablets and ointments are labeled and again ranged in order. Is the day's work complete? No, indeed—the evening has come and the village now claims us for its own. All day "the patients have monopolized our time;" now all are welcome. The elders range themselves along under the large Bible pictures on the wall; the children, wide awake with curiosity, fill every available inch. One little corner is kept near the window for the organ and myself. When the evening gathering, or "sahra," has been closed with hymns, Bible stories, and prayer, can we shut up the premises for the night? No, indeed; the messenger is to start before daybreak for the nearest post-office. Home letters must be written; some dressings, drugs or surgical appliances ordered from Beyrout; some letter from a former patient seeking advice considered and answered. At last the package is sealed; the insecure fastenings of doors and windows reinforced by strong nails; then to the weird call of the distant jackals and the nearer music of the ever-present village dogs, sleep is wooed.

These interruptions one would hardly anticipate in New York. During my last tour of two and a half months I had to suspend clinical work one day to cut short the career of a huge centipede across my floor. At another time waiting groups were startled by the sudden irruption of the robber chief who held the whole country side in his sway. Accompanied by a dozen tall, fierce followers, armed like himself to the teeth, they filed into the clinic room, seeking advice for one of their number who had an ugly scalp wound and a finger

nearly severed. Their bold manner was subdued by their novel surroundings; they gazed curiously at the alcove where native beds are usually piled and saw shelves well filled with bottles and boxes; they looked at the many recesses where family stores are kept and beheld arranged strange glittering instruments; they turned to the deep window where the sterilizing instrument was doing its work of preparation and to the traveling chests arranged for operating table. "Mashallah!" says the leader. "Has your country many daughters like



BEDOUIN BELLE.

you? Truly *our* work is but to despoil and deface; *yours* is to restore and repair."

Another stir at the door! My startled gaze falls upon the village bier which is being set down at the doorstep. Am I to be asked to help those past hope of human reach? No hospital ambulance is here, and so one soul with hope and faith yet strong within her has consented to be thus carried by her friends. We lift her tenderly into the room for a careful examination, and rejoice that in this case help can be given

and full recovery obtained. A whisper from one of my old patients: "A leper is at the gate." The other patients refuse to let him come further. "Will the hakimé not come and look at him through the needle's eye, or window of the gate?" Poor fellow! His maimed limbs are hardly covered by the rags which were his only portion when his relatives thrust him out from his former home. Food and clothing he needs most, as he is in the last stage of his awful affliction, and his voice is hardly audible as he pours forth blessings upon us amidst the recital of his woes.

The emoluments of my profession furnish the most trying problem I have to deal with, and in a shape which rarely tries the soul of an American physician. He who comes empty handed into this country is considered mean and miserly. From a mare, the gift of a Bedouin prince, down to a snakeskin, I don't know anything portable which has not at one time or another been presented to me. One season I had eleven lambs. At another time a hedgehog we found to be rather an unpleasant companion in our limited quarters. Fido, our splendid watch dog, would look at each new arrival with a knowing glance, which seemed to say: "I don't mind if you do come; you won't be here long." Fruit, fish, flowers, flesh of all kinds, deer, shells, birds, fossils. As each of these received and accepted meant value double expected, the burden of obligation and satisfying all expectations was too much, and now I receive nothing that I do not need, and for which I cannot pay cash value on the spot. The same rule applies to the great feasts prepared by village magnates which prepared the way for free treatment of all relatives of the donor and his neighbors. I have neither time nor strength for these irregular demands for my services.

As in America, the question, Who should receive free treatment? is a difficult one. I require from those who come thus to bring a certificate of their inability to pay for treatment and medicine, signed with the seal of the head of their religion, or the sheikh of the village or our Protestant teacher in the place. When leaving a town after a stay of several weeks I have accumulated a sheaf of papers bearing seals and signatures of the bishop, priests of every denomination, Mohammedan sheikhs and Metavvaly scribes, with here and there a Bedouin's

mark or a Circassian's sign manual. We are troubled by no "rounders," and the gratitude of those helped is touching. In one place where I had straightened the cross eyes of a number of maidens, a Moslem said to me, "You have provided those destitute ones with homes by your skill. You have laid up more merit in heaven than if you had journeyed to Mecca." From towns and villages which I have never been able yet to visit, come long formidable petitions entreating us to give them a share of our time.

Fame, fortune, social pleasures and position may keep some at home who would otherwise choose life on the foreign field, but the contrast my work here affords in the opportunity to freely preach Christ to perishing souls makes me feel all else is as nothing. During the stay of a month in one place in my last tour, I had six hundred patients from nineteen towns and villages. A faithful Bible woman seconded my efforts to speak a word in season to each one. Some stayed for treatment two and three weeks, learning hymns and verses while waiting their turn in the clinic and in many cases carrying away a hymn book or Testament, which they had bought, to their distant homes. Religious literature is eagerly welcomed by many of the village priests, and in the clinic room many prayers have ascended for sin-burdened hearts. The responsibility of dealing with diseased bodies is great, but how much more wisdom is needed to point these poor ignorant, oppressed, downcast people to him who has all power to heal and save. From early morning till the last evening caller has departed, my supreme aim in medical work is to commend my Master through my feeble efforts, and point those with whom I come in contact to him. Preparation in America and anticipation were pleasant, but the joy of realization of my plans of service brings perfect happiness and ever-renewed joy to my heart.

A REMARKABLE TOUR.

IRA HARRIS, M. D.

In the centre of a mountainous region of southern Asia Minor, remote from any large city, lies a large village having a normal population of nine thousand, all Christians, of whom two hundred are Protestants, the

remainder being Gregorian Armenians. It is wildly picturesque, situated on the spur of a precipitous mountain side. A deep valley skirts the town on two sides. Copious fountains are numerous. The houses are generally very poor in structure, and so close together that there is little room for streets. Zeitûn, for this is its name, would be unknown outside of its immediate vicinity but for the unique distinction of having during its history of 250 years rebelled against the Turkish government no less than twenty times, each time having gained a partial victory by compromise. The latest rebellion occurred in November last, and was occasioned by a reluctance on the part of the inhabitants to be included in the general massacre of Armenians. They learned, somehow, that a general massacre, in which they were to be included, was to take place on a certain day, in different parts of Anatolia.

Their action is justified in view of what followed. When the massacres began in the surrounding villages, 8000 or more refugees were added to their number. The place was soon surrounded by an army of 30,000 soldiers and an equal number of Basha Bazouks. There were absolutely no artificial fortifications, but so valiant were the people that they succeeded in defending themselves for four months against the enemy, and then, through the intercession of the European consuls, honorable peace was proclaimed. The valley below the town must have presented a fearful sight. There were the bodies of hundreds of domestic animals which had died of starvation during the siege, and the bodies of over 1500 soldiers and Zeitûnlies unburied. A week or so after peace was declared they were called upon to contend with an enemy more deadly than man. A severe epidemic of typhus fever, dysentery and kindred diseases, with a mortality which soon increased to sixty per day.

You may say, "What has this to do with medical missionary work?" The only physicians alive nearer than Aintab—four days distant—were two Armenian doctors at Marash, and they were ill with typhus. Dr. Shepard of Aintab, an American medical missionary, responded to the call for help, and he did heroic service. He being obliged to return home, our party, which consisted of two Syrian Protestant physi-

cians, educated in our college at Beirut, my assistant, Shickri Fakhuri, and myself, having made the fatiguing journey of ten days from Beirut—took up the work of relief. None but those who have had similar experience can appreciate what it is to contend with a deadly epidemic of typhus and dysentery with 7000 people in the throes of starvation, trying to keep the soul in their poor bodies with a soup made of grass and weeds, occasionally adding a small amount of flour, doled out by a local relief committee. Through the generosity of the Red Cross Society of the United States and



ZEITUN CHIEF.

the missionaries at Marash, we fed the hungry, treated the sick, and in twenty-four days the epidemic was stamped out.

On the last Sabbath one of our party preached to the largest audience that ever assembled for divine worship in Zeitûn, and it was an impressive sight to see the eager attention and the visible effects of the stirring words of the text, "For God so loved the world," etc. (John 3:16).

We will change the scene to another mountain village, situated in an amphitheatre encircled by mountain peaks of Leba-

non. War has not disturbed its peaceful quiet for many centuries. The people of this region say that God protects it at present against Islam. Every rock and stone is sacred, made so by the blood of the martyrs who fell in the early centuries of Moslem invasion. In proof of this they show that for over 1000 years no Moslem has lived here. Intensely interesting to a student of the Bible is life in these humble mountain villages. So many customs which illustrate Scripture. The two women grinding at the mill, the crying on the housetop, grass on the roof, the tender shepherd, the blind man going from house to house (like Samson) to grind corn, the cottage in a vineyard, the lodge in a garden of cucumbers.

On a neighboring hill, under the wide-spreading branches of an ancient oak, is an old convent. A part of its walls were built during the fourth century, on the site of a heathen temple, perhaps once the site of a worshiping place of Baal. The people of this village were, until within a few years, miserably poor, but owing to the liberal expenditure of thousands of dollars earned in the United States, invested in houses and lands, it is now one of the most prosperous.

They were also noted for their ignorant bigotry, and now, although somewhat enlightened, they remain bigoted still.

Owing to the subtle influence of the priests, we were unable to hire houses in the village where we spent last summer, but we experienced no difficulty here. When we took possession of our houses and were fairly settled, the leading village priest received a letter from his bishop, as follows:

To the Priests of Tula, and its People:

Our dear Children. After presenting to you the Divine benediction, we say it has come to our ears, that some of you are thinking to rent your houses to the Protestants, and this is to inform you that His Holiness the Patriarch forbids you to do so, and if you do, he will excommunicate you all.

Furthermore, we repeat, if you do rent your houses to these Frangy Protestants, or sell to them, or have any dealings with them whatever, be ye priest or layman, ye are sure to suffer the penalty of the great excommunication. May we again repeat. Any one who opposes this order and permits these Protestants to enter their houses, at that very moment he is excommunicated, and cut off from the fellowship of Christians and must be absolved from this curse by His Holiness the Patriarch before he can be restored to the benefits, blessings, and fellowship of the Church.

July 3, 1896.

The humble,
ISTIFANOUS 'AWORD,
Bishop of Tripoli.

This letter created consternation in the village. They could not understand it, for the bishop had recently visited them, and he knew the houses had been rented. The priest above mentioned, who had rented his house to us, went to beg the bishop to remove the curse. This he did upon payment of \$8.88, provided, however, that the people did not attend our services or hold any religious conversation with us. They disobey this injunction, for some do attend the regular services both at our homes and at the clinic.

In conclusion, humanly speaking, the labor of a medical missionary is oftentimes discouraging, apparently so little fruit, spiritually. Then again there are times of rejoicing, when he sees people who are absolutely deprived of hearing the gospel in a regular way, listening with that intentness indicative of intense interest. But the nature of the conditions under which he labors often precludes any thought of visible fruit, so he must labor early and late, and wait to see the results in the great day of the Lord.

SOME PHASES OF SELF-SUPPORT IN SYRIA.

REV. O. J. HARDIN.

A few years ago, in presenting the annual budget to Parliament, Mr. Gladstone described the revenue as increasing by "leaps and bounds." This phrase aptly describes the growth of higher education in Syria, within the last twenty-five years. Schools have multiplied, and the numbers in attendance have greatly increased. This has been so in a very marked degree in the American and other Protestant missions, and in even a larger measure does it hold good of the Roman Catholic missions and the various native sects of the country. Twenty-five years ago there were ten Protestant boarding-schools, including the Syrian Protestant College. Now there are twenty-three, while the number of pupils has increased over fourfold.

At the beginning of this period all educational enterprises, both elementary and higher, were to a great extent eleemosynary. Board and tuition were in many instances free, and frequently beds, clothing, and all incidental expenses were provided. Even people of wealth and standing did not hesi-

tate to avail themselves of these opportunities to educate their children *gratis*, and the general impression prevailing among the people of the country, at that time, was that the schools and all engaged in the service of teaching were debtors to the patrons of the school for *permitting* their children to attend.

All this has changed. There has been a quiet revolution going on in the minds of the people. Education is something desirable, worth most persistent effort, even worth paying for; and this in the East, where men have never been noted for parting easily with their money. Perhaps few things are more agreeable to an Oriental than the conviction that he has obtained some pecuniary advantage in a deal. For this reason it is often more difficult to bargain with the rich than with the poor. A typical case occurred recently in my experience. A mother brought her son, a bright little fellow, and, after paying a small amount, begged that the balance might stand over till the silk crop. When the crop was gathered, no cash response was made, and the insinuating little fellow borrowed money of me to pay his expenses home, besides bilking his washerwoman, all on the strength of further delusive promises. In such an incident the Oriental mind fails to see any humorous element, whatever; it is simply a smart business transaction, while to us the humor of the situation is the sole mitigating feature.

Under these conditions it is matter for gratulation that so much progress has been made in eliciting self-support in our boarding-schools, twenty-five years ago largely charity, now to a considerable degree self-supporting. In the Abeih Seminary, of blessed memory, very little was done in the way of self-support. In the Sûq-ul-Ghurb Boys' Boarding-school, the successor of Abeih Seminary, this idea of self-support has been pushed more strenuously than in any other of our schools. Aside from the instruction, which is practically on the same lines as in our other schools, there has been a persistent effort to make the school pay its way. It is doubtful whether the success has been commensurate with the efforts put forth, but it has on the whole been encouraging. The year just closed has been exceptional in some particulars. The appropriation asked from the Board did not cover the salaries of

the teachers by a considerable sum, and this appropriation was further cut down, so that on account of teachers alone a considerable sum had to be carried by the school. Incidentals, in the way of repairs, etc., were unusually heavy, and yet with these drawbacks the year closes with but a slight deficit. Unusual cheapness in some of the principal supplies accounts in part for this success, and cannot be depended upon as a constant factor.

Just at this crisis arises a danger more real than any temporary or permanent failure of appropriations from the Board. The multiplication of schools and enlargement of eleemosynary designs are by no means an unmixed good; but, on the contrary, in a very definite sense, are diametrically opposed to the principle and aims of self-support. The Syrian is master of one of the fundamental principles of economy, and, barring his religious proclivities, is pretty sure to go to the market where he can get his wants most cheaply supplied.

This leads us to mention the difficulties hedging the way to self-support. Some of them are so evident as barely to need mention. The poverty of the people, which is always great, has certainly not decreased in recent years. With all the influx of money sent home by Syrian adventurers in America and elsewhere, the tide of poverty is scarce stayed.

Bigotry of the sects. Though this is a decreasing quantity, owing to the greater diffusion of knowledge, it still remains a real force among some of the sects, and in some parts of the country presents an unbroken barrier to any real progress.

Reluctance to part with money. It is for the most part gained by hard work, imperceptibly growing under the fostering care of the severest economy, and moreover the people always have an eye toward the "rainy day." It must indeed be a forlornly poor family that has no hoard most religiously kept for emergencies.

Increased competition and the deeply rooted hope of getting foreign assistance are also serious difficulties. What hours, yes, days, I have spent in the dreary effort to convince people of the duty and privilege they owe to themselves and their children, of paying at least something toward their education. Early and often is the motto of this would-be patron of the school. All

vacancies could be filled, early in the season, by taking in applicants of this class. They have the patience of Job, the assiduity of the importunate widow. Many of them are widows indeed, determined that their "olive branches" shall not fail of the best advantages they can, by any persistence, beg for them. One suddenly finds himself, in a most surprising manner, elevated to the fatherhood of promising youngsters, whom he has never seen or heard of. Probably I have been honored with this Pickwickian relationship hundreds of times, but it wholly resolves itself into the delightful privilege of paying the bills.

For several years men have come from certain Maronite villages, apparently quite fixed in their determination to put their boys in school. The bargaining, rather call it dickering, goes on for half a day at a time. They come, they go, they go, they

come, and finally after endless palaver settle the matter, apparently to their entire satisfaction, but the boy never appears. This is all merely a side play to enable them to make better terms with their bishop, who has a school of his own. There they finally pay a hundred francs or so, the boys are boarded and taught, after a fashion, and at the same time they get a hundred francs worth of masses for their dead friends thrown into the bargain! Evidently there is no possibility of meeting such competition. These difficulties, though very real, are by no means insurmountable. The principle of self-support to which we are committed is sound; the progress, though halting, is on the whole encouraging, and the prospect for the future certainly not without hope. It needs the constant support of all friends of Syria, and an unchangeable determination to fight out the issue to a victorious end.

LETTERS FROM SECRETARY SPEER.

I. OVERLOOKING THE BLACK SEA.

Our little party of five, Miss Grettie Y. Holiday, of Tabriz, who went out to Persia in 1883; the Rev. C. S. Blackburn, the son of President Blackburn of Pierre University, and Mrs. Blackburn, going out for the first time to Oroomiah, and Mrs. Speer and myself, on a visit to the Asiatic missions of the Board, sailed from New York on August 19, on the White Star Steamer "Brittanic." The love of the little group of friends standing on the pier as the boat drew out into the river, while it made the separations hard, made them easier also by reason of its assurance that the work of all who were sailing away would be made the object of special prayer to him who heareth and who answereth. We had a pleasant voyage, rough for only a day or two, and only once rough enough to interfere with our daily Bible study. Most of the passengers were English, though there was one Japanese, who called attention to the progress of his country by showing his neat clothes and shoes made in Japan out of imported cloth and leather, but who confessed that he had never read out of a Bible. There were also among the passengers some sociable Jesuit missionaries from Canada, who spoke openly of the military imperativeness of their organization. One of them at the usual concert talked entertainingly of his missionary experiences in Prince Edward's Island; of starting off, obedient to orders, on errands which involved long traveling with no

money in his pocket. A young Englishman, formerly a missionary in the Soudan working with Wilmot Brooke, came to several of the Bible readings. He had gone to hear Dr. Dowie in Chicago and had accepted his views, which he was not slow to promulgate, with a very good spirit. I have noticed that the missionary zeal of the advocates of all these movements, including Dr. Dowie's "Catholic Apostolic Christian Church," generally exceeds that of respectable Christians of the old sort. Why should it be so? Is not a man's readiness to give, proportionate to his sense of the value of that which he has to give, in the matter of religion at least? If so, our non-missionary Christianity condemns itself. The religion that is not so good that it irresistibly drives its possessor to pass it on to others, is not good enough to keep.

We reached Liverpool Friday morning, August 28, and I went at once to Leamington to see Miss Margaret MacLean, of Glasgow, whose great interest in the dwarf peoples of Africa has led her to make the offer which the Board has accepted, in the conviction that it has been made under the inspiration of God, and that we are called by it to make some earnest attempt to evangelize these people. Miss MacLean has long been interested in the dwarfs, and Mr. Stanley's accounts of his meetings with them deepened her interest. She wrote at once to Mr. Stanley, asking what could be done for them. The explorer replied that he did not see how they could be reached save by the establishment

of a costly mission on the Congo, which would work northwards into the great forest where the dwarfs were believed to have cities. This was impracticable, and Miss MacLean appealed to the Church Missionary Society, greatly impressed with the need of such a man as Mackay of Uganda for the work; but the Society replied that while it hoped to reach much further than Uganda, it had not yet touched the dwarfs and would not undertake the work. The English Baptists and the Congo Bololo Mission of Dr. Grattan Guinness were alike unable to do anything, the dwarfs not having come into their fields. Miss MacLean and others of whom she heard from time to time were meanwhile praying that the door might be opened through which the gospel could be carried to this poor, inferior people. At last Mr. Broomhall, formerly secretary of the China Inland Mission, with whom she had been advising, sent Miss MacLean a copy of *THE CHURCH AT HOME AND ABROAD* containing one of Dr. Good's last articles, entitled "A Curious Fragment of African Humanity," in which he told of a visit he had made to a dwarf village and of other meetings with the dwarfs among the Mabeya tribes, to which the dwarfs were attached as parasites, though it was they who fed the tribes. Through this article Miss MacLean and the Board were brought together, and she has now given £1500 to establish a mission to the dwarfs, and promises to give annually £500 for its support. The Gaboon and Corisco Mission has asked for two men at once to enable it to carry on its present work and to take up the new work also, and later letters indicate a further knowledge of the habits and accessibility of the people to be sought after and told of their Redeemer.

We had a delightful visit with Miss MacLean, who is an invalid, and her two brothers, both of whom are members of the Foreign Missions Committee of the Free Church of Scotland, and one of whom is a Free Church minister. They opened their hearts to us and gave us such a wholesome, homelike welcome that we should have been more than glad to accept their plan for us, made with the thought that we would need a rest after the ocean voyage, to spend a week in the Warwickshire country if we could have taken the time. We had to hurry on the next day, however, to London, where our party reunited and met Dr. Cochran of Orooniah who had come to London some time before and kindly waited for us.

And now one week has passed, and by way of Flushing, Berlin and Warsaw we have come here to Odessa—England, Holland, Germany, Russia, each a step further away in distance, and we may be bold to say in development from the dear country

for whose flag, the most beautiful of all flags, I have thus far looked in vain among the ships which crowd the harbor. Our windows in the Hotel d'Europe look over an arm of the Black Sea, above which all afternoon the thunder clouds have been rolling, making its dark waters surlily yellow in the shadow. Away to the southeast the clouds are heaviest. That is where Armenia lies. It is not worth while any longer to dispute as to where the responsibility for all this horror rests. God knows and God will judge, and his judgment will be terrible and just.

The last five days in Russia have given us a new and deep impression of the resources of this empire. One-tenth of its population of 112,967,030, or 1,156,649 men, are in the regular army on a peace footing. On a war footing this army would be doubled. These men are growing in intelligence. In 1882 only nineteen per cent. of the recruits levied for the army were able to read and write. In 1887 the proportion was thirty per cent. The annual revenue is 96,500,000 sterling, or 965,303,066 rubles. The chief source of revenue is the excise on spirits, 242,570,981 rubles (the figures are for the year 1891). The army costs annually 228,907,132 rubles. The Church receives 11,405,159 rubles, and public instruction 21,868,914 rubles. The railroad system under the control of the government is magnificent. Sections of the road to Odessa, down which troops will be brought to the Black Sea in case of war, are as clean and neat as though kept only for exhibition. About one-seventh of the land surface of the globe belongs to Russia. When the Spirit of God moves upon the face of this land, so long torpid, but now rousing into life, when the great revolution, which must come in time, shifting the whole national sense of privilege and power and knighting the toil of the common people, comes, when a true spiritual worship takes the place of the idolatry which now fills the churches and bows before the tinsel and the pictures of the saints, when men see a man behind every human face, when the Bible which is now scattering far and wide through the nation brings forth its fruit—then will Christ have for his kingdom not only the souls here and there who truly receive him through the ministry of the Greek Church, but multitudes in Poland and Finland and Russia, the Crimea, the Caucasus, Siberia and Central Asia, and in what other lands in that coming day, God knows, shall be part of this mighty empire.

Meanwhile, we sail to-morrow night away from all this quickening life toward Persia, the old land of Iran which was alive and is dead, which has toyed and trifled again with life but has not yet felt its vivifying thrill.

Letters.

AFRICA.

REV. MELVIN FRAZER, *Ebolewo'e*:—I started for Ebolewo'e with a caravan of twenty-seven. I was six days on the road. At different times and places the belief in the need of an accompanying white man or a military guard (which last we are about to request of the governor) was strengthened by the savage appearance and evident cupidity of the natives along the way. Our caravan came through safely, suffering nothing more serious than the stealing of some food while the men slept, and the breaking down of two or three carriers whose burdens were then shifted to others in reserve. I helped to keep up the flagging spirits of the men by buying for them, at times, some goats and fowls, the prospect of which exceeds anything else as a tonic to a drooping average native. But at the end of the journey, which was anything but easy, the poor carriers were about ready to drop under their heavy loads.

Saturday afternoon I looked upon Ebolewo'e for the first time, and walked through a part of a long line of towns leading from the west up the gently sloping hill to the station. Messrs. McCleary and Kerr, as you know, had come nearly three weeks before, and were anchored on the plot of ground secured by the Mission Committee many months ago. It was well that the missionaries came not a day later than they did, for one of the head men, Mvondo, who was starting a town on the north side, had come over the line and was breaking ground for houses on our land which was designated only by trees at the corners. He finally withdrew. Subsequently, we bought still more land, so that now the station ground embraces about five acres for which were paid goods equal to about two dollars an acre. This ground covers most of the broad crown of a hill which is twenty-one hundred and fifty feet above sea level, and looks out pleasantly over a wooded plateau of several miles on the east, mountains being beyond and on all other sides near and far. We hope to secure some more land before the matter rests. Much of the land we already have is cleared of all but some stumps and several enormous boulders. We have been fortunate in being able to secure as many as three hundred good plantain trees, already bearing well, on the ground.

Bule towns are in close touch on all sides except the west. There are four springs at intervals about the foot of the hill. The water is good, and the supply from any one of them would be ample. We are grateful for this abundant supply of good, hard water which we think will run sufficiently even through dry seasons.

Of course the work of building is being undertaken at once. We are now living in a covering that was used in one of the towns as a *muas* (public house for sitting). It was moved on to mission ground, and the low ridge pole raised to a height of twelve feet. It is a shed, 16x24 feet, with the regulation bark sides, thatched roof and ground floor covered with saw dust—kitchen is detached. These living quarters would not be called extravagant either in size or furniture, but, withal, comfortable and safe under sun and rains and against the gentle winds.

The native food supply has, thus far, met our need in both abundance and variety.

For the work on the new buildings carpenters from the coast and Efulen came. The preparation of the material for a commodious dwelling house has been under way for several weeks. The putting up of a house takes a long time, as all the boards (we use them only for floor) must be cut in the saw pit from logs brought from the bush on men's shoulders. It is a primitive fashion.

Meanwhile, a house consisting of a thatched roof on supports, and accommodating about three hundred people, has been put up. Informal services have been held two Sabbaths—each morning. About one hundred wild men, women and children came. They kept pretty quiet, interrupting with nothing worse than an occasional remark or a grunt of assent to what was said. They never heard the gospel story before, but they listen with pleased expression of countenance and say it is good.

A day-school of about twenty boys has been started. The teaching of the little fellows is done for the present by Mbata, a steady boy of about seventeen years. We brought him from Efulen where he was among the best in the school, and was my personal boy nearly a year. The boys have been meeting wherever they could find, under cover, a log to sit on. The audible study of the alphabet by the boys sounds like a confusion of tongues at a distance.

The hope is to get the school into good working order as soon as possible to increase the number of boys and bring in some girls, and have a suitable house for them. The first morning a lot of eager boys were on hand but not a girl. The lazy fathers want the girls to do menial work in the towns and gardens, and seem to think the girls do not need any more educational advantage than other property, like goats. They often ask in vain. Some ask pay for allowing their boys to come to school, but a boy is not likely to be taken out of school at the denial of this request. Plenty of promising boys are always ready for the school privileges. We believe the school work deserves much emphasis.

The people in general receive us in as friendly a way as could be expected.

It takes them a long time, however, to understand us or the motives that brought us here. At first they were very suspicious, and, at times, have been in rather hostile attitude, thinking the white men had come to kill or take any possible advantage of them, but by God's blessing, upon firm and discreet dealing we fear no evil, and know that the gospel's power will tame and win them. Of this there are already gratifying signs.

This little trip took me through nine towns numbering from six to forty-three houses each, and embracing an estimated population of over four hundred. Many of them had never seen a white man before, and it seemed as sad as true when many of them told me they had never heard of Jesus Christ, but everybody was ready to stop and listen as I spoke and sang to them.

The work for three missionaries among all these thousands of savage souls piles up before us like the mountains round about, but we live and labor one day at a time and desire to do all we can while the golden opportunity is ours.

We get no sight or sound of the civilized world here except, possibly, in the sun, moon and stars.

Mail also comes once in a long while. The last was early in February. The next will be in April; then again in July, by the present plan.

But we do not think we are alone. We feel the strong arm of the Board and of the Church and of the most High around us. Our heart's desire and prayer is that we may be enabled to laywisely and well the foundations of this second interior station.

As to the name of the station: although the interests of the work here have, heretofore, been known naturally under the name Ebolewo'e, yet this is the name of the large group of Bule towns. The people expect a special name for the station, and all the members of the station heartily approve of having a name that will appropriately designate the "white man's town"—as Efulen does at Nkonemekak. For weeks we have had different names, all Bule, under consideration; have got the people's ideas of the fitness of each one, and have made the matter a subject of prayer. We thought it well not to let the station go nameless any longer than necessary. At a meeting of the members this evening it was the unanimous vote that we favor *Elate* as a suitable name, and that we ask the Board and the mission for approval of this selection. We think *Elate* fairly meets the conditions that a new name should meet.

It defines the place, as we know of no other locality in the country under a name that would be easily confounded with this one either in spelling or in sound.

The word has a rich meaning—in Bule use it designates the compact of friendship into which different tribes enter when they meet for a mutual understanding of what shall be their future relations. On account of this significance the Bule people have, so far as I have questioned them, expressed a preference for the name and say "it passes the others." To us, also, it suggests the thought of *covenant* with God into which we seek to lead the people and expresses the confidence and true friendship which we try to cultivate between them and the missionaries at the station, and in adopting this name the people will see our desire to be friends with them. The force of the word has impressed me, also, when the people have expressed it by simply hooking together the forefinger of each hand as they have a way of doing.

In the next place the word *Elate* is easy of pronunciation, and is pleasing to the ear—especially so when spoken by a Bule tongue.

I will indicate the pronunciation as nearly as I can.

Elate (pronounced *Ālatū*), the first vowel *e* is pronounced as long *a* in *ape*. The second vowel *a* has the sound between *a* in *arm* and *a* in *at*. The final vowel *e* has the sound of short *u* as in *up*. The accent is placed on the second syllable—*Ēlate*.

In taking it for granted that the Board and the mission will approve of this name, *Elate*—*Covenant*—as the one under which this little centre of Christian influence may be known for a long time, our prayer is that the Holy Spirit will baptize, with his own baptism, the station and its name, that many of these strangers to God may be led into covenant life with him.

LAHORE, INDIA.

REV. H. C. VELTE, *Lahore, India*.—We have recently had several encouraging baptisms in La-

hore. The first was that of a young man, the son of the physician of the Raja of Kapurthata. You will remember this is the Raja who visited the World's Fair, and the same physician accompanied him. Meanwhile, his son was studying in the Mohammedan college at Aligarh, and there began out of curiosity to attend the services of the English church in the station. In Lahore, where he went last year, he found his way to our English church. I first saw him there in September, last year, and spoke to him. He asked for permission to attend the services, which was gladly granted. He began to be impressed by the truth, and during the convention held by Mr. Mott he came under deep convictions and requested baptism. He was told to inform his father of the step he was contemplating, who at first did not realize that his son was really in earnest. He told him not to make a fool of himself; missionaries were the only people who professed to believe in Christianity and they did so from self-interest. He had been in England and in the United States, and there not one in a thousand believed in the Christian religion. When, however, the father saw his son was really in earnest, he begged him to come and see him first; the son received a letter saying his father was very ill, urging him to come home. But his answer was, "After baptism." He wished to be baptized on the 23d of February, at the English church. Early in the morning the commander of the Raja's troops came to Lahore and sought to induce the young man to return to his father. He came to my house with him, and asked me to use my influence. I told him the young man was old enough to act for himself; he could ask him what his wishes were. "I will be baptized first," he said, "and then if my father wishes to see me I will go at once." "But suppose your father dies in the meantime; he is very ill." "Then," said the young man, "I shall see him dead. My duty to Christ must be done first." In the evening I baptized him. The next day he went home and saw his father. A few days later he returned again. Every possible effort was made to induce him to live in Kapurthata, the object being to get him to apostasize. Tempting offers were made, but he has refused them all. His father has now cut him off, and he is without any support. At present he attends the mission college, but he is trying to find some kind of employment.

SYRIA.

REV. WM. JESSUP:—The Syria Mission in its last winter meeting directed the Beirut and mountain stations to form their churches into a presbytery some time in May, and to form the presbytery in Zahleh. That has been done. The building of the presbytery went on apace with the building of the house, and on May 23 we met. The meeting was a success too, though such an inexperienced presbytery required considerable missionary assistance to get started. All the organized churches in the mission are now organized into presbyteries. Ours is called "The Lebanon Presbytery." South of it is the Sidon Presbytery, and north of it the Tripoli Presbytery. It has in its limits at present seven churches belonging to the mission, and one

belonging to a Scotch Presbyterian mission. Syria may have a Synod next. Who knows?

KOREA.

REV. D. L. GIFFORD, *Seoul, Korea*.—The trip I recently took to Pyeng Yang, in company with my helper, Mr. Hong, was partly a health trip, but more for the study of their work. We were very much pleased with all we saw. The mission compound outside the west gate is on a rise of ground, just far enough from the Koreans to get pure, sweet air, and the ground they have secured is ample for all reasonable enlargement. Their church again is across the city, inside the east gate and close to the business centre of the city, with plenty of ground for enlargement. Three hundred people meet of a Sunday there now, and the church barely holds them. Sunday morning there is a Sabbath-school held at the church, and Mr. Lee has a Sabbath-school out at their compound. At the latter place the three Kan room of the Sarang is filled with men; adjacent rooms are filled with women, and then men and boys sit on the ground outside filling the court full. There are two boys' schools, one moderately successful, the other with all the boys one man can comfortably teach. On the main business street is a Christian book store just getting under way. Then there is Dr. Wells, with all the patients he can well handle in the time allowed him by the mission for medical work. The Pyeng Yang men are bright, spiritual, and many of them are really quite handsome. Yangbans are not numerous among them. They are genial, whole-souled, doing nothing by halves. In Christian work they are bold and aggressive in their testimony, but they tell me that a small part of their work is in Pyeng Yang; in the country the work has spread like wild-fire, and the effort to do justice to his country work has broken down Mr. Moffett's health. Their work seems well and solidly started.

CHINA.

REV. A. M. CUNNINGHAM, *Peking*.—The San Ho country work is full of encouragement. A very earnest pastor—Mr. Chia—is doing much to build up the work in that vicinity. A large district is there capable of being reached, and the good seed of the kingdom is sown by helpers stationed at Ling Shang in this San Ho district.

There were twelve in the station class conducted last winter. The expense of the class was about half borne by those studying and Chinese friends. This class was conducted by pastor Chia. The account of the work done was very gratifying, especially the spiritual blessing many of them seemed to receive. February 23, Mr. Gill and I attended a communion service at Ling Shang. About seventy-five persons assembled. Of this number about fifty partook of the Lord's Supper. Some of these members came as far as twenty-six miles. Those from a distance came on Saturday and stayed over Sunday, so we had a kind of convention of two days. The reports of the work, especially from certain new districts, were very encouraging. One

young man, who had been in the winter class, went home zealous for the gospel of Christ, and reported that three families had destroyed their idols and were seeking to be taught the new and better way. We planned to send teachers at once. Afterward there was a strange providence in the death of a man in the house where the class was to be held on the very day of opening the class. It was decided to postpone the class for a time. I have one boy in school from this new field, and learn that those who thus readily forsook their idols for Christ are still true and firm, though they are meeting with much persecution. I trust the boy who is in school and will soon return home after his first term may be able to do some good witnessing for Christ.

Our church, the Second Presbyterian, is supporting a native helper who is giving his time to the country about Huai Jon Hsin (pronounced Why-soon), thirty-five miles northeast of Peking. We often hear of his faithful work, though as yet not much is seen in the way of results. This work has been carried on by us only for about six months. The giving of money and following our helper by prayers are both proving a blessing to our own church. More than half of this helper's wages is paid by the Chinese. This is apart from the Sunday offerings which defray church expenses, etc., and apart from the monthly offerings of the Y. P. S. C. E. and Woman's Missionary Society.

Our Woman's Missionary Society recently presented to pastor Chia, for the San Ho work, a very pretty glass communion set. The pastor was greatly pleased, and said that this token of remembrance and love would aid no little in preaching the true gospel of Christ among his people.

We have recently been putting forth unusual effort to bring delinquent church members to attendance and repentance. We have employed both letter writing and visitation. The results, while not all we would wish, are encouraging.

Our regular Sunday morning and Sunday-school attendance is better than I have ever known before. Our largest Sabbath-school attendance was 147. The largest church attendance about 175. This may not seem large to you, but our church is small and the field comparatively new. We are often compelled to bring in seats from outside. Our chapel is doing a double service, namely: (1) A waiting room for dispensary patients and (2) for church service.

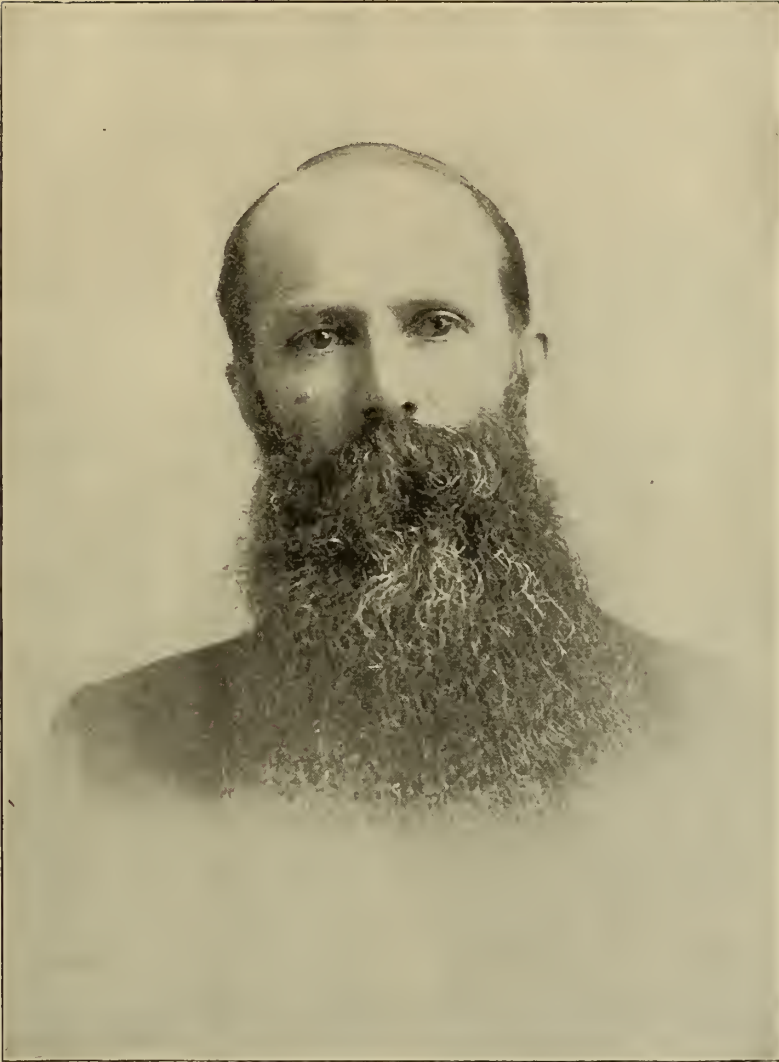
We are glad to be able to report that several neighbors of the well-to-do class who were formerly active in persecution and circulating false reports are now friendly.

Though the work is still small, yet we have great reason to be thankful to God. He is our hope and our strength.

Our school work in Boys' Boarding School and Boys' and Girls' Day School has had many encouraging signs. The attendance has been the largest in the history of the different schools, and the quality of the work done equal or superior.

NOTE.—For an important article on industrial education in Syria, and its evangelistic value, by Rev. Dr. Ford, see page 454.

HOME MISSIONS.



OLIVER D. EATON.

The above cut, presenting to our readers the manly face of the faithful Treasurer of our Church for Home Missions, was intended to be in our November issue, accompanying the notice of his death. By some inadvertence, the package containing the plate was sent to the post-office in New York, without full payment of postage. Official notice was sent to us from that office, but it reached us too late for that issue. But a sight of that face will be welcome at any time to all home missionaries and all who love Home Missions.—H. A. N.

NOTES.

Church treasurers or friends remitting contributions, either by check, draft, post-office or express orders, are respectfully requested to make them payable to the order of the Board itself, or to the order of its treasurer as treasurer, and not to him as an individual. Observance of the above request will save the Board, and those forwarding remittances, much trouble.

In behalf of the Board,
WM. C. ROBERTS,
D. J. McMILLAN,
Corresponding Secretaries.

The Board's plan of retrenchment was not a matter of policy, it was a matter of necessity. And now it has become necessary to go one step further, not in reducing the appropriations, but in limiting the time beyond which no agreement is to run. That limit is April 1, 1897, the end of the present fiscal year. There remain but four months of the fiscal year. Will not the friends of home missions note these facts and *come down with the cash* promptly and generously?

One of our most successful and worthy missionaries writes as follows: "I am in great distress financially. I hardly know whether it is of any use to write, nor where to write, nor to whom; but since you both know me from the beginning, I venture on you, hoping that you will pardon me. I have stood on a small salary with a large family, with a flock of poor people around us, and in a most hostile community. I tell you it was pretty tough, but I look back on those days with joy and most sincere gratitude to God for his care and protection. Last spring, in view of the financial condition of the Board, the presbytery asked me to take care of this field also; I consented cheerfully, although there was nothing inviting, the church members being scattered and the Mormons up in arms against not me in particular, but our work in general. We had of necessity to go very slow here at first, but we are gradually becoming adjusted to the situation, gaining access to some homes, have added one family to the church on profession of faith, one of the family being the editor of our local paper. This is a peculiar field, the people seem to have

become hardened; but we are here and I hope in the course of time to be able to do what little can possibly be done. We have also added to the church at — an interesting family. God seems to be with us, and the work does not wear on me. But what does wear is the financial trouble and the care for the necessities of life for my family. My expenses have been much larger since I took this double work. I do not mean to complain, but would in all humility ask if you cannot do something for me, to let me have what is due me on account or possibly a little in view of the double work and extra expenses. From the foregoing you can see that we are living from hand to mouth, and have been doing so right along. When I get what is coming to me from the Board, then I can settle with everybody, but I owe the entire amount. I would so much like not to owe any man. We need flour and fuel and winter has come; my underwear is ragged, all of us are without soles in our shoes, etc. etc. I could of course take the children out of school to work, but there is but very little work to obtain, and then I hate to take them out of school. I did this with the older children, and they have lost their opportunity, and God forbid that I should be compelled to do it any more. Last year we received through the kindness of the ladies a supply of clothing of which we made good use; but what we got is worn out and this year we have not heard of any box coming. These extra helps in clothing are a great lift to us, especially when they are things that we can use. I have told you that we have nine children and that is our great misfortune while it may be said that it is a fortune. I send you herewith a picture of the family as it was taken one year ago. William, the eldest boy, is learning the knitting-factory business, and is able to take care of himself, but no more. Steura is taking a course as trained nurse at the hospital, and receives \$10 a month. All of the children are earnest Christians. Albert is doing some work at the printing office after school hours, for which he receives the sum of twenty-five cents a week; he is saving to get some shoes. Again I say I do not mean to complain. Far from it. The Presbyterian Board of Home Missions has done well by me, and with my countrymen. I am not so strong as I have been; I have

once or twice broken down, and may do it again; but I want to say that it is not the work that does it, but the circumstances under which I have had to labor."

Another writes: "I have not taken any vacation; on account of the financial condition of the churches and the cutting down of the Board I have had to walk between appointments. My wife has been obliged to take in sewing in order to live and pay my debts. I have now the loan of a horse so that I can get around a little better; but it taxes my resources to get feed to keep the horse."

The following important resolutions were adopted by the Synod of Texas:

1. That we express our confidence in the management of the Home Board; and we as a synod assure our brethren at New York, through their representative here, that we approve of their methods, confide in their wisdom, appreciate their faithfulness and commend their diligence.

2. That we express our sorrow at the death of the Board's faithful treasurer, Mr. O. D. Eaton, and extend to the Board and to the bereaved family our deepest sympathy.

3. That we approve of the rule that requires lists of the names of the members of the church applying for aid, with their subscriptions; and that we instruct presbyteries to enforce the rule.

4. That we request Home Mission Committees of presbyteries to use special care to see that churches meet their financial pledges to ministers before applications for aid are approved.

Father Hamilton, the Presbyterian pioneer of the Rocky Mountains, preached his first sermon in Colorado at the time of Horace Greeley's famous visit to that region. Mr. Greeley was present at the service. When Father Hamilton announced a hymn he asked if any one present could start the tune. A youth standing near Mr. Greeley responded, leading the singing for this first service. The youth was George L. Spining—now the beloved pastor of the First Church of South Orange, N. J., and a member of the Board of Home Missions.

A glimpse of conditions in Utah is given in the following extract from a letter written by a resident of that State:

"I opposed Statehood until the President's proclamation, and then I arose, like

David when his child was dead, and not only submitted, but looked with strong hope into the future, knowing that our missionaries have laid a foundation in Utah which nothing can destroy for 'the foundation of God standeth sure.'

"Of course Mormonism will dominate Utah as long as it possibly can. The Utah Legislature has legitimated all children born in polygamous marriages prior to January 4, 1896, and in 1896 they will do the same thing if they are in the majority. A system that contains so many ingredients of every religion of the flesh, besides scope enough to gratify the merely animal nature of man, will always be pleasing in man's fallen state. And only as one of their number becomes regenerated under the power of the gospel of the New Testament and the powerful, convicting and converting power of the Holy Spirit is he able to see the profound delusion of the Mormon system of religion.

"The leaders are now bringing upon the people a great revival of Mormonism; they are sending more missionaries than ever, not forgetting to call those that are weak in the 'order,' and a young man with a limited district school education feels highly flattered to be sent abroad as a representative man of the only true Church revealed to Joseph Smith, the only true prophet (?).

"Apostate Mormons and Jack Mormons have been baptized and paid their back tithings. Mormon children have been taken out of our Sunday-school and local teachers are going from house to house; also some of their ablest men are going around lecturing to the young people on mutual improvement, and the bishop mightily stirring up the people to heavier donations; this is the siege through which we are passing at present."

The grand movement in behalf of home missions inaugurated among the Christian Endeavorers at their convention in Washington city, under the leadership of Dr. Service, of Detroit, is bringing in good results, but it will not work itself. Its full measure of success depends upon the prompt and vigorous coöperation of pastors and others in touch with the societies. Let the Board have *the full results and at once*. Remember, it is to be *twenty-five cents per member*.

THE NEWEST WEST.

REV. J. H. EDWARDS, D.D.

This term may properly be applied to an extensive region stretching along the northern boundary of the United States from about the middle of Montana to Puget's Sound, a distance of some eight hundred miles. Before the opening to the western coast of the latest completed of the six transcontinental railways, the Great Northern, large areas in this broad belt were little known and practically undeveloped. It contains resources of almost every kind, and to an incalculable extent. Its mineral deposits, agricultural and horticultural possibilities, boundless forests, well-watered plains, and healthful climate will afford endless openings for enterprise and attractive homes for a population of millions. Its grand and beautiful scenery will draw multitudes of travelers to its forest-mantled mountains, glacier-fed lakes and streams and lovely valleys. The present inhabitants of this vast region are but the skirmish line of the army of occupation already pressing into it.

The territory referred to as constituting the newest West may be roughly divided as follows: East of the Rocky or "Shining Mountains," as the backbone of the continent was called by the aborigines, stretch the treeless plains, now devoted to grazing purposes, but capable with irrigation of producing abundant harvests. Then comes a mountainous zone, fifty to seventy-five miles wide, filled with mineral treasures, grandest scenery and rare attractions for hunters and fishermen. West of this double range of mountains the beautiful Flathead Valley extends north and south, with an arable area equal in size to the State of Delaware and a soil of extreme fertility. The Flathead Lake at its lower end is a very picturesque sheet of water, ranking next in size to Lake Champlain. The Tobacco Plains at the north reach to the boundary line. Other valleys are found among the foothills of the Cabinet Mountains, through which the railway winds into the region known as the American Kootenai. This is part of the rich mineral country which in British Columbia is divided into the East and West Kootenai mining districts. Here are rivers larger than any in New England, and equal in volume to

the Upper Mississippi. The affluent resources of this region, mineral, agricultural, lumbering and grazing, are in the very infancy of development. Part of the American Kootenai lies in the "Panhandle" of Idaho, a State which Hubert Howe Bancroft describes as "the most grand, wonderful, romantic and mysterious portion of the domain enclosed within the Federal Union." The climate of all this country west of the Rockies is said to be unsurpassed for comfort and health. In winter the "Chinook" winds from the Pacific temper the severity of the cold; and in summer the everlasting snows on the mountain summits temper the heat. Severe storms of any kind are unknown. Crossing the State line into Washington, the character of the country changes. Broad plains, pine covered or prairie-like, stretch for a long distance to the Cascade Mountains, well fitted for grazing and agriculture. Here the stalwart young city of Spokane is the growing metropolis of a wide territory on every side. It already holds the chief trade of the rich mining districts in British Columbia. Northern Washington contains boundless wealth of resources, in its minerals, timber, wheat and fruit lands and abundant water power. It has a considerable population, but only a tithe of that which a few decades will witness. The Alpine scenery of the Cascade Mountains, added to that of the Rockies, will draw an increasing number of tourists to the region described.

A thousand items of interest could be mentioned in connection with this part of our country, but to American Christians the question of chiefest importance must be the future religious character of the people who will dwell there. The religious people of the older States, if either truly American or Christian, will not debate the duty of sending the gospel in efficient forms to the less favored inhabitants in this newly settled region. It *must* be taken possession of for Christ. Failure to do this would be sheer disobedience to the Master. It would also be most short-sighted policy, if not a criminal lack of patriotism. The task is not impossible, nor more difficult than the former evangelization of older parts of our country. It is not to be doubted that American Christians of all denominations are ready to undertake it, having already made a goodly beginning. Its accomplish-

ment, therefore, is largely a question of available resources and effective methods. Recent journeys through the region indicated by the title of this article have increased the interest already felt in the home mission work there, and given opportunity to get information from those on the ground. Some of the suggestions here made are from home missionaries doing noble service on the frontier of the new Northwest.

It is, in the first place, cause for thankfulness and encouragement, that the genuine missionary spirit is still so clearly manifest in those now on the field, laboring amid many difficulties and frequent hardships. They say, "We ought not to speak of sacrifices in our work when most of our people have to meet as many or more hardships, and others, East as well as West, deny themselves to support it." Yet not many ministers in the older States might be found willing, like one in Washington, to work in the harvest field to support his family in order that he might preach the gospel. Pastors and congregations are suffering together during these years of continued financial stringency. Money is simply not to be had in many of the new settlements. Yet our home missionaries are willing to fight it out with their flocks, if only they do not starve. Straitened as the majority still are in the older parts of the country, it would seem only right and wise to turn from other less pressing uses some of the remaining pecuniary resources to keep the workers in these financial waste places at their posts in living comfort.

"Like-minded" helpers are always a faithful few, especially in a new country. Whether as many devoted fathers and mothers in Israel are to be found in the settlements of the far West as are recorded in the early annals of the farther East, it is not easy to say. Some there now are, however, ready to labor and sacrifice for the Church to a most praiseworthy degree. The work of the faithful laity is equally important with that of the pioneer missionary. These true sentinels of Christianity at its advanced posts are seldom wealthy; but their gifts and labors are to be classed with those of the Christian founders of our American Commonwealths. There are school-teachers at work in forbidding places with all the zeal and cheerful perseverance of apostles. They are often the missionary pastor's best

adjutants. Sometimes, persons from whom little aid could be expected for Church purposes, rough miners, gamblers or saloon-keepers, will give liberally and lend a hand in need to a struggling church and its minister. It is not generally known how much assistance army officers have rendered to the churches on the frontier. They are apt to be generous givers to local religious and benevolent work. Now and then a devoted soldier is found of the Havelock and Howard stamp, who is the home missionary's right-hand man, ready for every good word and deed. One such we have in mind, an elder in a Presbyterian church on the coast, who, by his appeals to the gamblers around a frontier military post, kept a little church from collapse more than once; and by his friendly influence over the leading gambler secured his complete reform, sincere conversion and reunion with a deserted wife. There come, also, Christian travelers, only too few, who give energetic help to missionary pastors and churches, wherever they go, and leave a trail of blessed influence behind.

Right here, an excellent suggestion from an Idaho pastor is in point. He says: "I am sure that if some of our wealthy Presbyterians could see for themselves the present poverty of the people, and the vastness of the national but undeveloped resources back of these little towns, they would at once secure, by giving to the Boards a larger annual offering than before, the moral right to make a special gift of a chapel in this town, or an inexpensive manse in that other. If any are disposed to be skeptical as to the value of Sunday-school work in opening the way for the Church, let such an one combine recreation with service for the Master by a vacation tour of inspection and helpfulness. What interest and zeal would be aroused by the return of some earnest member of a church or missionary society, built up in health, enthusiastic over the mountain scenery, with enlarged views of American greatness, and above all with evangelistic ardor kindled by actual contact with the work we have in hand for Christ and our country."

Two points impress themselves forcibly on the observer in this region of vast possibilities and assured expansion. The first is the importance of that policy which has been maintained by the Church in its most

successful missionary enterprises since the great apostle initiated it, namely, the seizing of strategic locations and holding them in strong force. The wisdom of this has been exemplified over and over again in what are now the most influential church centres in the West. Our Catholic and Episcopal coworkers seldom fail in foresight and judicious expenditure in this respect.

Most essential of all is it to place at such points and in all missionary fields, if possible, strong, consecrated, manly men, of far-seeing faith and willing to pay the price of great success in laying foundations for coming centuries. Poor missionary timber is the most expensive sort. Crooked sticks, unsound at heart, damage the cause for a generation. There are failures in frontier fields, as elsewhere, usually men who have failed in other places and drifted West with the advancing tide. They are generally immigrants from other denominations or countries. Too strict watch cannot be kept against the incoming of such, by churches, ecclesiastical bodies, and missionary superintendents. As to student laborers in the mission fields, there has been and is now being done, especially in British Columbia, magnificent work by brave young fellows from the seminaries. They will often go through an amount of labor and hardship which men with families can scarcely undertake. Yet their employment is but a temporary expedient, subject to drawbacks which necessitate replacing them as soon as possible with capable and experienced men.

The most successful workers on home mission fields, in all denominations, are those who, with versatile powers, and ready to strike a blow wherever needed, yet say with the apostle, "This one thing I do," and make it known by their daily conduct that they are, first and last, ministers of the gospel of Jesus Christ. Political ministers, speculating ministers, loafing ministers who are hail-fellows with men of the world having a dubious standing in the community, and cranky ministers, lacking in plain common sense, are found in all denominations scattered through the newer States, with here and there a positive black sheep. But they are always "sized up" by the people among whom they live, and have little influence of any sort. Fortunately they seldom remain long in any one town. Nowhere is there more real respect

for genuine Christian character, if combined with manly common sense, than the new Western communities give to an honest, capable, devoted minister of the gospel.

And now, in a word, what has been and what should be done by Presbyterians for the evangelization of the thousands already occupying this vast territory? Between Havre, Mon., and Spokane, Wash., a distance of 500 miles, we have two ministers and three churches. Rev. George M. Fisher, who founded the flourishing church at Missoula, was the first Protestant minister to move into the Flathead Valley. He began work there four years before the railroad was opened. Other denominations followed, and one has seven churches in the county; while, for lack of funds, ours, which was first on the ground, has not been able to commission a second man for a region larger than the State of Connecticut. At Bonner's Ferry, Ida., Rev. M. M. Marshall, is cultivating a difficult field and supplying the new church at the mining town of Libby, Mon., organized by Rev. Mr. Fisher.

In the Presbytery of Spokane there are twenty-two missionary churches. West of the Cascade range the country has been longer settled, and the churches are somewhat stronger. With good times and increased immigration there will come, under God's blessing, a great increase of strength, at many points. Our denomination shares the weighty responsibility resting upon all American Christians, to plant the institutions of a pure religion for all coming time in this newest portion of the great West. Sunday-school missionaries and colporteurs are much needed in the more thinly settled parts. Means should not be lacking to take possession of every important point with the best missionary workers obtainable. To gain the right and the future power to go into all the world with the gospel, we must not fail to evangelize our own country.

—When the Queen of Madagascar closed the saloons in her kingdom and the saloon-keepers demanded compensation, Her Majesty replied: "Compensate those whom you have wronged, and I will pay you the balance."

—Hull House, Chicago, writes Annie L. Muzzey in *The Arena*, is not charity to the lower from the high altitude of superior beings, but simple, pure, good neighborliness—the practical application of the Spirit of Christ in the neighborhood.

WORK DONE BY THE SYNOD OF MONTANA.

[Extracts from the report of Rev. A. K. Baird, D.D., to the Synod at its recent meeting.]

In October, 1895, at the request of the Board, I represented home missions in the Synods of Nebraska and North Dakota. It is hard to speak in a State that grows national silver-tongued orators. I believe my addresses very much resembled the Platte river (this is not original)—1000 miles long, three miles wide and one-half inch deep. But I did my best and was very kindly received. Resolutions were passed expressing deep interest in the cause I represented, and it is hoped that they were faithfully and practically carried out.

I visited Havre on my way home, and went straight on to White Sulphur Springs to assist Brother Hedges in his pulpit and in his home, doing all in my power to double his happiness and usefulness for life and in life. My lecture there was on poor John Knox—John is poor enough in the lecture, but rich and grand everywhere else. I believe I paid about a month's interest on their small manse debt, better than nothing. In another place it put a few hundred shingles on a leaky church roof; in another bought a few yards of carpet for the aisles. Little did the grand old Christian hero dream, when wrestling with tyrants for Christ's crown and kingdom, in auld Reeky, that his name, three and one-half centuries later, would serve the same king and kingdom in such commonplace ways, amid the mountains of the new world, of which he knew little but the name! Like Abel, "he being dead, yet speaketh."

Then spent a Sabbath in South Butte, helping in the new enterprise. But there, as in most places, the credit of the successful work belongs to a few devoted, indomitable Christian women. At different times I did what I could. Rev. R. Smith, S. S. missionary, did a good deal, the First Church considerable, and friends were raised up beyond expectations. The union Sunday-school of South Butte is the nucleus. The property is held by the trustees of the First Church—it stands now as a mission of the First Church. The house of worship is completed, neat and commodious; cost \$1600; \$500 granted by Board of Church Erection. A debt remains of about \$300.

This is a promising field for a church organization and missionary, but in the present state of the Board's finances, we hesitate to occupy it.

I found it necessary to spend some time at Boulder, Basin and Wickes. Rev. J. F. Lynn's health broke down and he was obliged to leave. The fields were finally arranged as follows, to save drawing from the Board for the winter: Mr. Wickes to supply Boulder, without charge, the salary they would have paid a minister going to fix up parsonage, etc. This he did very acceptably till April; all old scores in the meantime were paid off and over \$200 expended on manse, now a cozy, lovely home. The synodical missionary to supply Basin and Wickes as he could. This I did about once in six weeks. Mr. Ellis also supplied several times, and so we held the fort till June 10, when Rev. C. H. Grube came on the field and the work progresses well—under difficulties.

October 1, 1895, Rev. G. Edwards resigned at Lewistown, and removed to Stanford, his new field being the west half of Fergus county, which is just a trifle smaller than Palestine. His principal points are Stanford and John Ross' on Wolf creek, and Philbrook and Utica on Judith. The field raised one-half his salary. The first year, just closing, has been quite fruitful of good. Philbrook, which has been organized a number of years, has now a bright little chapel, costing about \$700. A church has been organized at Stanford with fifteen members; a Sunday-school also organized there and at John Ross'. Mr. Edwards has been reelected stated supply for another year, and his parish has met the ten per cent. cut without complaint.

I visited and helped, from time to time, the vacant and disconsolate Lewistown Church, and after some misfits, we succeeded in fitting it to a T in the person of Rev. Albert Pfau, of New York. Fergus county has needed no attention, and no prospect of needing any in the near future.

In November, Rev. R. M. Ramsey's health completely broke down, and he resigned, to take effect February 1, 1896. I placed myself at his disposal for a Sabbath or two that he might rest and perhaps be able to go on with his work. My offer was declined and I went on to other places.

There is a fine band of workers in Mis-

soula that keeps forging ahead under considerable discouragements, which, perhaps, neither presbytery nor synod fully appreciate. I helped them as I could through winter and spring. Rev. J. H. McJunkin closed his work July 1, the congregation voting him a year's leave of absence for study in Europe. I presume he is on the Atlantic now. After considerable correspondence and some disappointments, we happily secured Rev. William P. Craig as supply until July, 1897. The congregation, through Mr. Craig's moderation and their own liberality, will need no home mission aid this year. Very well done. I am informed that every other Protestant church in the city receives quite liberal missionary support.

Thanksgiving week I spent in the Bitter Root Valley, which materially is "well watered everywhere, even as the garden of the Lord, like the land of Egypt as thou comest unto Zoar," but spiritually compares only fairly well with the sister valleys of the State. The future of that region is of large promise. During the past year there has been improvement all through the valley, except at Stevensville, which for reasons too tedious to set forth, lies to-day in a state of "innocuous desuetude." Still there is life. We have a Sabbath-school now, and are hopeful. Victor has almost doubled its membership, and if we only had a house of worship, the outlook would be good. Corvallis has also added largely to its membership and improved in every way except in finances.

Grantsdale, which almost does not exist, having only three members and a house of worship, yet for two services a month pays \$50 towards Brother Rider's salary. It is difficult to speak of Hamilton with due Christian restraint. In 1894 ours was the only church, our minister the only resident pastor. In the spring of 1895 three others came in, and now there are at least six Protestant churches. Five of them have church buildings and resident pastors. A population of say 1500, about one-half of whom are Catholics. Yet amid this deluge of so-called Christian institutions and laborers, the old pioneer organization holds its own bravely. Some way, I know not how, our little church pays its way, and now meets the ten per cent. cut without flinching. All the work is in fairly flour-

ishing condition. In the last year they have built a good parsonage, costing \$900 and worth \$1200. Bro. Rider planned well and did a large part of the work with his own hands. There is no debt, except what is owing to the manse fund of the Board of Church Erection.

In December I made a trip to the Kootenai country, which is almost like taking a trip to Europe—costs more than it does to cross the Atlantic. There are five or six little burgs along the river, the principal ones being Libby and Troy, with large developing or undeveloped mineral interests in the mountains back of them. In 1896, the railroads having refused all transportation favors, I negotiated with Brother Fisher of Kalispell to take the oversight of the Kootenai country. For me every trip meant an expense of over \$40, for Brother Fisher between \$7 and \$8. He made three trips at about one-half the cost of one of mine. In the spring the Synod of Montana, and all the poor synods, having done so well by the Million Dollar Fund, we felt sure that by June we would be in financial clover, and the rule against new work rescinded; therefore I advised Brother Fisher that, in my judgment, it was safe to go ahead and organize a church if he found the way clear, and promise them a resident minister at an early date. He found the way clear, he organized and promised. A good resident minister would have solved the problem for us any day. But how long, or how effectively, we can keep our foothold with half a man borrowed from Idaho, and how soon that loan may be recalled, are very uncertain. We tried to get a man for Libby; we almost succeeded, but failed, which was, doubtless, a kind providence. June came, the rule against new work was rescinded, as we had hoped and prayed for two years; but with a rider attached that took the gladness of the boon all away. The Church rescinded the iron rule, and said to us, now go forward and take up all the new work you please, but with this granted us barely enough to keep life in the old work. The only way we could adopt new children was by killing one or more of the children the good Lord had heretofore given us to nurture for him.

This explanation for Libby fits half a dozen other places. We explored Sand Coulee and Belt, a good opening, waited for

June, and June slighted us. Did a good deal of work in Sheridan, held off, waiting for June, and we are still waiting. So South Butte, a fine opening, got even the building ready; so with West Great Falls; so with Bridger's Ford, a whole valley without church or minister or anything religious, open to us; waited months for us. Finally, when the June circular came, with the awful rider, we stepped aside, and another Church is now there doing the work, for which the good Lord be praised.

I was finally invited to Great Falls at the end of January, and did not find things prosperous. But when shown the way, took hold in good form, but it took time. I supplied them three or four Sabbaths and got others to supply them, and in June, with God's blessing, we found matters about to suit us in Great Falls. I trust last Sabbath closed my work and anxiety about Great Falls for many a day. I moderated a hearty and unanimous call for the pastoral services of the Rev. Dr. Gwynne, which, I presume, ere this is accepted and settled.

Philipsburg became vacant and Rev. A. R. McIntosh is acceptably settled. Pony became vacant and Rev. Archie Grigg took up the work as Marquis laid it down. Boulder became vacant and Rev. C. H. Grube took the work; Missoula—Rev. William P. Craig took that field. I had all these arranged for in May. The outlook for new work was dark and the debt enormous. I was poor and could not give much to the debt reduction. But our churches were all well supplied, and I thought they would go right on all right for three months without a synodical missionary in the field, and I would donate a quarter's salary. With the approval of the Home Missionary Committee of the synod, and the Board of Home Missions, this was done. During these months I kept in touch with the churches by correspondence, and made a few necessary visits. All has gone on well. All our old fields are supplied. Since September 1, I have been again in the field and ready to do anything for the work of our burdened and beloved Church that lies in my power.

The following ministers have entered upon the active work during the year: Revs. William P. Craig, A. R. McIntosh, Albert Pfaus, Archie Griggs, Van den Hock and Dr. Gwynne. Six left the work and six

entered it. Glad we hold our own; pained we only hold our own.

Two churches organized—Stanford and Libby. Two houses of worship erected—South Butte and Philbrook. One mausoleum built—Hamilton; and an old one made new—Boulder. Salaries of our ministers all paid up, with one or two trifling arrearages. Every fourth church in the synod self-supporting; no State in the Union as young, yea, none twice as old, can make such a showing. I have traveled by stage 481 miles and by railway a few miles over 13,000, written about 600 letters and preached 130 sermons. Expenses for fares, meals, lodgings, stamps, and stationery, \$270. Last year we added over twenty per cent. to our membership.

Concert of Prayer For Church Work at Home.

JANUARY.	.....	The New West.
FEBRUARY.	.....	The Indians.
MARCH.	.....	Alaska.
APRIL.	.....	The Cities.
MAY.	.....	The Mormons.
JUNE.	.....	Our Missionaries.
JULY.	.....	Results of the Year.
AUGUST.	.....	The Foreigners.
SEPTEMBER.	.....	The Outlook.
OCTOBER.	.....	The Treasury.
NOVEMBER.	.....	Romanists and Mexicans.
DECEMBER.	.....	The South.

THE SOUTH.

Very rapidly are the old divisive questions disappearing which formerly separated the North and the South. The disposition of the American people to intermingle in business and social relations has well-nigh obliterated the sectional feelings which once existed. Neither section can now be said to be "solid," politically or otherwise. Strange as it may seem, the remnants of division which still appear are those which separate religious denominations. Brethren in the Lord, it would seem, should have been the first to forget past differences and to unite in work for a common Master, but as a fact they are the last to be reunited.

The explanation is simple enough. The civil reconstruction of the States was effected on terms authoritatively fixed by the General Government, terms which the government had power to enforce. These States had been conquered in the conflict

and had no recourse but to submit. On the other hand, the churches were not in conflict. The branches of the Presbyterian Church separated as they had a right to do. That separation was not a secession. It was accomplished by mutual consent, and on terms upon which both parties agreed. As the separation was mutual and voluntary, the reunion, if such ever is effected, must be accomplished by voluntary action and on terms to be mutually agreed upon. The reunion will come about in God's own time and in God's own way. Meanwhile we rejoice in the degree of brotherly love which enables the two branches of our Church to cooperate in giving the gospel to the waste places. Churches of the two branches are grouped in many cases so as to economize the funds of both and to draw the people closer together.

TEXAS.

So careful have we been to avoid everything like denominational strife that we have entered no town of less than 10,000 population in the great State of Texas where there was already a church in the Southern connection. This State has offered many opportunities for new and enlarged work during the past year; but the Board has been compelled to retrench instead of expanding. We have at present fifty-three churches in the State of Texas, with forty-four ministers and 2791 members. It is an interesting fact that two-thirds of the accessions to the churches during the past year have been upon examination.

KENTUCKY.

Although the Board has been restrained from supporting new work in Kentucky, during the past year five new churches have been organized in that State, and all have been provided with new buildings and seven ministers have been added to the force in this field. It is a remarkable fact that more work has been done, more fields have been occupied, more men have been employed, and yet with fifty per cent. less money from the Board of Home Missions than in any previous year.

In this synod there are seventy-nine churches, under the pastoral care of fifty-seven ministers, with a membership of 7840. Of the accessions to the churches during the year, two-thirds have been on examination. Fifty-two of the seventy-nine churches receive aid from the Board.

TENNESSEE.

The Synod of Tennessee has had a prosperous year and has made decided progress towards self-support, although it is confined to the mountainous regions of East Tennessee, North Carolina and a few communities in Northern Alabama. We have no churches in the wealthier regions of middle and western Tennessee.

In this synod there are ninety-nine churches, with a total membership of 5952, supplied by fifty-two ministers. It is true of these churches also that two-thirds of their accessions during the past year have been upon examination.

FLORIDA.

We have but two presbyteries in Florida. They are connected with the Synod of the Atlantic. In these two presbyteries we have forty-one churches, with 1456 members and twenty-one ministers.

The East Coast Railroad has been extended far into the south of the State. New communities of promise have sprung up all along the route, but the Board has not been able to supply them with the means of grace. Churches, however, were organized at Miami and Coconut Grove. There are large communities of Cubans in many of the Southern cities, but the Board cannot provide for them until relief comes to its treasury. Florida is slowly but bravely recovering from the ravages of last year's frost.

The ministers of the Northern and Southern branches of our Church in Florida are in very close and fraternal relations. No jealousies exist among them. The churches group together in the interests of economy, and in the hope of early reunion.

In many communities in Kentucky, Tennessee, Alabama, Florida and Texas, where the churches were unable to support the means of grace unaided, and where the demand upon the treasury of our Southern brethren was far greater than they could possibly meet, we were invited and urged to enter. We have never been either hasty or overzealous to respond to this call, but with the same spirit with which we have tried to give the gospel to the neglected communities in the West, in New England, and in every part of our common country, we have entered the States lying towards the south, always observing the principles of denominational comity with strict fidelity.

Letters.

CALIFORNIA.

REV. JOHN MILTON SMITH, *Covelo*.:—Last week, just after we had opened our "Christian Endeavor" service, a man was shot dead, from the back of his mule, within sight of his own house.

That makes four men shot during the past year at Covelo, and no one has been found guilty of murder. We heard at the church the report of the rifle when the last man was shot. One has to be very wise here not to take sides, or to call down the vengeance of enemies. You can readily understand how such a state of things will call for a divided community. Every one is for or against every one else; the reputation of this place is sending our best people away and keeping the good ones out. Yet I am sure that our church is doing a great work here. Pray for us that our courage fail not, and that we may be faithful to the Lord.

REV. A. MOSS MERWIN, *Pasadena*.:—An elder of our San Gabriel church spends his Sabbaths in missionary work among the Mexicans, several of whom have expressed much interest. One intelligent woman on reading the New Testament exclaimed, "How is it that the priests have kept those precious truths from us so long."

MINNESOTA.

REV. R. N. ADAMS, D.D., *Supt.*.:—We have organized two churches during the quarter—Evan in Mankato Presbytery, and Bermidji in Red River Presbytery. This last named is a new field in a new country. No church at any time within forty miles of this point; and in a diameter of eighteen miles there are 500 families, a large majority of whom are recent settlers. This is on the border of the newly-opened reservation, and a railroad now projected through this point will be completed this coming fall. We expect to hold a tent meeting during this month; and expect to add a large number to the membership of this church. I presented the plan of the Board for a complete canvass of the churches on salary to every presbytery within the bounds of the synod, and it has been adopted by each of them. The notice that you have given concerning the grants for the coming year has been before the Home Mission Committees and acted upon by them. As I understand the Board, the plan is to have each presbytery apportion the amount allowed to them last year, less 10 per cent., to the fields within their bounds, according to their own judgment. I think this is an admirable plan, and have long felt that this flexibility as to adjustment of matters on the field would work greatly to the advantage of both the Board and the presbytery. The committee will apportion to the fields, and recommend to you the amounts desired for each.

REV. A. W. WRIGHT, *Willmar*.:—We are having a very hot summer for this latitude, but the interest in our work continues good. Hail storms have wrought such havoc with the crops in many parts of the State that it will make it hard to raise money this fall and winter. Yet the Lord reigns and all will be right.

WISCONSIN.

REV. Z. F. BLAKELY, *Oconto*.:—The Little River people have been accustomed to raise most of their money for church purposes by socials, suppers, etc. The new arrangement of a subscription list, ordered by the Board, is a great boon to them, to teach them to give for the sake of the gospel itself, and to conduct church business on business principles. They have been liberal but they need different methods.

We greatly need a good Christian singing teacher in all these fields to teach the grand old hymns and tunes of the Christian Church. We have been using Gospel Hymns No. 5, No. 6 and Nos. 1-4, except at Oak Orchard where we have Westminster S. S. Hymnal.

NORTH CAROLINA.

MR. EDWARD F. GREEN, *Concord*.:—The Rev. Mr. Pool, the assistant of Rev. Mr. Alexander, of Concord, has been conducting preaching services regularly in the new building, and the two ministers, working together, have conducted a series of meetings. The meetings ended last night, and more than fifty have confessed Christ as a result of the meetings.

I can say very little concerning the work at White Hall. Concerning the organization of the church there, the Rev. Mr. Lancaster, of the Rocky River Presbyterian Church (Southern), asked me to convey to the Board the following: "At the spring meeting of Concord Presbytery, Synod of North Carolina, a commission was appointed to visit White Hall and to organize a church there, if the way was clear. The commission having met and organized the church, passed the following minute: 'We wish to express our high appreciation of the work done by the ladies of the White Hall school, and also our thanks to the Board of Home Missions of the Northern Church for permitting their school building to be used as a meeting place for the infant church.'"

IDAHO.

REV. SILAS PERKINS, *Denver*.:—We visited a family of six. The husband formerly had no use for churches nor preacher. He was a fiddler for common dances. He said to me, as we walked out to look at his stock: "Bro. Perkins, I am not much of a man for churches, but have changed somewhat. I am done with dances. There is nothing in it for my girls. I see your Sunday songs are better for my children. I am arranging to get them an organ, and I want you and your wife to come out and sing with them as often as you can. Say, Perkins, can you use to advantage a pig?" A good pig I got. People are beginning to understand that we are here to do them good. Families that until recently did not care for nor attend the church are sending us vegetables, butter, etc., and are coming to the church and sending their children to the Sunday-school. To bring this improvement it is necessary to live with the people. We can really live in only one place, hence only of my Denver parish can I speak thus. Constant nursing until our church interests can stand alone seems imperative. How to keep the Mt. Idaho cradle (12 miles northeast) and the Cottonwood cradle (9 miles northwest) going and not let

the Denver cradle stop, is the problem which I have not yet satisfactorily solved. Thus far I have failed to secure workers into whose hands I can commit Sunday-school and prayer meetings. "Wheel-horses" are not made in a day. In several instances just as I began awakening an interest and hoped for leaders the parties moved away.

REV. H. S. WAALER, *Soda Springs*:—On June 28, we organized the Presbyterian church of Lago, Bannock county, Idaho, with nine members and two elders. I secured a site consisting of about two acres of land, very nice and centrally located. I raised \$428 toward building a church. I am sure that a suitable man in this field will have a membership of from 50 to 75, or even more, within a year. I have not seen a brighter or better opening for the development of a large work, both in the Sunday-school, which numbers about 75, and the general church work. A man can preach at two points only seven miles apart; that is at Lago and River Side.

In order to do the most possible in a short time for Gentile Valley, I took five trips in about six weeks. This amounts to over 275 miles traveling by horse and wagon; but I did more than my strength would allow, and have been sick two weeks, though I am better now.

WASHINGTON.

A NEW CHURCH BUILDING.

REV. FRANCIS B. STEVENSON, *Ellensburg*:—At our last communion service three were added by certificate and one by confession. Two others have been received on confession. There is general harmony and good feeling in the congregation. Notwithstanding we are raising a building fund of \$3500 more has been subscribed towards salary this year than last year when no building fund was raised. The church officers had given up raising the necessary amount, but I insisted on a congregational meeting and a full statement of the case to the people, and, although many were out of town at the time, the appeal was successful, and a new canvassing committee of ladies secured a better subscription in this panic year than ordinary years sometimes produce. The crisis brought out the latent energies of the congregation. We hope to use the same method and do as well in securing the balance of our building fund.

[Necessity is not only "the mother of invention" but the revealer of energy.—Ed.]

NORTH DAKOTA.

SELF-SUPPORTING.

REV. T. U. RICHMOND, *Bathgate*:—I have persistently urged upon my people the duty of becoming self-supporting, and now they are, notwithstanding large decrease in crops, rallying nobly to the occasion. The people for whom I labor here have a deep sense of gratitude to the Home Mission Board, and they wish me to say that its interests will ever be remembered by them and always placed first among their obligations to the Church. Personally I feel deeply thankful to the Board for the timely aid which was granted me this year, and wherever the Lord in his Providence casts my lot in the Church I shall always count it my privilege to advocate its interests.

UTAH.

A GOOD YEAR'S WORK.

REV. F. L. ARNOLD, *Salt Lake City*:—The past year has been one long to be remembered in the history of our church. We have had some thirty-five or forty additions, nearly all on profession of their faith in Christ. Many of these were young people who had been members of our mission school, and so for the present can do but little towards supporting the means of grace, but most of these give from ten to twenty-five cents each month and a little to each of the Boards. We keep them informed as to the needs of the Church, and thus hope they will become more and more interested in the general work of our beloved Church and as they grow older become systematic givers. Some twelve heads of families have also joined us.

HUNGRY FOR THE GOSPEL.

I took my son's horse and carriage and went to Aspen, some eighteen miles from here. All in that little town came to the station to listen to God's truth. They had had no preaching since I left eight years ago, with one exception: an evangelist spent one night there. O, they were so hungry and thirsty for the bread and water of life. I had untold joy in holding forth the Word of Life to them.

APPOINTMENTS.

J. N. McGinley, Thomas and Pratt City,	Ala.
D. M. Wynkoop, Gila Crossing,	Ariz.
J. P. Stoops, Monrovia,	Cal.
C. M. Fisher, Los Angeles, Grandview,	"
O. F. Wisner, Santa Monica, 1st,	"
D. M. Stuart, National City,	"
J. B. Taylor, Fillmore, Fairview and Somis,	"
R. Robinson, La Salle,	Colo.
L. T. Burbank, Byers,	"
B. F. Powelson, Gunnison and Pitkin,	"
L. M. Bernal, Los Animas, Nine Mile Bot-	"
tom and stations,	"
F. R. Wotring, Berthoud,	"
J. R. Cooper, Brush and stations,	"
J. W. Moore, Otto, Shell, Warren and station,	"
F. Moore, Fossil Creek, Virginia Dale, Bell-	"
evue and Station,	"
S. W. Richards, Grand Junction, 1st, and sta-	"
tion,	"
T. P. Howard, Bellevue, 1st,	Idaho.
E. N. Murphy, Boise, 2d, and Bethany,	"
J. H. Barton, Caldwell,	"
S. B. McClelland, Idaho Falls, 1st,	"
P. M. Ellefsen, Lago, 1st, and Gentle Valley,	"
W. Tanyan, Wewoka and vicinity,	I. T.
D. D. Buchanan, Adair, 1st,	Iowa.
W. M. Grafton, Des Moines, Highland Park,	"
F. J. Chamberlin, Rowley, Walker and Cono	"
Centre,	"
A. E. Kiser, Hamburg, 1st,	"
L. O. Sutherland, Cascade and station,	"
E. A. Enders, Bethany,	"
A. Litherland, Council Bluff, 2d,	"
A. W. Haines, Des Moines, Bethany and sta-	"
tion,	"
S. H. King, Seymour and Promise City,	"
A. Doremus, Dubuque, 3d,	"
A. Conybeare, Oelwein, 1st,	"

E. C. Wolters, Independence and Rowley, Ger., Iowa.	H. G. Gunn, Cummings, Fishers, Avon and Kenyston and stations,	N. D.
A. J. Harmon, Wall Lake and Auburn,	R. T. Graham, Summerville and Elgin,	Oreg.
E. S. Lheureux, Perry and station,	R. M. Hayes, La Grande, 1st,	"
D. S. Hibbard, Lyndon, 1st,	F. L. Forbes, Pendleton, 1st,	"
W. Morely, Emporia, Arundel Avenue,	A. A. Hurd, Bethel and Springwater,	"
G. C. Overstreet, Hogensville, Penn Run and Plum Creek,	M. Drew, Portland, Westminster,	"
D. M. Grant, Guston and Cloverport,	A. H. Bauman, Bethany and stations,	"
J. Lanman, Princeton, 1st,	G. Gillespie, Marshfield,	"
J. Mitchell, South Framingham, 1st,	G. R. Brabham, Chambersburg, Falling Spring Missions,	Pa.
L. V. Price, Brockton, 1st,	E. Tealdo, New Italy, Italian,	"
A. R. Scott, Worcester, 1st,	J. M. Craig, Newport, 1st,	R. I.
J. F. Langton, Waltham,	W. Graham, Hill City and stations,	S. D.
L. J. Eymer, Lexington, 1st, and Amadore, Mich.	H. T. Selwyn, Yankton Agency, Indian,	"
H. H. Parker, Gaines, 1st, and Mundy,	I. Renville, Long Hollow, Indian,	"
S. P. Jackson, Tustin, 1st,	S. Hopkins, Raven Hill, Indian,	"
T. J. MacMurray, Gladstone, Westminster,	J. G. Hodges, Hay Creek, Minesela, Carmel and Vale,	"
G. D. Sherman, Evart, 1st,	L. Mazawakinyanna, Lake Traverse and Enemy Swim, Indian,	"
A. L. Toner, Reading, 1st,	J. Linka, Brule Co., 1st, and Bon Homme Co., Bohemian,	"
W. Sidebotham, Spring Lake and Ferrysburg,	W. W. Harris, Kingsport and Reedy Creek,	Tenn.
B. Hunter, Taymouth, 1st,	J. M. Alexander, Rockford and Eusebia,	"
T. B. Leith, Saline, 1st,	S. A. Coile, Knoxville, Fort Sanders,	"
R. Sidebotham, Benton Harbor, 1st,	E. P. Searle, Piney Falls, Spring City and stations,	"
J. K. MacGillivray, Pastor-at-Large,	B. F. Guille, Harriman, 1st,	"
J. S. Pinney, St. James, 1st,	D. H. Dodson, Leonard and vicinity,	Tex.
R. Drysdale, Hawick, Burbank and stations,	W. K. Marshall, D. D., Waskom and Elysian Fields,	"
O. H. Elmer, Hamline, Knox and Warrendale,	H. H. McCreery, Mt. Pleasant, 1st,	Utah.
H. A. Leaty, Willow River, 1st,	J. McClain, Salt Lake City, 3d,	"
A. A. Boyd, Salem,	F. L. Arnold, Salt Lake City, Westminster,	"
W. Westwood, Fordland, 1st,	E. M. Knox, Kaysville,	"
A. W. McGlothlan, Stanberry, 1st,	W. R. Campbell, Mendon and Wellsville,	"
W. Weatherstone, Kansas City, 4th,	E. M. Calvin, Carbonado,	Wash.
T. J. May, Creighton, Centre View and station,	T. J. Weeks, Rosedale, Gig Harbor and stations,	"
H. W. Marshall, Laclede and Centre,	W. Davies, Seattle, Welsh,	"
J. A. Annin, Rolla and Cuba,	A. B. Cort, Sedro,	"
H. Gardner, St. Louis, Lee Ave.,	W. A. Major, Seattle, 2d,	"
J. F. Mueller, St. Louis, 2d German,	K. Brown, Chehalis,	"
D. Wilson, Hamilton, Spring Hill and stations,	R. H. Parker, South Bend, 1st,	"
O. P. Rider, Hamilton, 1st, and Grantsdale,	J. M. Pamment, Puyallup, Chehalis, Nisqually, and Mud Bay, Indian,	"
A. R. McIntosh, Philipsburg and Granite,	W. A. Mackey, Bellingham Bay, 1st,	"
W. E. Kunz, Blue Hill and Osco,	J. A. McArthur, Waterville, Bridgeport, and St. Andrews,	"
W. T. Findley, Winnebago, Indian,	J. H. Hope, Johnson and Colton,	"
A. T. Young, Ponca,	W. H. Iliff, Superior, 1st,	Wis.
C. W. Brouillette, Kenesaw and Bethel,	W. L. Breckenridge, Bayfield,	"
J. Schaedel, Hastings, 1st, German and station,	P. J. Leenhouts, New Amsterdam, Holland and stations,	"
T. A. Hamilton, Bloomington and Lone Star,	D. F. Williams, North Bend and Lewis Valley,	"
L. W. Scudder, Emerson, 1st,	J. T. Ford, Greenwood and stations,	"
K. Boude, Omaha, Bedford Pl.	F. F. Barrett, Prairie du Sac,	"
W. A. Galt, Bethlehem and Black Hills, Ind.,	J. W. Robb, Belleville,	"
P. Bagnall, Paterson, St. Augustine,	H. A. Winter, Madison, St. Paul's German,	"
J. Y. Perea, Pajarito, Los Lentos and stations,	B. Vis, Alto, Holland,	"
R. G. McCarthy, Pastor-at-Large,	J. Bren, Racine, Bohemian and station,	"
S. S. Phelps, Dresden, 1st,	R. F. Cressey, Amberg,	"
G. Nichols, Camillus,	S. Mereness, Oxford, Douglas and Jackson,	"
D. L. Roberts, Martinsburg and Glendale,	J. L. Maynard, Robinson and St. Sauveur, French and Wequiock,	"
R. H. Wallace, Old Forge and stations,	R. Coltman, Pastor-at-Large,	Wyo.
G. N. Macdonald, Preble, 1st,		
J. W. Lowden, Afton, 1st,		
F. S. Swan, Cohocton, 1st,		
J. P. White, Brunswick, 1st,		
E. D. Gallagher, Casselton, 1st,		
W. Stitt, Monango and stations,		
W. H. Wood, Towner, Poplar Grove and station,		

[In putting together the pages to make up this number, an exigency which we need not take space and time to explain, prevented the following article from being placed where the reader would naturally look for it, in connection with the other articles on the work in Syria. It will be read with no less interest here and will be readily seen to be of great interest and importance.—ED.]

SECULAR EVANGELISM.

REV. GEORGE A. FORD, D.D.

Superintendent of Sidon Academy.

We have just closed the first year of our industrial innovation at the Sidon Academy. We have been graciously accorded a successful opening, and the industrial department is fairly under way without calling upon the Board or receiving from its treasury one dollar more than the academy was receiving before the industrial work was introduced. Inasmuch as some ardent friends and supporters of the Syria Mission have regarded this departure from the approved methods of evangelism with some reserve, it should seem a suitable time to make some statement of the principles that underlie this and other of our methods that might be considered secular and non-evangelistic.

FIRST. *We try to take a large view of "preaching."*

We hold that it is chiefly what is ordinarily called *practicing*—so much more convincing are deeds than words. Also that not simply *holy* deeds, but especially *helpful* deeds, constitute the best preaching. And further that helpfulness ordinarily begins with the body and through it reaches the soul. We appeal here to the deep philosophy of which St. Paul reminded the Corinthians when he said, "Howbeit that was not first which is spiritual, but that which is natural and afterward that which is spiritual." And we observe that although the evangelism of Christ's earthly ministry was comparatively simple because he sought to convert Israel *to their own religion*, yet he seems to have laid more stress upon what he *did* for them than upon what he *said* to them. He distinctly conceded that were it not for his *works* he could not ask them to believe his *words*. And what were his works? *Material helpfulness*, aid for man's *physical* life. What drew from Nicodemus his noble confession? "The *works* that thou doest." What did Christ specify as the best proofs of his Messiahship to be borne to the doubting Baptist by his two

messengers? "Tell him the things that ye have *seen* and heard."

SECOND. *We try to take a large view of the gospel.*

We hold that its scope is as wide as that of the loving thoughts of him whose gospel it is and who even counts the hairs of our head. Hence it must include of necessity good news to men's *bodies* and "a promise of the life that now is." God's "promised laud" flows not only with religious light and liberty, but with literal milk and honey. The gospel has set for itself the task of teaching men how to glorify God with their *bodies*, and this must include physical healing and development, healthy labor and industrial training. We hold with the eminent Bishop Thorold that "the gospel is a large word, and if it really is what it calls itself it should be able to tell us how to *live* as well as how to *die*; what we may enjoy, as well as what we must surrender."

THIRD. *We try to take a large view of "every creature."* We hold that this term includes the many who will not respond to our fervent appeals, but who will respond to *physical* helpfulness, and having once become our debtors, the wall of reserve and skepticism has been broken down, and they have become accessible to our spiritual ministry. We have it on good testimony that the marked leaning of the Japanese nation to Christianity may be directly traced to what so many of them have seen of its beneficent fruits in Christian lands of a *material kind*. They tell us that the material aid bestowed by Christians in times of flood and famine in India and China have been a most noticeable cause of change in the attitude of those great peoples. Also that interest in their *physical* welfare has had a mighty influence in gaining for Christ the South Sea Islander and the African savage. Here in Syria we cannot fail to account for the high respect and universal commendation accorded to the evangelical cause by the generous aid extended through the missionaries to the sufferers in the great massacre of 1860, and by the hospital and other eleemosynary work.

It is vain to insist that the *native Church* must be left to furnish the *material* proofs of Christianity, by building its own asylums and hospitals and caring for their own poor. The kind of Christianity that will grow on mission soil will ordinarily be the kind the missionary plants. If his does not include the gospel of physical helpfulness, theirs is not likely to do so, if indeed such a missionary can succeed in planting churches. The "twelve manner of fruits" that make the tree of life so attractive to us in Christian lands are *all* needed to make its attractions felt in heathen lands.

FOURTH. *We try to take a large view of "disciple."*

(a) *As to its scope.*—We understand the "discipling" (teaching) of all nations, commanded in Matt. 28, to include all that enters into Christian manhood. For, although maturity of Christian character is not a condition of *salvation*, it is a condition of *propagation*. We also understand it to include among its chief elements the thorough training of efficient evangelists. And when we believe that the best results in this line are to be attained by including industrial branches in such training, then industrial schools become a necessary part of missionary evangelism.

(b) *As to the difficulty of "discipling all nations."*—Strangely enough, the secular auxiliaries of evangelism are often most approved where least needed. Let us compare, with this in view, the home and foreign fields.

In the home land the Church approves and sets in motion enormous aids to her evangelists along secular lines. Her evangelistic giants, like Spurgeon and Moody, refuse to confine themselves to technical evangelism, and give large attention to orphanages, training schools, and other charities which they account as necessary to precede, accompany and follow the "preaching of the gospel." Although, ages ago, the rubbish of superstition and false beliefs was brushed away and the foundations of a deep-rooted Christian conviction were laid and handed down through generations; although the way has been paved for the evangelist by early influences in the home, by training in the Sunday-school, by attendance upon church services, by close contact at some time with real Christians, by the colossal object lesson of a whole nation

basking in the blessings of Christianity, and by the powerful contagion of a general respect for Christianity on the part of the community at large, it is still a growing rule and practice of the Christian Church to establish at home large numbers of hospitals, asylums, infirmaries, refuges, reformatories, "homes," aid societies, "settlements," fresh air funds, literary clubs, excursions, benevolent societies, organizations for the poor, etc., etc., for every class and age. Have we ever stopped to think how largely the success of evangelistic appeals of every grade is due to the existence of these best evidences of Christianity?

Abroad, on the other hand, how different the conditions? Rank superstition, deep-rooted and widespread, sits enthroned, and not one foundation stone in the Christian structure has been laid when the evangelist begins his work. The senses are unfamiliar with Christian sights and sounds, and most familiar with all that is antagonistic to Christianity; the mind is stored with furniture and pictures that block the path of Christian doctrines, and is unnerved for any impartial estimate of the truth that you present; the heart is all aglow with loves that Christianity must depose and is an utter stranger to the throbs that spring from Christian love and ministry bestowed when in its tender moods; its keeper, conscience, God's earthly delegate, is so blinded that, *in the name of religion* (the mightiest tie on earth), it repels your advances and regards you as a seducer from the sound faith delivered to the fathers. All these barriers check your progress and forbid your access to the will. Furthermore, the mighty breastworks of self-interest, flanked by the deep moat of inertia, also block your pathway. Life-long habit, caste, rank, office, property, profession, patronage, support, patriotism, sectarian loyalty, home ties, friendships, dread of ridicule and poverty, death and persecution, these are links in the long chain that binds the souls of those to whom the evangelist in foreign lands appeals. Yet many at home, in their zeal for technical evangelism, would refuse him for the most part those powerful aids to which we have just referred and would fain have him confine himself to what is *popularly* known as the preaching of the gospel.

Oral preaching, witness bearing, colportage, great meetings and religious interviews—

these are indeed God's appointed and time-honored agencies for the conversion of the world; but neither reason, nor experience, nor Scripture will warrant their exclusive use, or their emphasis to the undue disparagement of that secular evangelism that aims at spiritual good *through the medium* of temporal good. Let the Church do her utmost to discourage the secular aim and spirit, even when employing evangelistic methods, but let her also in every way encourage the evangelistic aim and spirit, even when it works through apparently secular methods. Our Master still commands as he did by the shores of the Sea of Galilee, "Give ye them *to eat*."

We have just bought a farm on the west-

ern slopes of southern Lebanon, about a mile from the waves of the blue Mediterranean, near Sidon, for the agricultural department of the Academy and its orphanage wing. The slopes of this farm are badly furrowed by the winter torrents, and one of our first tasks is to fill up these chasms and reclaim these useless ravines. The Presbyterian Church is fast filling up the chasms that murky torrents of sin have been deepening for ages, as those between body and spirit, the secular and the religious, things temporal and things spiritual, etc., etc., in the interests of truth and fruitfulness. And she still has something to do in narrowing the gaps between the evangelistic and non-evangelistic in mission work.

The Bishop of Winchester, England, in commending to the people of his diocese a special day of prayer for foreign missions, wrote to them as follows, language which it were well every Presbyterian bishop in our Church should address to his own flock:

"I hope you will make it a season of special prayer in the closet, in the family, and in the congregation, for an abundant blessing on all missionary efforts, and that you will do your utmost to awaken an interest in the minds of your people in the various fields of missionary enterprise, and to enlist their sympathies with those who, in obedience to our Lord's command, are gone forth to preach the gospel to every creature under heaven. In the poorest parish, in the remotest hamlet, you may do this. And you need not fear lest home work should be crippled, or should languish, because it is overshadowed by the interest aroused in the extension of Christ's kingdom among the heathen abroad. It is my firm conviction, a conviction strengthened by every year's observation, that no home work can be really healthy and vigorous unless it be quickened and animated by a keen sympathy with the foreign missions of the Church. The spiritual life is deepened, broadened, purified, elevated, exactly in proportion as we learn the apostolic precept, to 'look every man not on his own things, but on the things of others.'"

In the September issue Mr. Vinton of Fukui, Japan, described an evangelistic tour of Dr. Verbeck of the Reformed Mission among our churches in the West Japan Mission. A later letter from Mr. Winn describing the meetings at Kanazawa, shows how open Japan is, in many ways, to the application of the same methods used at home. Mr. Winn writes:

"Dr. Verbeck, of the Reformed Mission, has made us a visit for evangelistic purposes, which has proved most successful. He was in Fukui a week, and then here for ten days. He left yesterday to spend to-day and to-morrow (Sabbath) in Toyama. While here he spoke every day, except one, and twice on Sabbath. His audiences were limited only by the size of the churches. *Hundreds* came to every service and listened most attentively to the plainest presentation of the gospel truths. He was fearless in his exposure of heathenism and its follies, but not a dissenting sound was heard from any one. Several priests from time to time were seen in the audience and must have heard things exceedingly distasteful if not abhorrent to them.

"We have never had such a series of meetings in Kanazawa. It was a most inspiring sight to see the house packed full of people listening *with their mouths open* to Dr. Verbeck's *grand* sermons and lectures.

Young People's Christian Endeavor.

Bind together your spare hours by the cord of some definite purpose, says the *Presbyterian Journal*.

* * *

Thirty-three boys in Zahleh, Syria, last year received prize Bibles for faultless recitation of the Westminster Shorter Catechism.

* * *

Of Dr. Eli Smith it has been said that his share in the translation of the Scriptures into Arabic entitles him to higher honor than if he had built the pyramids.

* * *

The late Governor Russell, in an address to students on "Practical Success," uttered this thought, "There is one thing better than making a living—making a life."

* * *

A Christian Endeavor Society is reported among the sponge gatherers at Key West, Fla. Every evening they bring their boats together and engage in prayer and song.

* * *

Oliver Wendell Holmes explained thus his habit of regular church attendance: "There is a little plant called Reverence in the corner of my soul's garden which I love to have watered about once a week."

* * *

"If you want to be pungent, be brief, for it is with words as with sunbeams, the more they are condensed, the deeper they burn." This quotation from Southey was appropriately placed on the programme of an Endeavor Convention in Texas.

* * *

The *Golden Rule* reports this remark of a Floating Endeavorer, returning to his Boston society: "I have been away at sea two years. I am glad to hear my name read at the roll-call, and to know that it has been called every month in my absence."

* * *

Pastor Noyes, of Le Sueur, Minn., writes: "Our young people need to keep in mind that no method will avail without persistent, self-denying, Christ-like effort to reach individuals. No method will accomplish the spiritual uplifting of men without the attractive power of a noble example, acting through the medium of a kindly interest."

* * *

The one fundamental truth taught by Jesus, the underlying idea in his mind, was the Fatherhood of God. He is our Father because he made us in his image, because he is essentially like us and we essentially like him. Fatherhood implies kinship of nature. God is our Father in no figurative sense; his Fatherhood means similarity of nature, personal

love on his part towards us, the possibility of personal love on our part towards him.—Rev. William P. Merrill, in *Faith Building*.

* * *

The United Brethren Young People's Union have adopted the following pledge for each member to take: "Recognizing my relation to God as a Christian steward, I promise to seek to administer my financial affairs that I may lay aside a liberal proportion (at least one-tenth) of my income for the use of the Lord. I furthermore promise to seek to distribute wisely this amount among the various interests of his kingdom, and to pay it systematically."

* * *

Tact, delicacy, tenderness of word, thought and deed, are among the best endowments of those who are working for Christ and the Church. Good manners are a far greater help in one's Christian working than words can tell, and are to be cultivated most assiduously in every department of life; for at the bottom of all the truly good manners that alone "never fail" will be found "the greatest of all," love for Christ. The most highly developed manhood and womanhood centres in Christ.—V. F. P., in *The Golden Rule*.

* * *

In the *Christian Endeavor* a number of volunteers give their reasons for desiring to become foreign missionaries. Among them are the following: "Our Lord said, 'I have chosen you and ordained you that ye should go and bring forth fruit.' I feel that he has chosen me, and that he will send me where the need is greatest." "On the foreign field there are so many to hear and so few to tell." "In this capacity I can live my largest life." "My life promises to count for the most in the foreign field." "Because there is the greatest need and the grandest opportunity for devoted Christian service."

* * *

Witness-bearing is the most striking characteristic of Christian Endeavor in India, writes the Rev. W. I. Chamberlain, in *The Mission Field*. Under the direction of the Lookout Committee small companies, with an older member as leader, visit neighboring villages on Sunday afternoons for evangelistic work. They are provided with musical instruments and large colored pictures illustrating the Scriptures. The members bear testimony also in day schools among non-Christian schoolmates, and wherever opportunities offer, and report what they have done at the meetings of the society.

Those who attended the Washington Convention remember the "Official Programme," containing more than fifty pages with words and music, of selections from Christian Endeavor hymns. The Committee of 1896 have several thousand copies which they wish to dispose of to help pay Convention expenses. The price is low, and the book is just what will be needed for State and local conventions, echo meetings, etc. Single copies are ten cents. In lots of twenty they are five cents each, and cost but three cents each in lots of 500. Address the Committee of 1896, at 1327 F. St., N. W., Washington, D. C.

* * *

The Rev. William P. Merrill, pastor of the Sixth Presbyterian Church, Chicago, addresses his helpful little book, "Faith Building" (Presbyterian Board of Publication and Sabbath-school Work), to the earnest, honest young people of our day, who are doubtful in the midst of their faith, and faithful in the midst of their doubt. Three steps from doubt to faith, he says, are these: Face your doubt squarely; do not try to deceive yourself into faith. Desire to believe. Bring your very unbelief to God. "The one thing above all else to which man's mind and life must cling is Christ himself. The one essential thing is not theology; it is not conscience; it is not the Bible; the one essential thing, to which conscience, and creed, and Bible, do homage, is Christ. Get your life ideals from him; test all truth by him; cling to him."

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"LOOK AT MY FEET."

A Chinese woman who had long received instruction and gave good evidence of conversion, did not ask for baptism and the privilege of coming to the Lord's Supper. When questioned as to her reason for this neglect, she replied: "Why, I can't be a Christian—look at my feet! A Christian is commanded to go into all the world

and preach the gospel. I am not able to do it with these feet. I have already told my neighbors about Jesus, and I might go to some of the nearest villages; but I can't be a Christian, for I can't obey the Lord's command." She was easily convinced that the Lord would accept her willingness to do what she could, and soon made joyful confession of her faith in Jesus Christ.

The process of foot-binding, which is begun when the little girl is about five years of age, and is exceedingly painful, is thus described: A cotton bandage, two or three inches wide, is wound tightly about the foot in every direction, and is tightened until the foot is considered small enough. The foot is then in the shape of an acute-angled triangle, with the four smaller toes bent under the foot. It is usually four or five inches in length.

The Christian women of China are making earnest efforts to put a stop to this barbarous custom. Anti-foot-binding societies have been formed and public opinion is being influenced. Girls with bound feet are not admitted to our mission schools.

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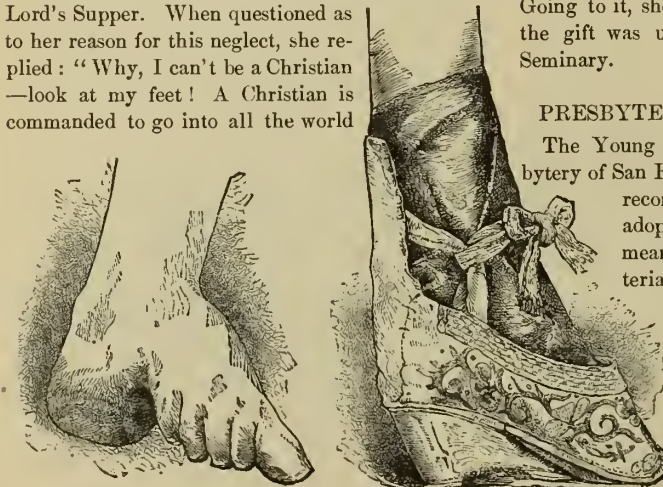
"THE LORD'S BAG."

A Christian woman in Philadelphia, more than thirty years ago, whose income was just sufficient for her support, was accustomed to get from upholsterers the old horse-hair covers taken from the furniture they repaired. Of the hair thus obtained she made brushes, and the money derived from their sale was put into what she called "the Lord's bag." In 1864 Dr. Jessup came to this country to plead for money to build a seminary for girls at Beirut. Calling at the home of this devoted Christian, he presented briefly the need of a building, when she exclaimed: "I'm glad you've come, I'll see whether there is anything in the Lord's Bag." Going to it, she found about thirteen dollars, and the gift was used to help build Beirut Female Seminary.

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PRESBYTERIAN EXTENSION COURSE.

The Young People's Association of the Presbytery of San Francisco, organized according to the recommendation of General Assembly, adopted in 1895 the extension plan, as a means of popular education in Presbyterian history, polity and doctrine. Lectures were delivered during the winter of 1895-1896 in the centrally located churches of the city, by professors in the Theological Seminary and city pastors. The aim of the course was to bring the treasures of Biblical



and theological learning to the young minds of the church, to instruct young people in the fundamental principles of the Presbyterian faith, and to increase their zeal and enthusiasm by a review of the inspiring records of Presbyterian achievement. The reunion held at the close to celebrate the conclusion of the course was the largest rally of Presbyterian young people ever held in San Francisco.

The extension plan originated with the editor of the *Occident* and the Rev. Herbert N. Bevier, President of the Young People's Association of San Francisco Presbytery. Mr. Bevier, who furnishes the facts in this article, writes that in the course which has been planned for the present year an attempt will be made to answer popularly some of the positions of agnostic and infidel science, and to confirm confidence in the authority, authenticity and genuineness of the Bible.



CHRIST'S BIRTHDAY.

One of the most zealous friends of foreign missions in this country, after an extended tour in behalf of the cause, returned to Chicago last Christmas eve, and found that the following day must be devoted to his accumulated correspondence, leaving no time for the usual festivities. His first thought next morning was: "I will invite the Lord Jesus to dine with me to-day." Such a friend was of course worthy of the best, so he ascertained the expense of the most sumptuous dinner for two that could be furnished at The Athenæum. This sum was sent to the Rev. Dr. Hunter Corbett, of Chefoo, China, to be used in his Christian work, while the giver ate a frugal meal at an ordinary restaurant. The gift was converted into Chinese cash, and judiciously employed by Dr. Corbett in bringing joy and comfort to many of "the least of these" Christ's brethren. Some of the items in a long list of good things accomplished by this Christmas gift are these: "A Chinese New Testament for a man eighty-six years of age;" "a sum of money to a shipwrecked man to enable him to reach his home;" "a month's board for a boy from a poor Christian family, who came to learn how to knit foreign lace that he might teach his mother and sister;" "a gift to a poor Christian who came 250 miles to plead for the poor of his place." The genuine satisfaction of knowing how varied and extensive was the helpfulness of that Christmas gift will certainly lead the giver of it to enjoy often the luxury of giving directly to the Lord Jesus Christ.

It is an unwritten law, says a writer in the *Evangelist*, that the person whose birthday it is should be the recipient of the gifts that celebrate his anniversary. The wise men from the east

celebrated the first Christmas, and gave expression to their joy by presenting gifts to the King. Today, however, the practice of gift-exchange among friends is common at Christmas time. Carols are sung about the Christmas joy, but oftentimes the "good will to men" is overlooked, and he whose birthday it is does not receive the gifts. Ought not Christ's birthday to be celebrated as other birthdays are? And so the suggestion is made that Christians all agree to transfer the wonted Christmas present (in money) to Christ for soul-saving. Ask your circle of friends to join you in substituting for our exclusive mode of gift-giving that glad Christmas endeavor and expression which is more in harmony with the true spirit of the day. Let Christ have the gifts on his birthday as we receive them on ours. Make our Lord's birthday a time for special gifts to be used in carrying out the great purpose which brought him to earth.

One effect of such a radical change in our giving customs would be a large increase of Christmas joy. It is more blessed to give than to receive. It is more blessed to celebrate Christ's birthday by giving gifts to him than by an interchange of gifts with our friends.



A MAP OF CHINA.

Miss Mary Burt, a Presbyterian, of Springfield, Ohio, is the author of a map of China, and also one of Japan. A copy of the former hangs in the editorial room of THE CHURCH AT HOME AND ABROAD. The provinces are distinctly outlined, and the towns are located in which missionary labor is carried on, while the margins are filled with a great number of valuable facts about China, its history, manners and customs, religions, as well as the progress of missionary enterprise. A study of this map will not only increase one's store of information, it will prove an incentive to further study.



MISSIONARIES' children do not have as many playmates nor as many toys as most American children, and they do not have as good opportunities to go to school, but in some things the little missionary children are ahead. We have heard of a little three-year-old boy in Persia who could talk in three languages, and now a missionary mother in Syria writes of her little two-year old: "It is amusing to see him come up all excited with some important piece of information which he imparts to me in English, and then turns right around and repeats to Donweyeh (the servant) in Arabic."

THE MOTHERS' SOCIETY.

The pledge of the Mothers' Society indicates its purpose: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would have me do, especially that I will endeavor to bring the children to Christ and to train them for him. To this end I will coöperate with the Junior Christian Endeavor superintendents in any way I can. I promise to seek daily the Master's blessing on the children. I will attend each meeting of the Mothers' Society of Christian Endeavor, unless prevented by a reason that I can conscientiously give to my Saviour, and will come prepared to take of the interest of the meeting. When obliged to be absent from the consecration meeting, I will send, if possible, a message to be read in response to my name."

TWO SUNDAY SERVICES.

MARY ELIZABETH YOUNG.

It was a beautiful Sunday morning in early spring. Madison had never looked more beautiful; the sun shone warm and bright in a cloudless sky, the air was redolent with the odors of bursting buds and leaves among which flitted the blue-jay andoriole with their merry chirp, and the lakes around this beautiful city stretched away only less blue than the sky above; all nature was united in one grand symphony to the author of all her loveliness.

The sun came in through the stained-glass windows of our pretty church and played upon the faces of thoughtful worshipers; it threw its rays across the choir and lingered upon the ivory keys of the pipe organ; both choir and organ seemed with one accord to respond to this heavenly touch, for they sang an anthem of praise and thanksgiving which lifted our souls to heaven, then floated out the windows and mingled with the harmony there.

The service was almost over; hymns had been sung, prayers offered, the sermon—one of unusual earnestness—had been preached; the Bible was closed and the pastor stood with his hands clasped upon it; we waited for the benediction. Then the pastor spoke, and this is what he said: "My heart has been greatly moved by another service which has been going on under this roof this morning. In another part of our church building some of our young women are taking care of two little children whom they quietly took from their tired mothers during our morning worship, so that the mothers might enjoy God's house without fear that their little ones were annoying any one else. This is perhaps known by a few of you, but I want you all to

know it; and further than that, I wish it known all over our city that mothers need not stay at home on Sunday morning on account of their little ones, but they can bring them here where they will find loving hearts and willing hands to take care of them while they themselves have a quiet hour's worship in God's house." And the benediction was pronounced.

METHOD IN WORK.

HARRY P. FORD.

Method in work is desirable. It is one of the foundation stones of all successful business ventures, and should receive no less careful attention from our churches in the development of the various subordinate departments of their work. Especially is this true of the Christian Endeavor Society—spiritually prompted and spiritually energized methods should inspire and give direction to all its plans. Indirectness of purpose often leads to spiritual death; concentration of purpose, along right lines, always leads to noblest ends. It should be the high aim of every society to develop its members by giving them definite work—for the right doing of which they should not only be held directly responsible, but in which they should also be encouraged to become directly interested.

The society of the Hollond Memorial Presbyterian Church of Philadelphia, which has just reached the close of one of the most successful years of its history, has worked along the following lines. They are given here in the hope that they may prove suggestive to others.

At the beginning of his official term, the president, in conference with several of the leading members, appointed the chairmen of his committees—carefully selecting those who were best fitted for the special duties required. These chairmen were invited to spend an evening with him to talk over the work and to make up the committees. From the roll-book he read the name of every member of the society, and as he did so he gave to each chairman the privilege of selecting those he wished to have on his own committee. When a specially desirable worker was wanted by two or more chairmen, he was assigned to the committee which it seemed would be most benefited by his services. At the end of the calling of the names, the following gratifying result had been reached:—first, each chairman, in conference with the president and the other chairmen, had practically selected his own helpers for the year; second, not only was each member of the society on a committee, but was on the committee best suited to his abilities; and, third, no member was on two committees.

At the consecration services, instead of the roll being called by the president, as had been customary formerly, each chairman had charge of and called the roll of his own committee. The results of this were, first, the committees, as committees, were brought more prominently before the society; second, each committee made a special effort to have all its members present (one committee was perfect in this respect during the entire year, and several others did remarkably well); third, a generous rivalry sprang up among the committees to make as good and helpful a showing as possible; fourth, instead of the president alone being responsible for the success of the meetings, as had been the case heretofore, the responsibility was shared by each committee, through its chairman; fifth, the consecration services, which had always been the least interesting of all the meetings, thus developed into the very best. At the last one, out of a membership of 140, but *five* were absent.

It is quite needless to add that the interest thus engendered in the consecration services made itself manifest throughout all the work, and the year was marked by encouraging signs of spiritual growth and by many promptings to nobler living.

HOW MARCUS WHITMAN SAVED OREGON.

The story of how Marcus Whitman saved Oregon is always a fascinating one to loyal, patriotic Presbyterians. The Presbytery of Steuben, at its last meeting, visited the spot on which stood the church in which Marcus Whitman and Narcissa Prentice were married in 1836. In Moscow, Idaho, the Synod of Washington, during its annual session in October, celebrated the sixtieth anniversary of the founding of Presbyterian missions in the Pacific Northwest. Mr. W. L. Amerman sends us the following admirable programme which was used by the Endeavor society in Central Presbyterian Church, New York. The missionary leader of the Christian Training Course will find helpful suggestions in it. And it may lead some to consider the possibilities of the Course, and to look again at Programme 4 and the article on Whitman in our November issue.

SUGGESTED SCRIPTURE READING.—Gen. 12: 1-3 and 4, first clause; chap. 17: 1-9; Hebrews 11: 8-10, 13-16 and 32-40.

SINGING—"Faith is the Victory."

INTRODUCTORY REMARKS BY LEADER, describing the unsuccessful visit of the Flathead Indians to St. Louis in search of the gospel.

RECITATION (unannounced).—"The Indians' Farewell Appeal." Leader comments on the fact that to-day forty Indian tribes in our land are without the gospel.

PRAYER for the unevangelized here and everywhere.

RESPONSE TO THE APPEAL.—Five speakers—two minutes each—covering:

- (a) Circumstances attending Whitman's start.
- (b) Wagon journey out.
- (c) On the field.
- (d) The antagonism of the Hudson Bay Company and the Jesuits; and concluding with
- (e) The startling news heard by Whitman at the fort which resulted in his immediate journey to Washington.

RECITATION (unannounced).—"Breathes there a man with soul so dead."

SINGING (unannounced—at chord).—"America."

WHITMAN'S RIDE.—Four speakers—three minutes each—covering:

- (a) Hardships on the journey.
- (b) Efforts at Washington.
- (c) Return with two hundred wagons.
- (d) The organizing provisional government with missionary governor.

SOLO (unannounced).—"Star Spangled Banner" (last verse only). All join in the chorus, during which slip knot is pulled and a large American flag, previously suspended overhead rolled up compactly, is allowed to unfurl.

SUBSEQUENT HISTORY.—Three speakers—two minutes each—covering:

- (a) Whitman's work as missionary, chaplain, physician and teacher.
- (b) Growing opposition and intrigue culminating in
- (c) The massacre.

QUARTETTE (unannounced).—"For all the saints who from their labors rest"—selected verses (see Episcopal Hymnal).

RESULTS OF WHITMAN'S LIFE.—Five speakers using remainder of time available:

- (a) A Territory saved to the Union (relative extent illustrated by use of cardboard cut to cover Oregon, Washington and Idaho, and applied upon wall map to New England States and other points).
- (b) Without cost (compare Louisiana purchase, Texas (Mexican War) and Alaska purchase).
- (c) Natural resources (specify salmon fisheries; \$15,000,000 in one year—1884).
- (d) Effect on boundary question; unbroken western territory; Protestant northwest; the relation of the settlement of boundary lines, in the nick of time, to our California gold discoveries; the termination of the Mexican War, and later influence on the war for the Union.
- (e) Closing remarks relating to patriotism and home missions inseparable. Reference to the present debt of the Home Board, etc.

SINGING.

PRAYER.

SUGGESTED DECORATIONS.—The preparation of these to be assigned to members not otherwise participating in programme: Map of United States in 1843 showing the then territories and Whitman's route (see *Encyclopædia Britannica*).

Large map of United States to-day (can be had from Home Mission Board at trifling cost), United States flag with the three stars in upper left corner of field colored red to show the three northwestern States saved to the Union (Oregon, Washington and Idaho), coat of arms of Oregon, flags, salmon cans, furs, skins, mounted heads of animals, etc.

PRESBYTERIAN ENDEAVORERS.

Holton, Kans.

At each weekly prayer meeting of the Endeavor society in this church, a five-minute drill is held, for the purpose of giving instruction in the history, the doctrines, and the polity of the Presbyterian Church. Each evening the blackboard contains a few questions and answers, which the Endeavorers are expected to copy, and there is always a review. Two of the questions and answers on a recent evening were as follows: "Who are the three great teachers of Calvinism? Answer. Paul, Augustine and Calvin." "What effect has this doctrine had on human history? Answer. It has been the main-spring of civilization, and the bulwark of liberty." The lessons are given by one of the session, Mr. E. J. Benton, who is also principal of the Holton High School. The young people are deeply interested in this plan of study.—S. L. A.

Presbytery of Monroe, Mich.

This presbytery has adopted a course of lectures for its Young People's Societies. The *Michigan Presbyterian* gives the list as follows: Cardinal Points of Presbyterian Belief, by Rev. W. K. Spencer; John Calvin and Early Presbyterianism, by Rev. L. B. Bissell; Presbyterian Polity, by Judge V. H. Lane; John Knox and Presbyterianism in Scotland, by P. S. McKinnon; Presbyterianism in the United States, by Rev. Charles M. Brown; Presbyterianism and Benevolent Work, by Rev. C. D. Jacobs.

Saginaw, Mich.

An unknown friend, having learned something about the work which the Endeavor society in the First Presbyterian Church is attempting to do, and believing that it could use to advantage more money than its treasury contained, sent for this purpose an envelope containing \$30.—*Michigan Presbyterian*.

Sturgis, Mich.

During the progress of evangelistic services in September, the Christian Endeavorers did effective work in house-to-house visitation, inviting the people to attend.—*Michigan Presbyterian*.

Chautauqua, N. Y.

Of the 462 persons who registered their names at the Christian Endeavor headquarters, Chautauqua, during the past season, 352 were Presbyterians.

Seneca Falls, N. Y.

The Y. P. S. C. E. of the First Presbyterian Church has held three union prayer meetings this year with the Endeavor societies of other denominations in town. The Literature Committee has received and placed papers each Sunday in the vestibule of the church, for the use of the congregation. For three months it has taken literature and provisions each week to a needy home. A choir of sixteen members was organized to lead the singing.

One evening this choir met at the home of the president, to learn new hymns. The Music Committee then called the society to three song services, at which many new hymns were practiced. Our society grows in numbers and influence.—J. S. W.

Arkport, N. Y.

The Presbyterian Endeavorers of Arkport, N. Y., originated an admirable missionary social. Printed cards were prepared bearing the following legend:

Some can go. Most can give. All can pray.

Y. P. S. C. E.

What are you doing for missions?

On the back were written quotations from eminent missionaries, such as,

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"Where Christ leads and directs, I cheerfully go. I only desire what he approves, and to do what he requires, for the remainder of my life."—James Calvert, *Missionary to Fiji*.

These cards were passed around, called for by number, and read. After many of them, short sketches were given of the lives of the missionaries from whom the quotations were taken.—M. W., in *The Golden Rule*.

Rochester, N. Y.

Rochester claims distinction as the pioneer Christian Endeavor town of the Empire State. The first society was organized in the Central Presbyterian Church under the direction of Prof. T. W. Hopkins, who was at that time acting pastor.

Syracuse, N. Y.

Dr. Chauncey M. Depew recently said that a boy the first few years of his life lived in the region of his stomach. The Endeavor society of the Park Presbyterian Church is still young, and each month finds us, at 6.30 P.M., seated around a supper table, after which we have a table talk. We have had table talks on "Books," "A Traveler's Glimpse of English Church Life," "An Evening in Scotland," etc. Sometimes, instead of the table talk, we adjourn after supper for a social hour, after which we are called to order for the regular business meeting, at which the committee chairmen report. Following this we have a literary and musical entertainment, always free.—J. D. L.

Athens, Ohio.

The Christian Endeavor society of the Presbyterian Church had their Annual Rally on Sunday evening, October 4. The topic chosen was that of October 18, "Are we doing our best?" and seven two-minute addresses were given on the subjects suggested for prayer on the last page of the C. E. topic cards. Postal card invitations to the Rally were sent by the Prayer Meeting Committee to all active, associate and affiliated members, and others who might be interested, and read as follows:

"Dear Endeavorer:—Sunday evening we shall have our annual C. E. Rally, and shall try to answer the question, 'Are we doing our best?' Let us all rally and join our forces for the winter's campaign just before us. Yours for best work, Prayer Meeting Committee."—W. A. P.

Ashbourne, Pa.

The Young People's Society of Christian Endeavor of this church has forty-four members—thirty-nine active, and five associate. During the year eleven new members have been enrolled. In addition to the payment of its running expenses, the society has contributed the following amounts for the purposes named: \$2.00 toward the expense of the State Union; \$2.00 to Salt Lake Institute; \$5.00 to Children's Country Week Association; \$92.00 for a carpet for the Lecture Room of this church; \$11.20 for new hymn books; \$15.00—the Penny-a-week Fund—to the Rev. Mr. Finley of Brazil; a total of \$127.20.

An unbroken chain of prayer meetings is the record in that direction. A social meeting has been held on the first Monday evening of each month.

Our Junior Society of Christian Endeavor has twenty-eight members—wide-awake, active boys and girls. Besides paying their expenses as they have gone along, these young folks have made the following contributions during the year: \$10.00 for a scholarship at Antioch; \$2.00 to the Junior Union; \$2.00 to the State Union; \$6.00 to the Children's Country Week Association (a dollar better than the bigger society); \$7.00 for a rubber mat for the Lecture Room. The Juniors have also pledged themselves to clothe a little girl at the Presbyterian Orphanage, the amount required for this being about \$25.00, making a total of \$54.00 for the Juniors for the year.—*J. N. M.*

Forest City, Pa.

The Christian Training Course Committee of the Presbyterian Endeavor society has placed in the Sunday-school room a missionary literature table, on which a file of *THE CHURCH AT HOME AND ABROAD* is kept.

Philadelphia, Pa.

"How can we help to increase the numbers and efficiency of our Sunday-school?" was the question discussed by the Endeavor society in Scots Presbyterian Church early in the autumn. Nine members volunteered to make a thorough canvass in the vicinity of the church and invite those not now attending any Sunday-school. On the second Sunday after this work began there was a decided increase in attendance and a deepened interest in church matters was a subsequent result of this effort.

The Gaston Presbyterian society uses a novel method for the selection of a nominating committee. The members at the business meeting next preceding the election of officers, vote by ballot for their choice for president. Of course this means that any number of persons are likely to be voted for, but the final choice comes by placing in nomination at once the two receiving the highest number of votes. The one then receiving the highest vote is selected as the nominee for president, and as such becomes the chairman of the Nominating Committee. With this as a starting point, another ballot similar to the first is then taken, and the four receiving the highest number of votes become the other members of the Nominating Committee. This gives the new president a voice in the selection of the officers who will be associated with him during his term of office. Some few other societies have already tried this plan with pleasing results.—*J. B. R.*

The Young Ladies' Foreign Missionary Society of the North Broad Street Presbyterian Church report that they make liberal use of *THE CHURCH AT HOME AND ABROAD* in preparing missionary information for their meetings.

The Social Committee of the Endeavor society in the First Presbyterian Church, Germantown, deem it their duty to be present at every service held in the church to welcome and introduce to their own people the strangers and visitors who drop in from time to time.—*F. H. S.*

Sioux City, Iowa.

The Christian Endeavor society of the First Presbyterian Church has adopted a girl twelve years of age, in Juneau, Alaska, whom it is supporting and educating.—*M. A. S.*

Sidon, Syria.

Each class in the Sidon Academy, says the Annual Report, has a daily and systematized Scripture lesson, upon which it is graded and examined as in other studies. The superintendent conducts morning worship, while evening worship is conducted by the pupils themselves. On Sabbath morning the boys march in procession to the church, and in the afternoon they conduct a students' prayer meeting, unattended by any of the teachers. They take a lively interest in evangelism, and go out in little bands each Sabbath afternoon to some of the outlying villages.

Vancouver, B. C.

The four Presbyterian Christian Endeavor societies in Vancouver pay the rent, fuel and light for one of the Chinese missions in the city. The mission is open every evening except Saturday. The members of the societies go as teachers, each society being responsible for one of the four evenings of each week. The Endeavorers also assist the missionary at the Sunday night prayer meeting, at the Sunday-school, and at the evening preaching service. One of the Juniors frequently acts as organist.—*The Moravian.*

Sistersville, W. Va.

The Presbyterian Endeavorers were not willing to wait until November to contribute their special Christian Endeavor offering to the Board of Home Missions, and in September nineteen dollars were sent. This contribution is considerably more than twenty-five cents for each member.—*S. H. McC., in Golden Rule.*

Mayville, Wis.

"Never give up," is the motto adopted by the Presbyterian Endeavorers of Mayville, says the *Interior*. They keep up the Sunday-school and a weekly service. The church reports but nine communicants, and has no pastor.

Waukesha, Wis.

Our Endeavor society is in a flourishing condition. We help in the support of a Sunday-school missionary, and have sold some of the Moody Library books. Several of our members teach in mission schools each Sunday afternoon.—*J. G. B.*



MRS. GEORGE A. PAULL.

MRS. PAULL AND THE BOATWOMAN.

Mrs. Paull's home being in Delaware City on the banks of the canal, she was interested in the people on the boats, and visited the families in the cabins, speaking kindly with them and giving the children illustrated papers and bright pictures.

"She became quite well acquainted with some of the women and kept track of them, knowing when they were coming again, and writing to those who could read when they were absent.

"On one of the boats there was a bright boy who attracted her attention. He was sitting on a coil of rope, absorbed in reading. She gave him a picture card containing on it a Scripture text and some copies of the *Illustrated Christian Weekly*. The boy was delighted. Just then there issued from the cabin windows the sound of altercation and such a storm of abuse and vituperation that she involuntarily retreated before it. A man came out of the cabin and walked sullenly away. A woman's voice was still heard from within. Presently the woman appeared at the door, uttering horrible oaths and curses, and sent the boy for liquor.

"After consideration and prayer for help, Mrs. Paull timidly knocked at the cabin door. The woman brusquely but not unkindly offered her a seat. With ready tact and true sympathy, Mrs. Paull soon won her confidence, and by a few simple inquiries learned her story. She was ill with consumption and the life on the water was hastening her end, but her husband would not permit her to live on shore. Her only daughter had been burned to death before her eyes. She had lost a baby also. Now only her boy remained to help or care for her. Night after night she lay and coughed with no one to do anything for her.

"Mrs. Paull, with tears of sympathy, took the hard, toil-roughened hand, and, as lovingly as one

sister might plead with another, whispered her message, telling her of the love of Christ for her.

"On leaving, Mrs. Paull said: 'Will you not sometimes think about what I have been saying?' 'I shall think about it quite as often as you will think about me,' was the reply. 'I shall think of you and pray for you every day. Good-bye.' Mrs. Paull kept her promise.

"Late in the fall a woman came off from another barge, and sought Mrs. Paull at her home, and told her and gave her the illuminated card which she had given to the boy, with this message from him concerning his mother: 'She wanted you to have it and to know how much good it did her.'

"'You would never have known her,' the woman continued; 'she used to be such a hard case that, though we're rough enough ourselves, we didn't care to have aught to do with her. But a change came over her all at once. She began a new life, and after a minister had been to see her, you wouldn't have known her for the same woman. It was a pleasure to do anything for her, she was that patient, though every word gave her a spell of coughing. She never lost a chance of begging every one to love the Lord and go to him for forgiveness. You couldn't refuse her, she was that earnest. We can't none of us be like we was before she died. When the end came, she looked as peaceful and as happy as if she was a little tired baby going to sleep. I was sitting by her holding her hand, when she opened her eyes and smiled at her husband and Eddie; then she says, very soft-like, 'For he careth—for he careth;' and that was the last she ever said.'"—From "*The Story of a Busy Life*," noticed on page 470.

METHOD AND MOTIVE.

"Prof. Caleb Cobweb," of the *Golden Rule*, fears that Christianity has gone method-mad. Ways of doing things are often at a greater premium than the things themselves. With Micawber-like simplicity, we hail a novel plan for raising money almost as if it were the blessed spirit of beneficence incarnated in human lives. A new system of envelopes for gifts to missions is magnified by our fancy into a second Pentecost. The point ceaselessly to be kept in view is that life creates its organism, its machinery, but machinery never creates life. If a church or a society has a will to do anything, that will will find a way, will clothe itself in its appropriate method; but until the spirit of service has seized the church, the very best of methods will lie at its doors empty and dispirited.

The principle of simplification urged is this: *no machinery without motive*. Never place a method where there is no motive. Look first to the spirit. Get the Endeavorers willing and eager to do a thing; then consider the manner of doing it. Abolish all machinery that has no motive to use it.

One who was fond of society, but was considering the claims of Christian Endeavor, after careful observation of the society and its members, was obliged to admit that there was a unity of purpose, an interest in each other, and a good comradeship about them, that somehow her "set" lacked,

CHRISTIAN TRAINING COURSE

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896. See Outline B, with Helpful Hints, in the August issue of THE CHURCH AT HOME AND ABROAD, pp. 146, 147.]

GENERAL REMARKS.

1. Our Course, as its name implies, is not a lot of studies thrown together, but an orderly arrangement of subjects of highest importance to Christian workers. These are to be accomplished in three successive years. Each year's work grows out of the preceding, and yet is complete in itself. If the student will pursue the course to the end, he will come to all these important subjects in their order. Presbyterian doctrine, history, polity and missions are carefully provided for. They are already in the Course. The first year, Outline A, treated the Shorter Catechism for the Biblical Department. Outline B, now current, covers our Boards and some missionaries. Outline C, next year, will contain our Church history and polity.

2. Two Principles prevail in this course:
(1) The use of a small but reliable text-book.

This furnishes the readings, suggests fuller study, and when finished, is worth keeping for reference.

(2) Elementary treatment of the subject. Most of our young people have neither time nor preparation for deep study, but they do not want any children's exercises. Our work, while elementary, is not intended for Juniors, although the same subjects, treated more simply and in the same order as the present Senior Course, would be very interesting and important for them to know.

3. Meetings must be arranged to suit localities. Not much *training* can be done by one meeting per month. We should expect a meeting every two weeks, say the second and fourth of the month. See suggestions of October and November.

4. The Headquarters for the literature required is the Foreign Missions Library, 156 Fifth avenue, New York. Enclose two-cent stamp for complete circular of Outline B, present year.

OUTLINE B. PROGRAMME No. 5, DECEMBER, 1896.

1. Hymn.

2. Prayer. Biblical Leader in charge.

3. Biblical, Study V, Jesus—His Plans and Methods of Work, Part 4.

Required reading. Speer's *The Man Christ Jesus*, pp. 67-72; Questions 23-26, p. 247.

Ques. 23. What were the special characteristics of each of the twelve men he made his closest companions? Ans. pp. 67, 68. Ques. 24. What did he call these men collectively, or any of them individually? p. 68. Ques. 25. Note the passages which refer to his use of his eyes and hands. Pp. 69-71. Ques. 26. In what ways did he show himself to be an unselfish man? p. 72. Read the poetry. Sing hymns, "I think when I read," "Jesus, my Saviour, look on me."

4. Hymn. The Historical Leader in charge.

5. Historical, Study V, The Missionary Idea—Its Struggles in the Ante-Nicene Period.

Required reading. Smith's *Short History of Missions*, pp. 47-58. Christianity after the Fall of Jerusalem, read pp. 47, 48. Christianity and the Empire, p. 49. The Ten Persecutions, p. 49. The First Missionary Triumph, Pagan Idolatry Utterly Abolished, pp. 50, 51. Read the grand extract from Principal Cairns, D.D., The Destruction of Paganism, a Guarantee of Greater Triumphs, p. 51. The Conversion of the Empire Gradual, p. 52. The Great Missionary Centres, Jerusalem, Antioch and Alexandria, pp. 53-56. Read short extract on each, and bring out the great names, Justin, Ignatius, etc. Constantine, p. 57. Councils of Nicea and Constantinople, p. 58. Sing hymns interspersed, "Oh, where are kingly empires now?" "Oh, still in accents sweet and strong."

6. Hymn. The Missionary Leader in charge.

7. Prayer.

8. Missionary, Study V, Rev. Dr. Cornelius V. Van Dyck, M.D., and Syria.

Required reading. THE CHURCH AT HOME AND ABROAD,

December, 1896, on Dr. Van Dyck, pp. 466, 467; also Questions on Dr. Van Dyck on p. 471. For Syria, see pp. 427-436, 454-456; also Questions on Syria on p. 471. Sing hymns on God's Word as seed and light.

9. Prayer.

10. Hymn.

OUTLINE B. PROGRAMME No. 6, DECEMBER, 1896.

1. Hymn.

2. Prayer. Biblical Leader in charge.

3. Biblical, Study VI, Jesus—Some Active and Passive Traits of His Character, Part 1.

Required reading. Speer's *The Man Christ Jesus*, pp. 75-87; Questions 27-31, p. 247.

Ques. 27. When did his sincerity lead him to make replies which seem ungracious? Pp. 75, 76. Ques. 28. Illustrate his simplicity. Pp. 77, 78. Ques. 29. When did he forbid publicity or refuse to give signs? pp. 79-82. Ques. 30. Did he ever show fear? pp. 83, 84. Ques. 31. What significant things did he refrain from doing or saying? pp. 85, 86. Make choice of the paragraphs. Do not read too long. Sing hymns, "Lord Jesus, when I think of thee," "Jesus and didst thou condescend?" "What grace, O Lord, and beauty shone."

4. Hymn.

5. Historical, Study VI, Ulfila and the Goths—Missions in the Fourth Century.

Required reading. Smith's *Short History of Missions*, pp. 77-84. The Gothic Nation, p. 77. Arianism, p. 78. Ulfila, the Apostle of the Goths (318-388), pp. 78, 79. Other Great Missionaries, Chrysostom (404), Valentinus, Severinus, Jerome, Martin of Tours (374-397). Give time to Ulfila, an important character. Sing hymns on God's Word as bread and life.

6. Prayer.

7. Hymn.

The question is asked: "Is it not better to begin with Outline A?" We reply, "No; take up the current work, since one department, the Missionary, consists of the fresh material furnished in each issue of THE CHURCH AT HOME AND ABROAD." A good suggestion, however, for all our Young People's Societies is that found in the report from Holton, Kans., on page 462—a five-minute drill on the Catechism at each weekly Christian Endeavor meeting. Cooperate with the Sunday-school by taking the question and answer used as a part of the lesson there. The excellent plan of study recommended by the Presbyterian Church in Canada includes a study of doctrine by devoting five minutes of each Endeavor meeting to the Shorter Catechism.

The Christian Training Course has received many favorable commendations from pastors and Christian Endeavor Leaders.

CORNELIUS VAN ALAN VAN DYCK.

MRS. ALBERT B. ROBINSON.

[Prepared for the Christian Training Course. See Programme No. 5, Study V, page 465.]

This prince among Arabic scholars was born in Kinderhook, N. Y., August 13, 1818; received his medical education at Jefferson College, Philadelphia, and at the age of twenty-one was appointed by the American Board of Foreign Missions a medical missionary to Syria and Palestine. Here he labored for nearly fifty-six years in four departments: as a skillful physician, an able educator, an eloquent preacher, and a translator of the Bible.

He arrived at Beirut April 2, 1840. Two years later he married Miss Abbott, daughter of a resident English consul, who was spared to share his labors and inspire him by her loving sympathy through all the long years of work for Syria. In 1843 they removed to Abieh, where they remained eight years. Here he was constantly busy, working with characteristic energy in every direction, making missionary tours, faithful everywhere as a physician, and in time of war called upon to relieve the sufferings of the wounded soldiers, and to comfort the dying. These may well be considered preparatory years of training for his subsequent wonderful work as a translator. He engaged with enthusiasm in the study of the Arabic language, till, as one has said: "He was known almost as widely as an Oriental scholar as he was for his missionary work. One could hardly raise a question as to any Arabic word but he was ready with some quotation from the old poets."

January 14, 1846, he was ordained in Abieh to the Christian ministry. Subsequently he received the degree of Doctor of Divinity, and from the University of Edinburgh that of Doctor of Laws. In 1846 the Abieh Seminary was founded on Mt. Lebanon, with eight boarding pupils, and Dr. Van Dyck was one of its most earnest instructors.

His literary labors were unremitting through all his busy life, including works in Arabic on the sciences and mathematics, with medical text-books, also translations of D'Aubigne's "History of the Reformation," "The Schönberg Cotta Family," by Mrs. Charles, and "Ben Hur," by General Lew Wallace.

In 1847 it was decided to translate the Bible into Arabic, to reach the "sixty millions of the Arabic-speaking races, and the one hundred and eighty millions who use that language in reading their sacred books. The American Bible Society agreed to assume the salaries of the translators, and the Presbyterian Board to provide the scholars for the great work." This was begun in 1848 by Dr. Eli Smith, who spent eight years in important preparatory work. The most perfect specimens of Arabic writing that Dr. Smith could find as a result of search throughout Syria were used as models for the construction of matrices, from which the type were cast, and thus was formed the new set of Arabic type which has since become the standard wherever this language is printed. There are more than twelve hundred pieces in a font of Arabic type. Dr. Smith also "gathered together a valuable library of reference and necessary literary apparatus required for the completion of a task so sacred, so difficult, so immense, and so important."

At the time of his death, in 1847, he had translated and printed the first ten chapters of Genesis.

Dr. Van Dyck, who was appointed his successor, was stationed at Sidon, but when it was decided best for him to complete Dr. Smith's work he removed to Beirut. We are told that "he called to his aid the best native scholarship, and compared notes with the best Orientalists of Europe. The result was a version which is unsurpassed for accuracy of translation, beauty of literary style, and wide extent of use in the world. It is classic, not merely in Syria and Egypt, but throughout Africa, India, Central Asia, China—wherever the Moslems study the Koran, or the Arabic language is used at all."

In 1859 the New Testament was completed and published. The pocket edition was in typographical execution one of the most beautiful books in the Arabic language. It had this advantage—it could be carried and read without attracting attention.

In 1863 he completed a vowelled edition of the New Testament suitable for Mohammedans, written in the style of the Koran. The printing of the Old Testament was finished August 22, 1864, and the whole Arabic Bible was completed in March, 1865. The event was celebrated in the building where Dr. Smith had labored eight years, and Dr. Van Dyck eight years more. It is now a part of the Beirut Female Seminary. The missionaries assembled and gave thanks to God for the completion of the arduous work. "Just then," writes Dr. Jessup, "the sound of many voices rose from below, and on throwing open the door we heard a large company of young men, laborers at the Press and members of the Protestant community, singing to the tune of Hebron, a song composed for the occasion by one of their number in the Arabic language." It was a song of praise that now for the first time the word of God was given to their nation and tongue in its purity.

Dr. Van Dyck spent two years—1865 to 1867—in the United States, in the effort to perfect the electrotype plates from which the various editions are printed. "From that time to this the version has stood every test of scholarship and practical use, and is to-day just as it first went to the press from his pen."

In 1867 he returned to Beirut. The Syrian Protestant College had been formed in 1865, and a medical department in 1867. He became its Professor of Theory and Practice of Medicine, and saw twelve medical classes graduate before he resigned. The medical work of the college (done gratuitously by the professors) is carried on in connection with the Hospital of the Knights of St. John, "which was founded by the Johanner Order of Knights in Germany. These Knights are the cream of the German nobility, and are the founders of many hospitals. The Sisters of Kaiserswerth (Protestant deaconesses) are the nurses." The Order finding that their hospital in Beirut did more work and cost less than any other under their care, conferred certain decorations on the professors.

Dr. Van Dyck at this time received the order of "The Golden Crown," instituted by the Emperor William, in 1861.

Besides his labors in the St. John and Greek hospitals, and in the college, where he founded the Astronomical Observatory, "he superintended the electrotyping of various editions of the Arabic Bible, and conducted the weekly Arabic journal."

On the occasion of the celebration of Dr. Van Dyck's semi-centennial, he received many honors—among others, a decoration by the Sultan of Turkey, "for humane, scientific and literary services to his majesty's people." Missionaries and Syrians united in the celebration of this event. The mission presented him with an elegantly bound and mounted set of his twenty-seven works in Arabic, and Dr. Eddy read in behalf of the missionaries an address, in which he said of the Arabic translation of the Bible, "It is now published in thirty-four editions, and yearly have there gone forth from the press about twenty thousand volumes of whole copies of the Bible, or portions of it—receiving, as the years rolled on, new commendations of its faithfulness to the original, and of the excellency of its Arabic rendering." The Syrians of all sects united in presenting Dr. Van Dyck a testimonial of more than two thousand dollars in cash. On this eventful day they vied with each other in doing him honor. "He was a man of liberal ideas, and was more loved by the Syrians than any foreigner that ever lived among them." As one of them expressed it: "We say, after God, Van Dyck."

There is now a tablet in the room at Beirut in which the translators labored, placed there by President Gilman, of Johns Hopkins University. On it is inscribed in Arabic, these words:

In this Room

*the translation of the Bible into the
Arabic language was begun*

in 1848 by

Rev. Eli Smith, D.D.

prosecuted by him until his death in

January, 1857.

It was then taken up in October,

1857, by Rev.

C. V. A. Van Dyck, M.D., D.D.,

and completed by him August

23, 1864.

"The gift of the Bible to this people in their own tongue is the rich and golden tribute which the West has returned to the East, in acknowledgment of its obligation to the land whence the Bible came."

Dr. Van Dyck's earthly life, with its wonderful record of rare accomplishments, was ended November 13, 1895.

The annual report of the Syria Mission says of Dr. Van Dyck's many-sided and eminently useful career: "For more than half a century he was a conspicuous figure in the Orient, teaching the young, healing the sick, translating the Bible, creating a Christian literature, publishing textbooks, making researches in chemistry, mathematics and astronomy, and in all and through all preaching and living the gospel of Christ."

TARDY DEVELOPMENT OF THE MISSIONARY SPIRIT.

Christianity is nothing if it be not a missionary religion. Make disciples of all nations, is the Master's commission to us. Old Testament prophecy had this underlying thought in its every utterance. The Acts of the Apostles is the first chapter in the fulfillment of the grand enterprise. In three centuries the haughty Roman Empire was compelled

to acknowledge that the Galilean had conquered. By the year 500 the empire was substantially Christianized. In six centuries more all the rest of Europe was Christianized except Lapland. But then come five centuries of almost entire inactivity as regards mission work. From 1100 to 1600 the Christian world did almost nothing for the evangelization of the nations. Why this inactivity? The Papal Church was spiritually moribund. Hence the necessity of the Reformation.

But the Churches of the Reformation for almost three centuries did very little mission work. Why their inaction for so long a time? Truth always provokes opposition. Mighty conflicts were engendered by the Reformation. A corrupt Church fought savagely against restored evangelical truth. Protestants were unable to secure civil and religious recognition before 1648, almost a century and a half. How could they do much for missions while fighting for their very life? Then, even among Protestants, the union of Church and State continued, with the general non-tolerance of dissenters. There were also bitter strifes about church polity, and polemical discussions, not always conducted in the most Christian spirit. All these things greatly hampered the free development of the spiritual life of the Church, and her consideration of her world-wide mission to the heathen.

Protestants also could do very little toward evangelizing the heathen while the naval and commercial power of the world remained in the hands of Roman Catholics. This power needed to be transferred to Protestants before they could become familiar with distant parts, and with the character and numbers and lamentable condition of heathen peoples. Only when such knowledge became accurately possessed would their sympathies be properly excited and their duty become apparent. Only, also, when in possession of the naval and commercial power of the world would they have free and unrestricted facilities for sending missionaries. Such are some of the reasons of the tardy development of the missionary spirit.

But there were benefits in this delay. The people were becoming more fully imbued with divine truth. The great Protestant creeds were in process of formation. A more thorough indoctrination of the people was taking place, while last, but not least, the true evangelical spirit, love to the perishing, was in process of development. But the Reformation, notwithstanding this delay, was the principal event toward the final evangelization of the whole world, which had taken place in the preceding millennium of years.—*Rev. E. T. Corwin, D.D., in The Christian Intelligencer.*

—Rangoon is the great commercial centre of Burma, says a writer in *Woman's Missionary Friend*, and promises to be the door into western China. Work has already been begun on the railroad which will take us to the very borders of that great empire. The city has a population of 200,500, made up of nearly every race on earth; there is an English-speaking community of 10,000; the Chinese, Hindus, Mohammedans, Tamils and Burmans make up largely the rest. Within the boundaries of this little country there are seventy-two languages and dialects spoken.

Gleanings at Home and Abroad.

—"The country that needs me most shall henceforth be my home," said a missionary.

—"As well might a carpenter expect to work without plane or hammer, a shoemaker without lasts, or an educator without books, as a missionary worker without missionary literature.

—The first duty of a Christian is to make other people Christians, and the first duty of a church is to make other Christian churches, until the whole world is covered with them.—*Archbishop Benson.*

—Give I must, but let me give not as a debtor, but as a lover. Not what I must, but what I may, —this transfigures duty to delight, sacrifice to sacred joy.—*Rev. Charles M. Southgate in The Golden Rule.*

—The Dead Sea, which receives much but gives nothing, is a perfect illustration of a church all whose efforts terminate upon itself. Around it there will be desolation, and in it there will be no life. —*William M. Taylor, D.D.*

—When missionary periodicals have a circulation in proportion to their work, and a reading proportionate to their circulation, the Boards will be in the startling condition of confronting a surplus instead of a deficiency.—*Rev. Charles M. Southgate in The Golden Rule.*

—Bishop Ridley of the Northwest describes the comfort and cleanliness and industry of the Christian Indian villages, and says it is impossible to heighten the contrast between the Christless and the Christian people of the same tribes.—*Church Missionary Gleaner.*

—Dr. Hunter Corbett, speaking of educational work in Chefoo, China, says: "One of the great troubles we find with the students there, is to limit the study, not to lengthen it. We require the lights to be out at a certain time to restrain the students in their study."

—Dr. Daniel G. Brinton, in his "Myths of the New World," says: "The more carefully we study history, the more important in our eyes will become the religious sense. It is almost the only faculty peculiar to man. It concerns him nearer than aught else. It holds the key to his origin and destiny."

—For such a missionary field as Africa, where the strain upon character is tremendous, and the strain on spiritual life, owing to the isolation, is still more tremendous, we should choose a man of character and heart, morally sound to the core, with a large and brotherly sympathy for the natives.—*Professor Drummond.*

—There are very few persons who are as thoughtful for their soul and its organs as for their heart, eyes, lungs or digestion; and most of us live recklessly among contagions and submit ourselves to strains in the spiritual order such as few of us would expose ourselves to in the bodily.—*Vernon Lee in The Fortnightly Review.*

—Christian Indians in the Northwest, hearing of the massacre in Kucheng, China, made it the occa-

sion of prayer. One of them prayed thus: "Say again, dear Jesus, 'Father, forgive them, they know not what they do.' O gracious Spirit, thou art not quenched in blood; let it make thy garden soil strong to grow Chinese believers in."—*Church Missionary Gleaner.*

—Great and powerful as are the forces antagonizing Christianity, and dark as the outlook sometimes seems to be, it is still true that the forces at the command of our religion were never before as potent and effective as now, and that never were so many Christians ready to lay down their lives for Christ as now.—*Homiletic Review.*

—When Frederick IV of Denmark learned from a letter of the spiritual destitution of Tranquebar, the story touched his heart, and he sent for his aged chaplain, Dr. Lutkins. "Who will go and preach the gospel to the poor souls at Tranquebar?" was the question which greeted the old man as he entered the royal presence. After a moment's pause he replied: "If no one will go, O king, send me."

—Appealing for the appointment of a foreign physician to be stationed at Police Headquarters to relieve the sufferings of injured prisoners, the *Seoul Independent* says: "Such an act would go far towards proving—what we fear is at a low ebb in Korea—a real desire on the part of the government to rule in the interests of the people." The paper adds that the word *people* is a new word in Korea.

—The Pai Chai Mission School in Seoul stands no less for a thorough, sincere Christianity than for secular knowledge. It has now been running ten years, and during that time has put forth a large number of men, many of whom have found their way into useful positions where they are sure to give an impetus to progress and enlightenment in Korea, and by their advanced ideas prepare the people for the acceptance of more than the outward concomitants of Christianity.—*Seoul Independent.*

—John Bowen was chosen Bishop of Sierra Leone. His friends urged him to decline because the climate was deadly. He answered: "If I served in the Queen's army, and on being appointed to a post of danger, were on that account to refuse to go, it would be an act of cowardice, and I should be disgraced in the eyes of men. Being a soldier of the cross, I cannot refuse what is now offered me because it exposes me to danger. I know it does, and therefore I must go. Were I offered a bishopric in England I might feel at liberty to decline it; one in Sierra Leone I must accept."

—As money is useless until it is spent, so it is powerless until sanctified. It is not the kingdom; it cannot bring the kingdom; it merely gives a chance for men filled with the Spirit to be used of the Spirit, and the gift of the Spirit comes by faith. As you give, pray. Not only, "Here is my prayer, and a dollar to help answer it;" but also, "Here is my dollar and a prayer to help

energize it." Mouey supports the toilers, but it is faith that moves the mountains.—*Rev. Charles M. Southgate in The Golden Rule.*

—The missionary idea, translated and transfigured into missionary service, is one of the most incontestable evidences of Christ's presence in the world. It is Christ in the presence of his servants, loving and laboring and going about doing good, and touching a sin-stricken world in order to make it whole. Translate that grand word redemption into action, and it is missions. The Church can have no such sign of Christ's living presence and gracious power in the world as she has in the existence of the missionary spirit in her members and the reports of missionary success from the fields.—*James S. Dennis, D.D.*

—The spirit of missions is the spirit of sympathy, of self-denial and of service, which is only another way of saying that it is the spirit of Christ. The Church must have the spirit of missions, because it cannot otherwise be his Church. His Church, which is his body, must be a living organism, not a withered, lifeless trunk. As a gigantic oak, which refuses longer to send up and out new branches, making every year an encroachment upon the space about it, cannot hold the growth it has already made, but finds its life-currents receding, and some of its parts dying; so is that Church dying which refuses to occupy new fields. It can maintain its life only by seeking to extend it into the lifeless world.—*T. C. Smith, D.D., in Herald and Presbyterian.*

—The Rev. J. Hudson Taylor relates that a Chinese pastor, meeting a young convert, asked him if it was true that he had known the Lord for three months. The reply was; "Yes; it is blessedly true." The pastor continued—"And how many have you won for Jesus?" "Oh," said the young convert, "I am only a learner, and never possessed a complete New Testament until yesterday." The pastor inquired—"Do you use candles in your home?" "Yes," was the reply. Continuing, the pastor inquired—"Do you expect the candle to begin to shine when it is burned halfway down?" "No, as soon as it is lit." The young man saw the point, and went to work. Within six months several of his neighbors and others had received the light.

—There has been computed, "on the basis of the latest scientific and statistical sources accessible," a suggestive table of the distribution of the people of the globe according to their religions. This table is published in the *Deutsche Kirchenzeitung* (Berlin). The population of the earth is estimated at fifteen hundred millions, distributed as follows: Europe, 381,200,000; Africa, 127,000,000; Asia, 354,000,000; Australia, 4,730,000; America, 133,670,000. Total, 1,500,000,000. The leading religions are represented by the following figures: Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000,000. Total Christians, 500,000,000. Jews, 8,000,000; Mohammedans, 180,000,000; Heathens, 812,000,000. Total non-Christians, 1,000,000,000.—*Literary Digest.*

—Dr. Geo. S. Mott, writing in the *Observer* of the New Jersey State Reformatory, says: "A reformatory is a kind of moral hospital, to which law breakers shall be sent until they are cured of their bad habits. It is conducted on scientific as

well as upon philanthropic principles. Most of these reformatories are filled with young men from sixteen to thirty years of age. The average age is twenty-one. These culprits require hospital treatment. As a class they are degenerated. Their bodies are weakened and diseased through licentiousness and inebriety. Their morals are diseased. Indeed, the majority of them may be said never to have had good morals. Those of such persons who can read have an acquaintance only with corrupting literature. Therefore body and soul must be made over by regenerating processes. They have led idle, shiftless lives; hence they need to be trained into orderly, systematic and industrious habits. They must be reformed, as children are educated, by a schooling method.

—The Rev. George C. Doolittle, of the Syria Mission, writes thus in the *Bible Society Record*: "At the time of the sacking and burning of Mijdel by the Bedawin Arabs, the large church Bible was taken by a chief. It was carried by him to his tent in the desert. Months afterward Mr. Eddy was visiting our schools at Jedeideh, where there are gathered some five hundred children, and among them a dozen Arab boys who have left their tents to spend a year or more quietly gaining a little knowledge to take back to their tent homes again. As Mr. Eddy was questioning these boys, he noticed a fine large Bible in the hands of one of them. He opened the fly-leaf and saw written there, 'Property of Mijdel Church.' The boy's uncle had sent it to him from his far-off encampment—the identical Bible which had escaped burning at Mijdel. The boy was easily induced to exchange it for a more portable one, and now the book is back in its place in the church. If the uncle knew not its intrinsic value, may we not hope that the nephew will enlighten him, and both find the way of life by means of the word.

—A recent writer of some repute, in a somewhat lavish commendation of a native African of noble character, acknowledges that this character is the direct result of missionary work, yet the writer says: "We candidly admit that missionary literature has no attraction for us, and that to listen to the dry details of church work among far-away tribes is a severe trial." But without this church work, the details of which are stigmatized as dry, the character which is applauded would not have existed. We are quite sure that there is little in missionary literature more stupid than is this remark, taken in its connection. The writer wants rich fruit without any care for the tree or the ground or the process by which the fruit is produced? Why not dispense with trees altogether? They are dull things; we want only *fruits*. We have seen a man go into ecstasies over a gorgeous plant of chrysanthemum, but he was not silly enough to disparage the work of the gardener, who for months had watched and watered and trimmed and fed the plant, encouraging it here and checking it there, until, in all its symmetry and brilliant bloom, it was ready for exhibition. The beautiful products, both in plant and human life, are not to be secured without hard and long labor. To disparage the process while lauding the results is childish in the extreme.—*Missionary Herald.*

WORTH READING.

Popular Celebrations in Mexico, by Prof. Frederick Starr. *Journal of American Folk-Lore*, July–September, 1896.

Li Hung Chang's Visit. *Blackwood's Magazine*, October, 1896.

Madagascar as a French Colony, by Capt. Pasfield Oliver. *Cosmopolis*, October, 1896.

The Social Mission of the Public School, by William DeWitt Hyde. *Educational Review*, October, 1896.

International Arbitration, by John Westlake, Professor of International Law at Cambridge, Eng. *International Journal of Ethics*, October, 1896.

Sir George Williams, founder of the Young Men's Christian Associations, by Lord Kinnaird. *The Outlook*, October 31, 1896.

The Immediate Future of Armenia, by W. K. Stride. *The Forum*, November, 1896.

Out of the Book of Humanity, by Jacob A. Riis. *Atlantic Monthly*, November, 1896.

Over the Chilkoot to the Yukon, by Frederick Funston. *Scribner's Magazine*, November, 1896.

The Land of the Five Tribes, by Allan Hendricks. *Lippincott's Magazine*, November, 1896.

Madagascar and the Malagasy, by Mary Titcomb. *Frank Leslie's Popular Monthly*, November, 1896.

Islam: A Sketch with Bibliography, by Rev. T. Witton Davies. *The Biblical World*, November, 1896.

Japan as an Industrial Power, by William Elliot Griffis, D.D. *The Chautauquan*, November, 1896.

Shall the Frontier of Christendom be Maintained? by Julia Ward Howe. *The Forum*, November, 1896.

White Man's Africa, Part I, Jameson's Raid, by Poultney Bigelow. *Harper's Magazine*, November, 1896.

Influence of the College in American Life, by Charles F. Thwing, LL.D. *North American Review*, November, 1896.

The North American Indian—The Disappearance of the Race a Popular Fallacy, by J. Worden Pope. *The Arena*, November, 1896.

A Fair Lady of Japan, by William Elliott Griffis, D.D. *The Youth's Companion*, November 12, 1896.

The Massacre in Turkey, by the Hon. W. E. Gladstone, in Nineteenth Century. *Littell's Living Age*, November 14, 1896.

Book Notices.

THREE CHILDREN OF GALILEE. A Life of Christ, for Young People. By John Gordon. Boston, Joseph Knight Company.

This is a handsome volume of 279 pages, 5 x 3½ inches, paper and printing excellent, handsome cloth binding, illustrations numerous, suitable and good. The author is a Presbyterian pastor and theological professor at Omaha.

The "Three Children of Galilee" are imagined as Miriam, the daughter of Jairus, whom Jesus awoke from her death sleep; Titus, a son of the Roman centurion at Capernaum, and Solomon, a son of Chuza, Herod's chamberlain.

These children are represented as having been present at the wedding in Cana of Galilee, and their biographies are interwoven with that of Jesus through the three following years.

They were all in sight of the cross on which Jesus, whom they all revered and loved, died. Miriam became the wife of Solomon and had a happy home in Capernaum. "When Jerusalem fell and their nation was destroyed, they moved to Antioch, where Solomon became one of the officers of the church," where their lives and the lives of their fellow-believers were so like that of Christ, that the Antioch people called them after his name, Christians.

Their boy friend Titus, after the crucifixion, became a soldier of the Roman army, and rose to the rank of centurion. Forty years afterward, serving under Vespasian at the siege in which Jerusalem

fell, he made a visit to his old friends in Capernaum, who had from time to time heard how, even "in Cæsar's household," he had let his light shine.

In that visit to Miriam and Solomon, he told them of a walk he took about the ruins of Jerusalem, and how tenderly he remembered "the Sunday before the crucifixion," when he met the Lord Jesus coming from Bethany, and, taking his last look around on the spot where forty years before he cried, with other children, "Hosanna to the Son of David," he said: "This was the true God and Eternal Life."

Such interweaving of skillful fiction with the sublimely simple narrative of divinely authenticated facts is doubtless designed to impress those facts upon the minds of readers, and give them a more vivid apprehension of them. This form of literature needs vigilant care. We are not free from misgiving as to its value and safety. But we have found nothing in this book inconsistent with what we regard as the Scriptural view of the Man Christ Jesus, the Son of God.

THE STORY OF A BUSY LIFE. Recollections of Mrs. George A. Paull. Edited by the Rev. J. R. Miller. Published by T. Y. Crowell and Co., New York and Boston. One vol., 16mo, 278 pp., portrait, gilt top. \$1.00.

This little volume, telling the simple story of a life "hid with Christ in God," and therefore full of his blessing and overflowing in blessing to others, cannot fail to be an inspiration to all earnest Christian workers who read it. We give an extract from this book and a likeness of Mrs. Paull on page 464.

PROBABLE SONS. By the Author of "Eric's Good News." Fleming H. Revell Co., New York, Chicago and Toronto.

This is a beautiful little book of 120 pages, 5 x 3½ inches, nicely printed, illustrated and bound.

The title represents a little English girl's way of saying "Prodigal Sons." She was an orphan committed to the care of her uncle, a wealthy, titled, selfish bachelor, who disliked a charge which, apparently, only family pride prevented him from refusing.

The sweet artlessness of his little niece at first dazed him; then won him; and at last showed him that he was one of "God's prodigal sons," and led him to the appropriate resolution: "I will arise and go to my Father."

CHILD LIFE IN OUR MISSION FIELDS is a beautiful volume of pen pictures from busy workers in China, Japan, Brazil and Mexico, showing the conditions of child life in the home, in the school, under heathen and under Christian influences. "We must know the childhood of a people," says the writer of the introduction, "in order to understand the formative forces to be employed in giving them a better civilization." The book is full of interesting information, and will be read with profit by children of all ages. The value of this volume is increased by the use of many illustrations, one of which, Chinese Feet, we reproduce on page 458 by courtesy of the publishers. [Barber & Smith, Nashville, Tenn., \$1.]

Christian Endeavorers will find **A DAILY THOUGHT FOR A DAILY ENDEAVOR** what its title-page promises—"A Christian year-book of courage and good cheer." The purpose of the compilers, Eleanor Amerman Sutphen and Eliza Polhemus Sutphen, has been to prepare for the morning of

each day a brief message of helpful and uplifting thought designed not only to lighten the day's task, but to inspire the worker to that lofty effort which finds expression in Holmes' line:

"Build thee more stately mansions, oh my soul."

The selections are choice, and many of them are fresh and recent—not to be found in similar compilations. [The Baker and Taylor Company, \$1.25.]

One of the best authorities on the education, philosophy and literature of the Middle Kingdom is the Rev. W. A. P. Martin, D.D., LL.D., who fifteen years ago published a volume which has been very helpful to American readers. Now we are indebted to him again for **A CYCLE OF CATHAY**, in which we are permitted to see through his eyes the social and political life of the Chinese. The volume relates principally to the last sixty years, which is the length of a Chinese cycle. After a few years as a Presbyterian missionary Dr. Martin became president of the Imperial Tungwen College at Peking. In that position he was closely connected with the Board of Foreign Affairs, and for thirty years enjoyed exceptional opportunities for observing the course of diplomacy in the Chinese capital. Of special interest is his account of the origin of the Tsungli Yamen, and also the sketches of notable mandarins, such as Prince Kung, Li Hung Chang, the Marquis Tseng, the statesman Wen-siang and the scholars Pao Yun and Tung-suin.

The map of China, which accompanies the volume, is from "The Encyclopedia of Missions." Dr. Martin, who continues president emeritus of the Imperial College, is now in this country. His latest book will be a rich addition to every missionary library. [Fleming H. Revell Co., \$2.]

QUESTIONS FOR THE DECEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What part of our country is designated "the newest west"? Page 444.

2. In this region of vast possibilities and assured expansion what should be the policy of the Church? Pages 445, 446.

3. Give statistics showing the growth of our branch of the Presbyterian Church in the South. Page 450.

4. Glean incidents from the report of home missionary work in Minnesota. Pages 447-449.

5. What are some of the trials of our home missionaries? Pages 442, 445, 451.

6. What incident shows that necessity is the revealer of latent energy? Page 452.

7. What fact created the Indian problem? Page 401.

8. The awakening of the public conscience has resulted in what forward step for the Indians? Page 401.

9. How have the people of Alaska been wronged? Page 403.

10. What measures have been taken to ameliorate their condition? Page 404.

11. Describe Dr. Sheldon Jackson's scheme for introducing the reindeer, and tell what progress has thus far been made. Pages 404-406.

12. Give a history of the Barber Memorial School, opened November 17, 1896. Page 419.

13. What are some of the results of the prosperity of Sabbath-school missions? Pages 409, 411.

14. How does a principle set forth in Washington's "Farewell Address" apply to the building of houses of worship? Pages 411, 412.

15. To what does the College of New Jersey—now Princeton University—owe its origin? Page 413.

16. What is the relation of religion to our universities? Pages 414, 415.

17. How do the universities influence national character? Page 400.

18. Give a history of the institution which was the outgrowth of missionary effort, and is now sending out missionaries. Pages 407, 408.

19. How many families are aided by the Board of Ministerial Relief, and what is the average annual distribution to each? Page 418.

WORK ABROAD.

20. What is the estimated population of the earth, and how many of this number are non-Christian? Page 469.

21. Name an incontestable evidence of Christ's presence in the world. Page 469.

22. What is the condition of the church which has not the spirit of missions? Page 469.

23. Give examples of consecration to foreign missionary work: (a) The chaplain of a king of Denmark. Page 468. (b) A bishop of Sierra Leone. Page 468.

24. What are some of the reasons for the tardy development of the missionary spirit? Page 467.

25. How did a copy of the CHURCH AT HOME AND ABROAD lead to the establishment of a mission to the dwarfs of Africa? Page 437.

26. Contrast the Lebanon of 1896 with the same district in 1860. Page 428.

27. Trace on a map the boundaries of the Lebanon—100 miles long and 30 to 40 miles wide. Page 428.

28. What three lessons from a study of Syria and the Lebanon may help one to understand the problem of Armenia and its possible solution? Pages 429, 430.

29. Describe Zeitûn and its defense. Page 433.

30. How did a Presbyterian medical missionary in Tripoli bring relief to the Zeitûnlies? Page 433.

31. Repeat Dr. Mary Pierson Eddy's description of a single day's work for a medical missionary in Syria. Page 431.

32. What progress has been made during twenty-five years in higher education in Syria? 434.

33. Mention some of the difficulties in the way of self-support. Page 435.

34. What are the principles that underlie the "secular" methods of evangelism at Sidon? Pages 454, 455.

35. Relate the story of the Bible taken from a Christian church in Syria. Page 469.

36. How did a Christian woman in Philadelphia make a contribution to help build the Beirut Female Seminary? Page 458.

37. In what four departments did Dr. Van Dyck labor as a missionary in Syria? Page 466.

38. How many human beings is it possible to reach through the Arabic language? Page 466.

39. Who began the work of translating the Bible into the Arabic? Page 466. [Dr. Eli Smith's death occurred in 1857. The date given at the top of page 466 is a typographical error.]

40. What qualifications did Dr. Van Dyck possess for taking up the work Dr. Smith had begun, and what aid did he secure? Page 466.

41. Describe the celebration of the completion of the work. Page 466.

42. In what estimation is the Arabic version of the Bible held by scholars? Page 466.

43. What honors were conferred upon Dr. Van Dyck? Pages 466, 467.

44. How does the report of the Syria Mission speak of his many-sided career? Page 467.

45. What inscription was placed on a tablet in the room where the translation was made? Page 467.

46. How did Christian Indians pray when they heard of the massacre in Kucheng, China? Page 468.

47. What expressive name has been given to a new mission station in Africa? Page 439.

48. Give a brief account of the life and labor of the Rev. J. F. Ullmann in India. Page 424.

49. How did a Chinese pastor teach a young convert an important lesson? Page 469.

50. What reason did a Chinese woman give for not coming to the Lord's Supper? Page 458.

51. How was the gift of a Christmas dinner used by a missionary in his work in China? 459.

Ministerial Necrology.

HYDE, WILLIAM L.—Born at Bath, Me., December 27, 1819; graduated from Bowdoin College, 1842, and from the Theological Seminary in Brunswick, Me., 1846; ordained a Presbyterian minister, 1849; pastor at Dunkirk, N. Y., 1856-62; then served as chaplain of the 112th N. Y. S. V. Infantry; afterwards pastor at Ripley and Sherman, and still later principal of the public schools at Ovid, N. Y. For the last twelve years has resided in Jamestown, engaged in editorial work. Died at Jamestown, N. Y., July 31, 1896.

Married Frances Elizabeth Rice, at Wiscasset, Me., who died May 17, 1892. Two sons and a daughter survive him. He was very highly esteemed.

MCGIFFERT, JOSEPH N., D.D.—Born in New York City, December 8, 1829; received a very thorough education from his father, an eminent classical teacher, and graduated from Auburn Theological Seminary, 1853; ordained by the Presbytery of Columbia, December, 1853; pastor at Hillsdale, N. Y., 1853-57; Sauquoit, N. Y., 1857-66; Ashtabula, O., 1866-96. Died at Ashtabula, O., June 20, 1896.

Married, November 3, 1853, Miss Harriet W. Cushman, who survives him, with one daughter and two sons, the older of whom is Rev. Arthur C. McGiffert, Professor of Church History in Union Theological Seminary.

MECHLIN, GEORGE W., D.D.—Born near Butler, Pa., July 25, 1825; graduated from Jefferson College, 1853; and Western Theological Seminary, 1856; ordained by the Presbytery of Allegheny, 1857; pastor of the Glade Run Church, Dayton, Pa., 1857-92. Died Sabbath, October 25, 1896.

Married in 1857, to Miss Eliza D. Baird, who survives him.

YOUNG, WM. C., D.D., LL.D.—Born at Danville, Ky., April 23, 1842; graduated from Centre College, 1859, and Danville Theological Seminary, 1865; ordained by the Presbytery of Ebenezer, April, 1867; pastor, Covington, Ky., 1865-70; Madison, Ind., 1870-72; Fullerton Ave., Chicago, 1872-79; Central Church, Louisville, 1879-88; President Centre College, 1888-96. Died at Danville, Ky., September 14, 1896.

Married, 1873, Lucy A. Waller, who died June, 1896. No children.

RECEIPTS.

FREEDMEN, OCTOBER, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$2,220 56	\$167 93	\$4,584 17	\$684 55	\$300 00	\$7,957 21
1896.....	2,351 98	96 94	3,501 01	845 53		6,795 46
Gain	\$131 42			\$160 98		
Loss.....		\$70 99	\$1,083 16		\$300 00	\$1,161 75

TOTAL RECEIPTS TO NOVEMBER 1, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$16,379 24	\$1,247 17	\$13,010 07	\$9,648 35	\$1,266 67	\$41,551 50
1896.....	14,223 47	1,140 37	11,600 64	10,603 23	7,170 25	44,737 96
Gain				\$954 88	\$5,903 58	\$3,186 46
Loss.....	\$2,155 77	\$106 80	\$1,409 43			

CHURCH ERECTION.

OCTOBER, 1896.

GENERAL FUND.

Contributions.....	\$2,678 76
Miscellaneous.....	3,372 47
	<u>\$6,051 23</u>

LOAN FUND.

Amount collected on loans.....	2,549 70
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MANSE FUND.

Amount collected on loans.....	\$686 36
Contribution	2 00
Miscellaneous	8 55
	<u>696 91</u>
	<u>\$9,297 84</u>

GENERAL FUND CONTRIBUTIONS.

Seven months current year.....	\$19,405 00
Same period last year.....	20,434 14

Loss	<u>\$1,029 14</u>
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EDUCATION, OCTOBER, 1896.

Churches	\$5,036 98
Sabbath-schools and C. E. Society.....	102 80
Miscellaneous sources.....	705 29
Interest from investments.....	690 00
Total.....	<u>\$6,535 07</u>
Previously acknowledged.....	16,997 74
Total since April 15	<u>\$23,532 81</u>

MINISTERIAL RELIEF.

SEPTEMBER, 1896.

Churches.....	\$5,686 77
Individuals.....	701 65
Interest	3,892 31
Legacies.....	615 00

\$10,895 73

OCTOBER, 1896.

Churches.....	\$7,929 14
Individuals.....	2,300 00
Interest and miscellaneous.....	4,733 42
	<u>\$14,962 56</u>

For the Current Fund from April 1, 1896, to November 1, 1896.....	\$68,074 01
For same period last year	<u>74,433 67</u>

PUBLICATION AND S.-S. WORK,

OCTOBER, 1896.

Contributions from Churches.....	\$1,587 66
“ “ Sabbath-schools....	4,399 46
“ “ Individuals.....	909 50
Total contributions for October, 1896...	\$6,896 62
Previously acknowledged.....	64,900 26
Total since April 1, 1896.	<u>\$71,796 88</u>

HOME MISSIONS, OCTOBER, 1895 AND 1896.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$13,752 28	\$24,448 97	\$12,201 20	\$1,720 87	\$52,123 32
1896.....	20,090 46	27,775 75	1,466 51	2,742 94	52,075 66
Gain.....	\$6,338 18	\$3,326 78		\$1,022 07	
Loss.....			\$10,734 69		\$47 66

SEVEN MONTHS ENDING OCTOBER 31, 1895 AND 1896.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$77,957 65	\$84,358 75	\$115,155 86	\$20,396 89	\$297,869 15
1896.....	70,736 80	92,451 75	35,669 43	30,849 14	229,707 12
Gain.....		\$8,093 00		\$10,452 25	
Loss.....	\$7,220 85		\$79,486 43		\$68,162 03

FOREIGN MISSIONS, OCTOBER, 1895 AND 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895.....	\$10,495 29	\$6,281 87	\$1,214 75	\$1,324 05	\$6,585 76	\$10,818 76	\$36,720 48
1896.....	8,551 94	16,771 42	938 63	3,089 63	1,037 37	4,918 85	35,307 84
Gain.....		\$10,489 55		\$1,765 58			
Loss.....	\$1,943 35		\$276 12		\$5,548 39	\$5,899 9	\$1,412 64

STATEMENT OF RECEIPTS, MAY 1 TO OCTOBER 31, 1895 AND 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895.....	\$60,377 11	\$37,848 05	\$5,574 87	\$8,853 35	\$35,455 96	\$38,363 38	\$186,472 72
1896.....	47,322 78	41,825 09	4,560 90	9,068 46	42,784 07	28,722 58	174,283 88
Gain.....		\$3,977 04		\$215 11	\$7,328 11		
Loss.....	\$13,054 33		\$1,013 77			\$9,640 80	\$12,188 84

Gifts through Reunion Fund not included in this comparison.

FINANCES, NOVEMBER 1, 1896.

Appropriations made May 1, 1896.....	\$904,224 78	Received from all sources to November 1, 1896....	174,283 88
Appropriations added to November 1, 1896.....	32,713 15	Amount to be received before April 30, 1897, to meet all obligations.....	\$794,907 55
Total appropriated.....	\$936,937 93	Received last year, November 1, 1895, to April 30, 1896.....	698,919 06
Deficit of April 30, 1896.....	32,253 50	Increase needed before the end of the year.....	\$95,988 49
Total needed for year.....	\$969,191 43		

WILLIAM DULLES, JR.,
Treasurer.

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